



The History of Civilization

Which Includes

A History of Life

And Also

A History of Ideas

With More Than 550 Illustrations

— BY —

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A Member of the St. Louis Bar.

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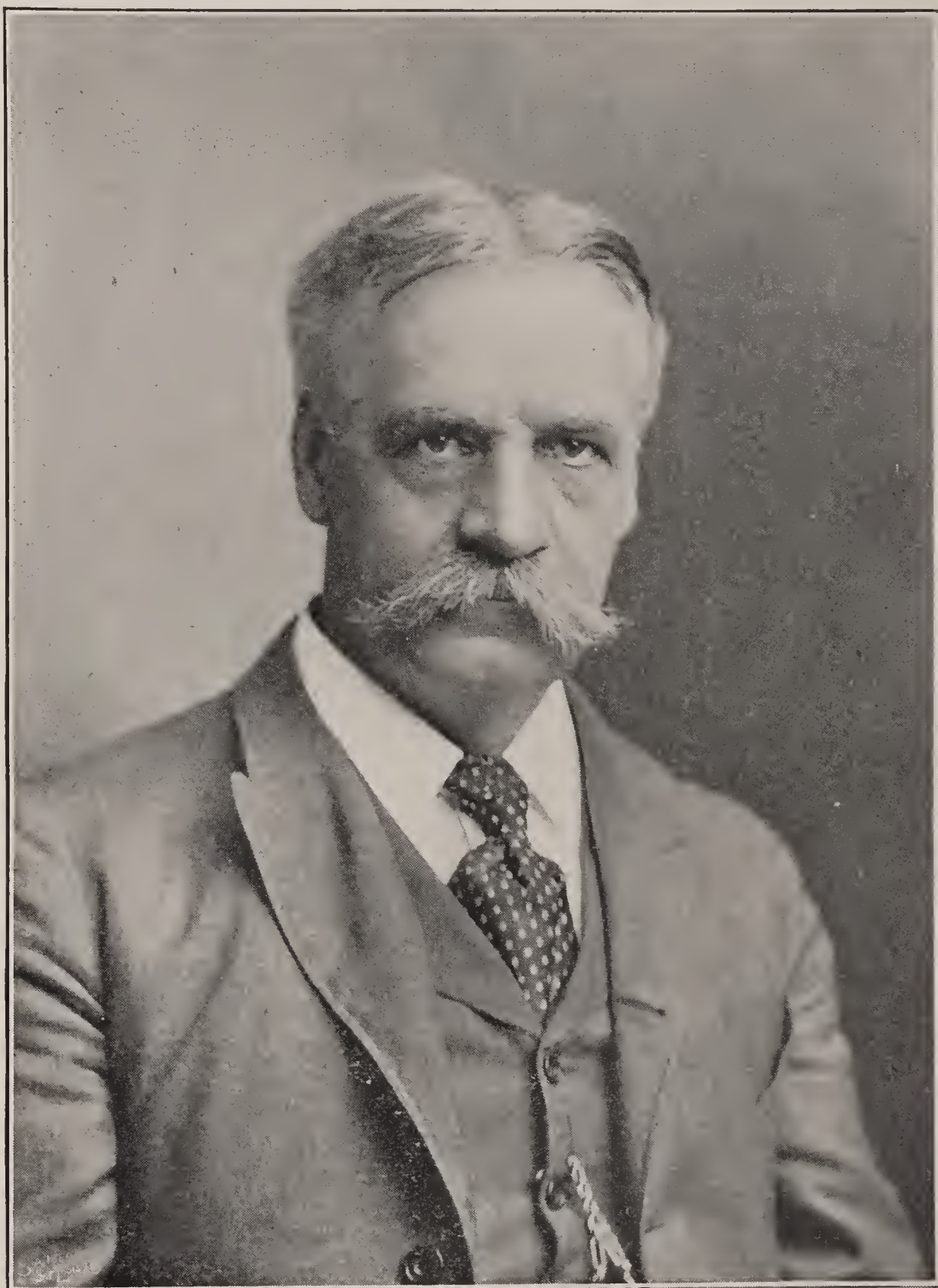
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THE AUTHOR

INTRODUCTORY.

From the beginning of this book to Chapter XIV, it is intended to be a history of life, and from Chapter XV to the close, a history of ideas, and taken as a whole, a history of civilization; for civilization in its broadest sense is only a higher form of life.

Modern civilization is the pride of modern times; yet we entertain very vague ideas as to what it is. Our encyclopedias neglect the word.

Those holding opinions on the subject may be divided into three classes:

1. Those who think that civilization is the result of some form of religious belief, and as the leading nations are classed as Christian, therefore, to the Christian religion. According to this belief, the world's civilization is derived from the Jews. This idea is based entirely on sentiment.

2. Those who attribute it to a development of fancy and the decorative arts. When asked to name the leading minds, according to this theory, they mention the poets, Shakespeare, Milton, Dante and Homer, or the renowned artists, Michael Angelo, Phidias, etc. Some of them go a step farther and attribute it to "the arts and sciences."

3. Those who think it is due to successful robbery. The shining

lights in this pursuit they call "conquerors," and mention Alexander, Caesar, etc., as the wonderful men who have given civilization its impetus.

There are a few who do not agree with the above, but their number is too small to constitute a class.

The Century Dictionary says that civilization means: "Advanced in arts and learning." Webster's Dictionary says that it means, "Refinement and culture," and quotes from Burke that it is "Dependent upon two principles: the spirit of a gentleman and the spirit of religion."

The philosophers think that civilization is due to "Chance, Necessity, Free Will or Predestination." Buckle, in his "History of Civilization in England," expresses the opinion that it is due to "Climate, food, soil, and the general aspect of nature." None of these guesses are correct.

Our word Civilization is derived from the Latin *Civis* and *Civilis*, meaning citizen, and, primarily, it refers to the political organization; but we give it a secondary meaning and use it relatively. Under this aspect, it refers to the social plane or degree of development to which we have attained.

Our rise in the scale of civilization is due to certain useful inventions and discoveries which give the animal man

greater producing power. These enabled him to better his condition. Increased intelligence and a happier domestic condition follow these advantages.

Civilization, in its secondary sense, rises with improved methods of labor, and declines with the growth of taxation. It is strangled by slavery and stamped out by spoilation.

This book is the result of a vast research, some of it along new and original lines. Over four thousand books were read or consulted on the subject of mythology alone.

This new method of research produces the most surprising results and develops a new science, that of the comparative study of ideas.

The comparative study of words (Philology) threw a great light on ancient history and cleared up many dark pages. The comparative study of ideas also enlarges our view to such an extent that we can now take a dim survey of the entire field.

Part First contains:

(1) A new theory of Life. (Since the manuscript was written, Prof. Loeb, of Chicago, has advanced a similar idea and produced some new facts to support it.)

(2) A new theory of the formation of the solar system.

(3) A new theory of Geological dates.

(4) It points out the place where primitive man originated; gives the cause for his development, and traces the movement of the principal tribes from this central point.

(5) It classifies and divides man into

four races with four languages and four colors.

The most important part of the work, however, is contained in Part Second.

The origin of ideas was discovered while writing the History of Life. It was developed in this way:

Selecting the principle inventions and discoveries of ancient times, such as the use of fire, iron, glass, the loom, plow, wheel, sail, paper, bronze and writing, these ideas were patiently traced back to the time and place of their origin. They were all traced to a white people calling themselves Kemians, who lived in the Nile valley before it was over-run by the brown-skin sheep-herders, or Hyksos (2,100-1,600 B. C.). By tracing ideas to the spot of their origin, a new conception of ancient history is unfolded, and a large amount of information, lost sight of for more than 3,000 years, is disclosed. Not only could the invention be traced to a particular town, but the names of the inventors were found to be preserved in the names of the mythological gods, thus:

The Kemian Osiris discovered the use of fire, the greatest of all discoveries. During the mythological age, he became the supreme god of all countries, because his discovery was considered the supreme discovery. The use of fire raised man from the primitive to the savage state, and became the basis for many subsequent discoveries.

The Kemian Thoth, about 1,000 years later, invented picture writing, as it is now used by the American Indians. This was improved about the time of Menes into the hieroglyphic; later into the

hieratic and demotic. The use of writing raised man from the savage to the barbarous state. Thoth also invented the sundial, which was afterwards deified as The Time-god (Egyptian, Ra; Semitic, El; Hindoo, Brahma; Greek, Kronos; Latin, Saturn; Teutonic, Al fadur, and English, "Old Father Time"). The other inventors are set out in their order.

Complimentary names or titles were given to these people, and in course of time these titles were supposed to be different gods, and after the brown sheep-herder conquest the facts were lost under a cloud of fiction.

After the beneficial discoveries and inventions, there developed a mass of injurious fiction; substantially all of which grew out of the abuse of the taxing power and was the result of official fabrication.

These ideas, both good and bad, were exported to foreign countries from Egypt.

Ideas are more important than words. An error in the use of a word will sometimes cause a laugh; a mistake in the use of an idea is often fatal.

This method of research will ultimately enable us to stop all controversies, for by going back to the origin of an idea we can easily distinguish the bad from the good.

Ency. Brit. Vol. 17, p. 136: "Eumerus (316 B. C.) says the myths are history in disguise; that the gods were once men, whose real feats have been decorated and distorted by later fancies. This view satisfied Lactantius, St. Augustine, and other Christian writers."

Aristotle expressed the same view, and my research verifies these opinions.

Though the book is intended for the best educated and the most intelligent people on earth, yet technical terms and unusual words have been avoided, or persistently translated, so that the ordinary reader can easily understand it. It contains so much that is new that the specialist is invited to examine the book itself.

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HISTORY OF CIVILIZATION

PART FIRST

History of Life--Its Origin and Development

CHAPTER I.

LIFE.

LIFE, in its simplest form, is a chemical combination,—nothing more. The simpler the combination, the lower appears to be the life; the more complex, the higher is said to be the life. Life is the result or effect of growth, and growth is chemical rather than mechanical.

As the chemical action is better understood, it appears more like the mechanical, than was supposed, and when thoroughly understood, we will probably find that the one differs from the other only in degree,—the smaller and simpler combinations being called chemical, the larger mechanical.

Life is the process of building up from a lower to a higher form,—from the simple to the complex.

Death is the breaking down from a higher to a lower form,—the dissolution

of the complex back to the simple. Life, therefore, would appear to be simply a chemical action and relative rather than absolute.

Development, combination and organization are only similar terms for "Life." Death in any form is merely the dissolution of some kind of an organization.

The sun and stars, the earth, and every individual thing upon it, is made up of *voluntary chemical combinations of matter*.

Speaking broadly, all things are alive. From the smallest molecule to the largest animal or plant, all things exhibit some kind of life. So does the earth itself. So do the sun and stars. To a certain extent all these things are "alive." They move about, grow and decay, live and die. They are formed by, and are com-

posed of individual particles, which voluntarily associate together for a common purpose.

These particles work together; or they struggle one with another; sometimes they aid, sometimes oppose each other.

This life differs from ours only in degree.

The earth runs its course, comes and goes, does what it can,—sometimes doing what it prefers, sometimes doing what it is compelled to do by other celestial bodies.

Such expressions as “Laws of Nature,” “Natural Laws,” etc., are misleading. They are, at best, but apologies to ancient prejudice.

Nature is only an idea, not a person or thing.

When we see an object that is considered “dead” doing a thing which indicates life, instead of using a term which expresses life, it has been the fashion to avoid doing so, for fear of admitting that the “dead thing was alive.” Consequently, such expressions as “Natural Laws,” etc., have been invented.

These phrases are contradictions in the use of words. Only intelligent, living things can act in harmony with rules or “laws.” To say that an object acts in conformity to law, is really to ascribe to it a high degree of intelligence.

When a gas or liquid wants “to do something,” and we attempt to prevent its doing so, it offers a resistance which is called “Power.”

Water runs down hill, not because of any “law of nature” compelling it to do so, but because it wants to go that way. Water has a purpose and an object of its

own. It seeks the place which it considers most attractive. We call this place “the sea.”

Water is said to “seek the lowest level.” Sometimes this is true,—sometimes it is not. The waters of the St. Lawrence run downward to the sea; the waters of the Mississippi may be said to run upward, for Lake Itasca is closer to the center of the earth, by more than a mile, than is the Gulf of Mexico.

Water seeks “the water level.” While this can be explained on what we call mechanical grounds, we can truthfully say, however, “Water goes to the sea voluntarily.”

The sea is the great reservoir of terrestrial waters. Out of the sea all water came, and back to the sea all water will ultimately return.

Water is lifted by heat of the sun, whipped into vapor by the rapid beat of its heat waves, and is carried from home by currents of air. A change of electrical conditions gives this vapor a chance to make its escape from the sun and air, and recondense as water. It seizes the opportunity, and falls joyously to earth as rain or snow.

Back to the sea this newly condensed water attempts to go, over thousands of miles of rough and rocky roads. It toils and struggles to get there. A barrier which prevents it doing so, we call a “dam.”

The face of the earth has been smoothed into plains, or carved into mountain gorges by the efforts of water, newly escaped from the cloud compelling sun, to return to its ocean home.

Historically, the oldest theory of life,

of which we have any knowledge, is to the effect that "the blood is the life." This theory is 25,000 and possibly 50,000 years old. It is certainly as old as the land carnivora, and possibly originated along with the development of the shark. This is an inherited idea; it comes to us from the monkey.

When the tiger sees the life of his victim go out with its blood, he fancies that "the blood is the life." Carnivorous animals, when caged, may be struck with a whip, the sting of which has a tendency to subdue them; but, draw blood from them, and they resent this with all their strength.

Range cattle may be whipped or beaten by the cowboys without resentment; but, if the whip or stick "draws blood" the herder is liable to be attacked by other members of the herd, who see the blood, and fancy that he is taking the life of their fellow cattle.

The domestic hen shows a strong prejudice against anything red, for fear the red thing is bloody.

The Kemians, or primitive Egyptians, received this idea from their Simian ancestors. Among the Jews the blood was called the life.

Gen. 9:4: "But flesh, with the life thereof, which is the blood thereof, shall ye not eat."

Lev. 17:11: "For the life of the flesh is in the blood."

Deut. 12:23: "Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh."

About the time of Kufu, 3100 B. C., the Kemian anatomists originated another

theory of life, to the effect that "The breath is the life."

This theory spread over the whole earth; and the great bulk of the human race of to-day accept as a fixed belief, the idea that "The breath is the life," and that life leaves the body with "the last breath."

As the second part of this book is intended to be a history of ideas, not men, it will, from time to time, without further explanation or apology, trace the more important ideas from the spot of their origin, to ourselves.

Through the brunette race of Southern Europe comes to us the word "spirit," which expresses this theory.

Century Dictionary, page 5840: "SPIRIT; Latin, Spiritus; a breathing or blowing (as of the wind) a breeze; the air; a breath; exhalation; 'the breath of life;' life. Late Latin, Spirare, to breathe. The primitive and natural notion of life was that it consisted of the breath, and in most languages words etymologically signifying 'breath' are used to mean the spirit of life."

Webster's Dictionary: "SPIRIT; from Spirare, to breathe, to blow; air set in motion by breathing; breath; hence, sometimes life itself."

Through the blond race of Northern Europe comes down to us the word "Soul," which is synonymous with spirit.

Century Dictionary, page 5781: "SOUL; primitive people identify the soul with the breath, or something contained in the blood. Aristotle makes the soul little more than a faculty or attribute of the body, and he compares it to the 'axness' of an ax."

This idea also comes to us through the Jewish writers.

Gen. 2:7; also 7:22: "All in whose nostrils was the breath of life, of all that was in the dry land, died." The New Testament writers use the word "pneuma" for either wind or spirit.

The Germans and Latins received this theory from the ancient Egyptians as will appear in Chapters 17 to 34. So did

the Phoenecians, Babylonians, Aryans and Chinese.

The philosophers of the mythological age also sprung another theory,—that fire is life, and they began to argue about the "spark of life," and "the living flame."

All of these theories are accepted, and strange to say, by the same persons, who see nothing inconsistent in entertaining the three theories of the same time.

CHAPTER II.

SIMPLER FORMS OF LIFE, CALLED INORGANIC.

THE smallest possible particle of matter of which we can think is called the *atom*. We arrive at the atom in this way. Take a drop of water; divide it, and then sub-divide it, until the smallest possible particle of water remains. This ultimate particle is called the *molecule* of water. It is a *compound* molecule. Divide it once more, and you no longer have water, but oxygen and hydrogen *gases*.

Again: Take a portion of the hydrogen gas, and divide this until you have the smallest possible particle of hydrogen. This molecule is supposed to be a *simple* molecule. Divide this molecule of hydrogen, and you have *atoms*. Such is the atomic theory of Dalton, now universally accepted.

Atoms and compound molecules even are too small to be seen by any instrument at our command. Complex molecules are seen faintly, and have a granular appearance. This explanation, however, satisfies all the known facts and is therefore assumed to be true, until someone can point out a fact inconsistent with it.

Plain and simple as this theory may be, chemists and writers of text books, even, constantly confuse the atom with the simple molecule. They write as if

the atom was itself a compound body, composed of other atoms, and speak of different forms or shapes of atoms.

There are no known facts to indicate that one atom differs from another in form, size or weight. The molecules do. The word "atom" should apply only to the ultimate particle of matter, and if chemists are satisfied that there is one or more combinations between the atom and the elementary molecule, then the elementary molecule and the simple molecule are not identical. The fact that the oxygen molecule, which is considered an elementary substance, can be further reduced to Ozone, raises the suspicion that the so-called elementary molecules are compound and not simple.

The space between the stars, constituting the great bulk of the universe, sometimes called "the luminiferous ether" is apparently filled with these atoms,—free and uncombined atoms. This great ocean of atoms, filling the interstellar space, constitutes the reservoir or base from which all chemical combinations or forms of life spring, and back to which all must ultimately return.

Under the definition just given, that life is the phenomenon of building up combinations, and death the process of breaking them down, the free atom is

neither living nor dying,—that is to say, it is neither helping to build up an organization, nor combined in one that is slowly disintegrating. Chemically, it is inactive, indifferent, or inert.

The simplest form of matter is therefore the atom, and the lowest form of life, the union of atoms into the simple molecule.

The life of the simple molecule is, theoretically at least, limited. If the collection of atoms into simple molecules is the first step in constructive, (synthetic) chemistry, the dissolution of the simple molecule back to atoms, is the last step in destructive (analytical) chemistry. Therefore, the life of a molecule has a limit, but that limit is so vast as to time, that we can scarcely understand it. The life of those which entered into the earth, will probably not exceed five millions of years.

For reasons which are set out later, it seems that the larger celestial bodies take a longer time to run their course, and therefore the elementary parts maintain their combinations, or “live longer” than they do in smaller bodies. The shortest lived molecules probably belong to the comets. These may last only a thousand years, while those that enter into the giant star, like Arcturus or Vega, may live more than a hundred million years.

The great bulk of these atoms, filling those vast depths of space from star to bright star, bump together ceaselessly like the waters of a stormy sea, through eons of ages, without combining, and without changing or improving their condition. The difficulty of combining may be too great, or the effort made by them

insufficient. It may be that the atom does not care to combine, and therefore does not try. For, at times, a combination impulse starts among these atoms, and then, the rapidity with which they do combine, is incredible.

These first combinations form the *simple* molecules. Hydrogen is probably the simple molecule, or, at least, one of the simple molecules.

As soon as these new combinations are made by the atoms, their condition is improved. The molecule has a greater variety of motions, and is able to do things that an atom could not do alone. It has a greater chemical power, and therefore a higher and a broader life. The atom is pleased with the new combination, and holds on to it just as long as it can.

This is the *first* step in constructive chemistry.

In course of time, some of these simple molecules combine again into what is known as the *elementary* molecules, such as Oxygen, Nitrogen, Carbon, etc., thus taking a *second* step in chemical organization.

Every object or visible thing in the universe, as we find it, seems to be composed of particles of matter in three successive stages of development. Gases, liquids and solids.

Chemical life begins as a gas, grows and develops through gases and liquids into solids. It reaches its highest development, its most varied action, its greatest power, at the junction of liquids and solids. It begins to lose vitality in the solid state.

By lowering the temperature, we can

hasten this process, and change gases into liquids, and liquids into solids. (Vapor-water-ice.) Or, the same thing can be done by pressure. Gases can be compressed into liquids, and liquids into solids.

This process can be temporarily reversed, by increasing the temperature, thereby melting solids back into liquids, and changing liquids back into gases. (Ice-water-steam.) The gradual processes of nature, however, take them the other way.

There appear to be four conditions of matter, though chemists of the present day recognize and name but three, as before stated, gases, liquids and solids.

The cycle through which matter runs, seems to correspond to the four seasons: Gases represent the spring time; liquids, summer; solids, autumn; then follows a process of disintegration, corresponding to winter, for which we have no chemical name.

Or, it may be roughly compared to the life of a man: Gases represent his youth, from birth to maturity. (Say twenty-one years of age.) Liquids, his development from twenty-one to forty-five, when he reaches his full maturity. Solids, his condition of slow ossification and consolidation, from forty-five to—we will say, eighty; while the fourth stage would represent his disintegration after eighty; whether he be actually buried or not, for the entire person does not die at death; even though the body be buried, certain portions of the body, like the teeth and nails, continue to exhibit signs of life.

These elementary molecules and combinations, vary as to size, shape, and

number of simple molecules which have combined to form the elementary molecule. They differ also in weight.

The different elements mentioned, carbon, nitrogen, oxygen, etc., are caused by these variations.

When the combination is in the shape of a cube, the molecule is known as carbon.

Molecules have the power of changing place, moving about, and of arranging themselves methodically in solid form. This arrangement is called a crystal.

All crystals are transparent. No two substances crystalize in exactly the same way. By measuring the angle of crystallization, the chemist can tell what substance composes the crystal.

Nitrate of silver explodes when touched with the edge of a crystal, but does not explode when touched with the edge of a knife. A crystal, therefore, has not only a close, voluntary union of its particles, under a methodical arrangement, but it has also some kind of a circulation.

After combining into elementary molecules, the great bulk of these molecules remain in this elementary condition, for exactly the same reason above mentioned. They do not seem to know that they can recombine, and thus make a further improvement. At times a combination impulse starts among these elementary molecules, and they recombine with a rapidity that is amazing. Again, a relatively small number make these new combinations, which are called compound molecules, such as vapor, air, etc.

This is the *third* step in constructive chemistry.

These molecules, when assembled as a gas, form what the astronomers call a Nebula. When assembled in a liquid or solid state, they constitute the heavenly bodies, and all visible things.

All celestial bodies first collect as a gas. They next combine more closely as liquid. When in a liquid state, they emit light, like the sun, and the myriads of twinkling stars which sprinkle the sky. As they cool off, they cease to emit light, and slowly solidify into the condition of the earth and moon.

The *compound* molecules, air, vapor, etc., have a greater power than the elementary molecules, and enjoy a higher life.

Vapor, particularly, when condensed as water, has a well recognized power of dissolving many other things.

Of the compound molecules, again, a relatively small number combine and recombine in various ways, but for want of apt words of description, and to avoid unnecessary detail, we will continue to call them compound molecules, and will follow one branch only as that is in the line of man's development.

In course of time, some of these compound molecules recombine again, and form what we will now call *complex* molecules, thus taking a *fourth* step in constructive chemistry.

These complex molecules are large enough to appear faintly under a powerful microscope, and while they are seen imperfectly, their movement can be observed. When collected into a mass, they are called "protoplasm," "bioplasm" or "sarcode," but the name "complex molecule" seems preferable, because simpler.

Protoplasm is arrived at in this way. The microscopist examines a piece of tissue, and finds it composed of individual organizations, which he calls "cells" or corpuscles. He can faintly detect portions of the cellular structure; he also observes in fresh water ponds, the same material forming very small jelly-like masses, of varying and irregular shape, but which have the power of motion, and which manifest characteristics which he terms life.

These cells appear to be alive, because they move about, and act like living things. Therefore, the contents of the cells must be alive, and he calls the contents of the sac "protoplasm."

Huxley calls protoplasm "The physical basis of life," under the impression that life starts here. The writer thinks that life begins with *the simple molecule*.

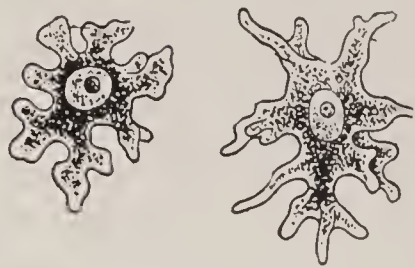
These *complex* molecules (protoplasm) have a greater power than any of the combinations before mentioned. They enjoy a higher, but shorter life, and seem able to dissolve, or absorb any of the compound molecules before mentioned.

When complex molecules collect in a microscopic mass, this tiny mass is sometimes called an Amoeba. It moves about and grasps particles of matter which it uses as food, by means of finger-like projections, temporarily thrown out from any portion of the mass.

Within the mass is usually found a granular portion called a nucleus, and in the nucleus a smaller division called a nucleolus; also certain clear spaces termed contractile vesicles, which in a rude way perform the functions of muscles.

There is no distinct mouth, and food,

seized by these temporary fingers, is engulfed within the soft body by any portion of the surface, the apertures, by which the food is taken in, closing up immediately.



Amoeba.

In other words, *a stomach is extemporized as it is needed*.

The Amoeba continues to grow, until it becomes unwieldy, when there is a division, and we have two smaller Amoebae. If these make a success of life, they grow again, and, for the same reasons, again divide.

This is the first visible step in *reproduction*.

When an Amoeba makes an improvement, having its outer layer of complex molecules cling together as a skin, then it becomes a cell or corpuscle; the nucleus is also enclosed by an inner skin, which consists of a layer of complex molecules, adhering together in a uniform manner.

This formation into cells or corpuscles is a *fifth* step in organic chemistry. These cellular organizations are clearly visible

under the microscope. Being visible, they have received various names, such as Cells, Corpuscles, Germs, Microbes, etc.

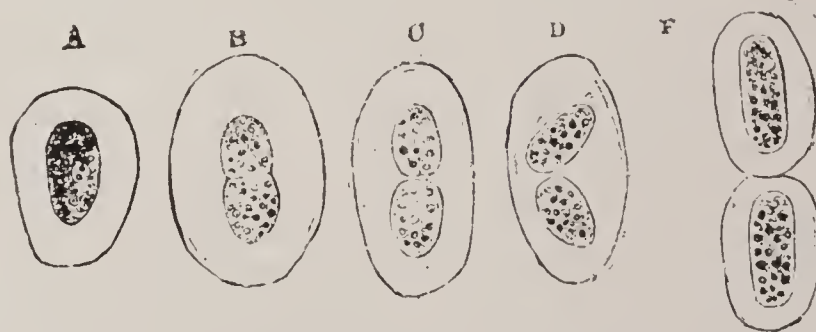
These cells have continued to progress in accumulated power. They are able to dissolve or break up any of the lower organizations before mentioned, and in doing so, they develop *chemical force or power*. We call it food.

Under the microscope, they appear to consist of a sac of jelly. The enclosing sac of a corpuscle is called the cell-wall. The nucleolus is connected with the sac or cell-wall by radiating fibres.

Some think that the nucleus performs a function similar to our brain. All corpuscular growth originates in the nucleus. As they reproduce by division, the division starts here.

It is evident that the corpuscle or cell has an organization; that it thinks and acts, feeds and works, lives and dies, and is able to reproduce other similar organizations by enlarging and then dividing itself, just as a voluntary social society or club would do.

When these corpuscles are dissolved chemically, they are found to be composed of carbon, oxygen, nitrogen and hydrogen, with a trace of other substances, such as phosphoric acid, salts, sulphates, potassium, calcium and magnesium.



Development of a Cell.

CHAPTER III.

COMPLEX FORMS OF LIFE USUALLY CALLED ORGANIC.

WHERE corpuscles act independently, some of them are known as "harmless microbes," while others become "disease germs," or parasites, for they attack the organization of those who are associated together to work for a useful purpose. A great many of these enclosed groups of complex molecules, however, be it said to their credit, recombine for a useful purpose. They form colonies which are called "vegetables" or "animals"; thus taking a *sixth* step in organized life. These colonies spread out into a vast series and populate the whole earth with Vegetables and Animals.

The individuals composing these colonies are visible under the microscope. They have been carefully studied, their actions and habits observed.

The word "cell" has several meanings, and is somewhat misleading. The word "corpuscle" from the Latin *corpus*, a body, being more distinctive, will therefore be used by preference, when speaking of the members of a colony and germs or microbes when speaking of those who act singly.

The oldest historical species of these corpuscle colonies are those who devote themselves to the construction of dwellings, homes or houses, through all the

varieties of what is called "Vegetable Life."

As sea-weeds they begun these combinations, at the chemical point of junction between liquids and solids; and at a time when the water of the sea was only a little below the boiling point.

Having filled all available sea room with their structures, when the crust of the earth became so irregular that dry land appeared, they spread on to the land, by force of necessity.

As land grasses they gradually developed into shrubs and trees. When observed under the microscope, we can see that their progress is largely due to certain *inventions* and *discoveries* which the corpuscles have made.

They invented the *tube*, and on a microscopic examination of any kind of vegetable stalk or fibre from the smallest hair-like root to the largest giant of the forest, it is found that the structure of the smallest consists of a single tube, while that of the largest is composed of a bundle of small tubes, bound into a stalk. These tubes appear to be lined with the vegetable corpuscles. Up and down through these tubes the sap is forced, or caused to flow, and the individual members of this corpuscular colony make their way.

Trees living in the North temperate zone cause the sap to rise twice in a year. The principal flow is in the early spring, the secondary flow in August.

Through the root tubes, driven into the ground, by hard work of the individual corpuscles, they collect various compound molecules as liquids or solids, and appropriate them bodily or break up and dissolve them, and take from them the substance which the industrious corpuscles wish to use, either in constructing their plant homes, or for their own personal enjoyment.

Through the leaf tubes they collect from the air carbonic acid gas; they break up or dissolve the compound molecules of this gas, and take from them carbon for use in building the stalk or "woody" fibre. In doing this they reject or throw away the surplus oxygen, which escapes into the air as a gas.

They seem to disregard the free atoms, and make no use of them. These corpuscles live in water, and are largely composed of water. They consist of about 85 parts water to 15 parts of solid matter. Their vegetable homes are filled with a liquid called "sap," in which these corpuscles swim, and which contains chemical solutions useful to the corpuscles as food, and it is a singular fact that the corpuscles of the tree sap are similar in size, shape and movement to the corpuscles of the blood in the human body. They are evidently but different members of the same family.

In the beginning of this vegetable development, (possibly about 90,000 B. C.) they built a single short tube, with one end fastened in the mud, and the other

floating in the water. In time this tube is made longer and other tubes are laid alongside and bound together, thus forming a stem. The single root is gradually developed into numerous roots, branching in all directions. The floating end is improved in time, and developed into branches and leaves; but the central idea of construction, through all forms of vegetation, is the tube. The greatest invention of the vegetable corpuscle was therefore the tube.

When island masses began to appear above the water in the second Geological or Eocene Period (about 71,500 B. C.) some of these vegetable colonies were crowded out of the sea, and forced to get a foothold on this new made land. These changed their sap by gradual development, through the last 73,000 years, from the salt water of the sea to the various conditions of sap as we now find them in land vegetation.

One of the greatest discoveries of vegetable life, if we see fit to distinguish between an invention and a discovery, is that of *sex*. We will call it a discovery, because we do not know what it is. It may be an invention. In any event, these vegetable colonies thought out an improvement on the old idea of increasing by division, and substituted the idea or invention of the seed, which is the vegetable equivalent of the egg.

In forming or organizing the seed, they withheld for a time, some absolutely necessary element, thus causing a division into the "feminine" and "masculine"—the portion withheld being the masculine.

The main object of sex seems to be to keep up communication with other re-

lated organizations, and thus stimulate effort, thought, invention, originality and improvement, which after all means "growth," which is only another name for "life."

Without the fertilization and cross-fertilization of sex, a colony seems to run out of ideas, "gets into a rut," becomes arrested in its development, or dies out. By crossing with some kindred colony, "fresh blood" is introduced; ideas and experiences of one colony may be mingled and compared with those of another, and as the males become the "rovers" in animal life, perhaps with several others.

In the lower forms of animal life, increase is by division. Borrowing from the vegetable this idea of sex, they adopt this improvement, and adapt the idea to animal life, thus substituting the egg for the seed.

The corpuscles which compose a man know the cause of sex; but the man himself does not know.

The atom is considered the base from which spring all those primary combinations or lower forms of life, which have been wrongfully called, "inorganic."

Water seems to be the base from which all those higher forms of life which we have heretofore recognized as "organic."

The corpuscle is largely composed of water. It lives in water, forms its combinations by aid of water, and is unable to combine or do anything without water.

Some varieties of corpuscles, cells or germs, lie dormant in what seems a dried up state, but they cannot move or grow except in water, and by the use of water. These corpuscles are microscopic. Minute quantities of water are called "moisture."

The corpuscle, cell or germ must have moisture. This being the case, it follows as a matter of course that those higher organizations which have been heretofore recognized as "organic life" are only possible under a condition of temperature, at which water remains in the liquid state. Change it into ice or steam, and they are rendered helpless, if not destroyed.

A temperature which will solidify water into ice, stops organic development, and kills nearly every known form of organic life.

Some of the lower forms, such as disease germs, may lie dormant under a frigid temperature. A dormant vegetable colony (seed) can usually withstand a much lower temperature than the active vegetable itself.

All known forms of life are destroyed by boiling; that is to say, boiling water will dissolve all kinds of animal or vegetable organizations.

As the particular forms of life we wish to trace is called "animal life," these industrious vegetable colonies may be dismissed after brief mention.

As far as the vegetable branch of life is concerned, it seems to remain as before mentioned at the *sixth* step,—the tubular state. No corpuscle colony, living in the vegetable state, has been able to make a *seventh* upward step or combination. True it is, they have developed tubular vegetation through a myriad of forms, which struggle with each other for supremacy, and defend themselves in various ways from animal attack. Yet, these are only details, mere varieties of vegetable life. It is also true that they have invented wings, springs, and other mechan-

ical appliances, but these are for temporary use only,—invented for the purpose of carrying new vegetable colonies, (seed) to a distance from the parent colony. (Grass, shrub, tree or vine.)

As the vegetable, corpuscle colonies spread over the earth, and plant their various forms of vegetable growth wherever a suitable food supply can be obtained, on land or sea, other corpuscles, acting singly, attack in various ways these industrious vegetable colonies, and prey on them as disease germs. Some of these predatory organizations, like consumption, (tuberculosis of the lungs) are now successfully attacking animal life.

Animal life has developed what is known as the “Five senses,”—seeing, hearing, tasting, smelling and feeling. Vegetable life seems to have four of these in a rudimentary state. Vegetation undoubtedly possesses the sense of feeling or touch. The tendrils of a grapevine readily grasp a string or twig, but are reluctant to grasp wire,—often refuse to do so.

Flowers and growing plants turn towards the light, showing that they know the direction from which the light comes. Potato sprouts in a dark cellar run towards a window through which a ray of light enters. The sprout does not feel the light, it sees it. Potted plants turn towards the window instead of the stove. They have no eye capable of focusing light and forming an image, or optic nerve able to carry an impression of an image, but they have a rudimentary structure of some kind, capable of recognizing light, and the direction from which it comes.

Flowers understand the value of

odors, and are experts in manufacturing them. So are fruit trees. If they have no sense of smell, how can they tell one odor from another? They use agreeable odors to attract insects, which will assist them by distributing their pollen. Therefore, the sense of smell is at least rudimentary.

Fruit bearing trees make the immature fruit exceedingly acid and disagreeable to the taste, so as to prevent its being eaten prematurely. When the seed is fully formed, mature, and ready for distribution, they change the chemical condition of the fruit and make it as sweet and agreeable as possible, both to the taste and to the eye, so that birds and animals are tempted to eat the fruit, and scatter the seeds in doing so.

No evidence is perceptible that vegetation has a sense of hearing, or that it uses the sound waves in any manner.

After the formation of those corpuscle colonies, called animal life, there developed a struggle between the animal and vegetable colonies. The animals attack; the vegetable defends itself as best it can, and has thought out many skillful ways of doing so.

Some vegetables have invented wings for scattering their seeds. Others have devised powerful springs in the form of seed-pods, so that they burst violently and hurl the seeds to some distance. Others construct thorns, with barbs, to catch in the clothing, wool or fur of animals, and thus force animals to transport these seeds to distant places. Birds often carry seeds voluntarily.

The main effort of vegetable life is evidently to propagate just as many seeds as possible, thus depending largely on the

power of numbers for its continued existence. In vegetable contests above ground, with other vegetables, some strive to get the first start in the spring; others depend on a vigorous and rapid growth; others on the height to which they grow, so as to overtop and shade their rivals.

Through their roots, a sharp competition is carried on under ground, which is now recognized, but not yet fully studied.

The pine trees of the temperate zone are expelled by the oak and other hard woods, and driven from possession of the best lands. The soft or "white pine" does not migrate toward the North, solely because it prefers a cold climate; it is driven

there by the "hard woods." In other portions of the country, the oak drives the pine out of the rich soil, onto the sandy places, or into the mountains. This struggle is carried on, apparently, under ground, through the intertwining roots.

People often plant near their dwellings a mixture of pines and hard wood trees. At first the pines seem to flourish, showing that the climate and soil are favorable to their growth. But, when the hard woods grow big enough to thrust their roots among those of the pines, the latter begin to die as if struck with a blight,—to the surprise of the owner, who cannot account for it.



Anthrax Germ.



Germ of Diphtheria.



Lizard.

CHAPTER IV.

ANIMAL LIFE.

AS far back as the first geological period, (Azoic) between 91,500 and 70,500 B. C., some of these corpuscles, other than the vegetable forms, living in the Arctic sea, had associated themselves together for mutual aid, and had devised a superior method of advancement.

The first union of this new kind, consists of a microscopic jelly-like mass of corpuscles, sometimes called a "jelly-fish." This is also the *sixth* step upwards in chemical combination, because it gives the jelly-like mass an advantage the individual corpuscle members did not possess, and put the "fish" in a position to compete successfully with the better organized vegetable colonies. This new combination carried with it a power of locomotion, for the colony, when acting as a body, and opened up other possibilities that ultimately proved superior to the vegetable combinations, which are organized on the theory of the colony remaining in a fixed place.

There are forms of minute jelly-fish so loosely united, that the corpuscles composing the fish can separate and live as individuals, or combine together, forming a body, throw out a tail, and swim and feed as a mass. When a hot needle is thrust into this tiny mass, the corpuscles

scatter as individuals; but, if undisturbed further, they reassemble, throw out a tail and swim as before. Of course, they do this in a rude, irregular and hesitating manner. In attempting to go forward, they may unintentionally move off to the right-oblique, but they move, and by main strength and persistence, "get there".

Borrowing from their vegetable kindred the idea of a tube, they collect together in such shape that they can take their food into the mass at one place, and eject the waste matter at another.

This tube becomes the first "alimentary canal," which develops in course of time, through animal life, into the mouth, throat, stomach and intestines. In the beginning, it is only a short, irregular, rudely constructed tube, made up of corpuscles arranged in a systematic way so as to form a wall or membrane.

The mouth, stomach and intestines represent a series of improvements and inventions which make this tube more complicated; these enable the individuals composing the tube to work faster, and do their work better. By means of these improvements, a lesser number of corpuscles can do the work of breaking up and dissolving the complex and compound molecules taken in at the front end of

the tube, or mouth, and they can also do this work in a more thorough or less wasteful manner—all of which is considered an advantage. When done on a large scale, this work is called “digestion.”

In course of time, as these minute jelly-fish make a success of their union, the individual members being satisfied, they continue it, and improve their organization. Some of them, however, remain in the jelly state. Others think out improvements, which enable them to advance, and we will go with them.

Sometimes those individual corpuscles whose duty it was to “pull and haul” (contractile vesicles) or “push and shove” this jelly mass, learned to do that work better, and became in time what is now called muscles. Some others, to whom was entrusted the work of guiding the mass, developed aptitude for this kind of work, and were kept at it as a permanent employment. This was the beginning of the nervous system. These in course of time specialized this work so that a portion of the nerve corpuscles acted as a brain.

It is evident that the corpuscles which combine together into an animal or insect, regard the alimentary canal or “digestive track” as the principal organ of the body,—the heart and brain being secondary to this.

The first appearance of a brain consists of a nervous ring around the throat. These nerves signal to the throat muscles when to swallow, and finally what to swallow. From this simple ring, the nervous system is gradually expanded, specialized and improved. The first brain

is only an adjunct to the primitive stomach.

Other nerve corpuscles, standing in line, pass signals along this line from the guiding corpuscles to the pushers and shovers; in adapting themselves to this work, they learned to stretch themselves, or elongate their corpuscular bodies so that a lesser number could do this work. These in time became nerves of motion, or “motor nerves.”

In the course of time the members of this jelly-like mass, who had been adhering together by means of a sticky substance, which they secrete individually, add now and then along the surface of the mass, short fibres which tend to bind the whole more securely together. These surface members make a specialty of this work, and finally become skin corpuscles and connective tissue.

As a corpuscle itself consists of a quantity of complex molecules enclosed in a sac, so the jelly-fish in time is enclosed in a larger sac called a skin. It thus becomes a larger body, just as complete as the corpuscle itself.

Through many, many generations, those acting as brain workers pilot the mass successfully to abundant food supplies, to the pleasure and profit of the whole, and as the individual members continue to exert themselves to do a particular work in a more and more successful manner, these individual corpuscles gradually become specialists, each in his own line.

Those who pull and haul become experts at that kind of work, and are able to lift many times their own weight. Those who pass signals are now greatly

elongated, so that one does the work of ten. They learn also to work more uniformly and with greater accuracy, so that a signal to pull gently is not increased on its passage so as to call for a violent effort, or vice versa. This improvement enables the "fish" to make regular movements, instead of spasmodic jerks.

Others forming the wall or lining of the large central tube, through which the food supply is passed, dissolve or break up the vegetable structures taken into the central tube of the jelly-like mass, so as to adapt it to the use of the individual members of the mass.

This jelly-fish lives in water. Through numerous openings in the corpuscular lining of the central tube, water, containing in solution this dissolved or broken up vegetable matter, is admitted to all parts of the spongy mass, so that it reaches each individual member, who takes from the solution what it needs for its own purposes, and ejects into the water its own refuse. These passages, at first irregular, gradually become systematized as canals or ducts, and the passage of the fluid is gradually controlled by means of a system of *valves* which permit the water to enter from the central tube, but prevent its returning in that direction. These canals terminate at the surface, among the skin corpuscles, where the surplus water and all waste matter thrown into it, is finally ejected.

These canal terminals are the rudimentary "pores of the skin." By the assistance of these valves, each movement of the mass tends to force the water towards the surface.

In after generations, a still closer union

is effected. A greater number of fibres unite the mass, and the corpuscles who make and keep them in repair, develop as the "connective tissue." The individual members have become so devoted to their special work that they are no longer willing to live as individuals, separate and apart from the mass, and the jelly-fish gradually assumes an improved state known as a "flat worm."

These flat worms, through courses of ages, gradually improve their methods, shape and size, into "cord worms." The guiding corpuscles continue to develop more and more as a brain. As the worm learns new movements, the number of brain corpuscles increase. Those who pass signals from the brain to the muscles, continue to improve as motor nerves, while there are added other signal bearers, who pass back to the guiding brain corpuscles external impressions or complaints of surface injury. These are the rudimentary "nerves of sensation."

Those engaged in doing muscular work, instead of "pulling in bunches," have learned to arrange themselves in lines. They bind themselves together with fibres instead of depending on glue, and at the extremity of the line, others build out for them a cord or fibre, which is attached firmly to some portion of the mass, so that when they pull or contract at the same time, the movement of the line has a tendency to pull or bend the mass in that direction, just as a row of men pulling on a rope would do. This causes the worm to undulate as it crawls. Line after line of this kind are formed along the sides of the worm, and these gradually develop into a muscular system.

The muscle corpuscle of a man finally develops a strength sufficient to lift 2,000 times its own weight, while that of an insect can lift 100,000 times its own weight.

The fibres at the ends of the muscle are called tendons. Among the strands of these tendons are placed corpuscles whose duty it is to keep the tendon in repair.

In the struggle of vegetable against vegetable colonies, it was found that size gave an advantage. In this struggle of animal against vegetable, they also observed that size gave an advantage, and there was constant effort to make these animal colonies larger and stronger, so that they could compete successfully with the larger vegetable colonies.

To do this, it became necessary to give greater rigidity to the worm-like form. Various methods were tried, such as the use of a stiffer substance, called cartilage, and this difficulty was finally solved by the invention of the hinge, which enabled them to build on the inside a series of rings, at first of cartilage, afterwards of bone, which is now called "back bone" (Vertebrae).

The *hinge* was the first great invention of this slowly developing animal life. It seems to have been invented about 65,000 B. C. These hinges or joints were rudely constructed at first, but subsequent improvement enabled the worm to become an eel-like fish, and this to become a lizard, thereby developing a size and power enormously greater than anything which the worm was heretofore capable of. Worms seldom attain a length to exceed six inches, while the reptiles and fishes often exceed thirty feet in length, and the whale seventy to one hundred feet.

Having borrowed the idea of the tube from the vegetable corpuscle, they construct in time, within the body of the worm, or fish, a stiff substance known as cartilage, which was afterwards still further stiffened into bone (Phosphate of lime.) This bone was intended to give rigidity to the mass, and the hinge or joint was for the purpose of giving flexibility. The bony structure itself is composed of a bundle of small tubes, very similar to the vegetable structures, as the reader can readily observe by looking at a shaving of bone or tooth under the microscope.

Scattered through the bony mass are a number of corpuscles whose duty it is to manufacture bone; they do nothing else. In fact, they over-do this work, for old age is largely due to a surplus of bony structure (ossification.) These bone making corpuscles put too much stiffening into us and finally cause the arteries to become too rigid. This slows down the action of the heart, and retards the circulation. The arteries lose their contractility, and gradually become enfeebled.

We assist this premature age, by eating largely of foods which are rich in lime, etc., thereby pouring into the laps of these industrious bone makers such a wealth of material, that they are induced to work too fast. Milk is said to be the "wine of youth," and wine the "milk of old age." In any event, milk is good for children, but seems to hasten old age by furnishing too much lime.

Acids dissolve bone, and certain fruit acids have a tendency to dissolve in a healthy manner, excessive bony matter,

and therefore retard ossification. Hence, the Chinese Proverb: "Eat apples, and live forever."

The food value of fruits is underrated by people of the Northern Hemisphere. If they would eat more fruit, they would live longer.

Through a series of hinges or joints, these corpuscles gradually develop the backbone or vertebrae. In course of time, through a series of improvements and other inventions, they developed jaw-bones, ribs and fins, through all the varieties of fish life, the details of which will not be followed, as we are chiefly concerned in the principle.

In addition to the jaw-bones and other improvements, they now enclose and protect their brain corpuscles in a bony covering, called the "skull."

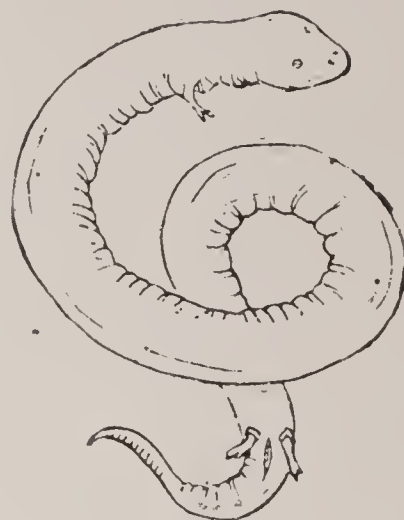
After the sea became over-populated with fish, there developed during the Eozoic period, special kinds of fish, that learned to kill and eat other fish. The ravages of these cannibal fish forced some of the others to go out upon the islands of a new made land to escape them, or to hunt for additional food supplies.

Some of the eel-like fish use their fins as flippers to assist in crawling over the surface; these gradually develop as two small legs, near the front part of their bodies. This is quickly improved by adding two hind legs, thus making a lizard.

As the quantity of land increased, the four-legged lizard gradually decreased the size of his tail, and increased the strength of his legs, and thus developed the quadrupeds (four-footed) through all the forms of animal life. These developments are simply utilizations of the idea

of the tube and hinge. The variations are merely details.

The skeletons of all vertebrates approximate a single pattern. All living forms, either animal or vegetable, can be traced back to common rudimentary forms.



Congo Snake.



Mud Puppy.

Where the vegetables developed four senses in a rudimentary way (feeling, tasting, seeing and smelling), the animal added hearing, and thus developed five senses. They improved these greatly, so that the five senses of animal life are much more perfect than the four senses of vegetable life.

As this specialization of work goes on, amid the individual members of the animal mass, these corpuscles are finally divided into two classes.

First: Those that remain in place, and do their work at a fixed spot.

Second: Those that move about, and work wherever required.

All those engaged as brain, nerve, muscle, skin, or mucous membrane, or who manufacture bone and sinew, or who act as glands to manufacture any fluid, remain in place, while those that move about are known to us as "the corpuscles of the blood." In the higher animals, these are of three kinds.

First: The *red* corpuscles, who in shape and size are very much like the vegetable corpuscles. They are workers, whose chief duty is to bring in fuel, and take out the burnt refuse. In character, they appear to resemble the feminine.

Those that go into the lungs, by what we call "the circulation of the blood," discharge there a load of waste matter, such as carbonic acid gas. They absorb from the air, and carry back from the lungs a load of oxygen gas, which is used for power, and for heating purposes. This oxygen fuel is distributed by them throughout the system, for the use of all.

In plain language, *they carry in coal, and carry out ashes.*

Second: The *white* corpuscles of the blood; these are the policemen or soldiers. They are larger than the red. With one exception they do nothing but fight. It is their duty to attack and destroy all intruding cells, microbes or germs of an injurious nature to the animal system.

They sometimes permit the presence of many foreign cells or corpuscles, which are harmless at all times. Also others, that are harmless under ordinary conditions of temperature; just as we permit the presence of black, yellow and brown men in the midst of white communities.

These foreign germs may engage in more or less useful occupations. But, should there be a marked lowering of temperature, some varieties of these foreigners begin to attack the native corpuscles.

When a man has a "chill," it is like a nation having a "panic." The conditions are similar, and the causes very much alike. In both cases the guiding corpuscles have made a mistake and the body politic is put to a disadvantage, causing a lack of confidence on the part of the workers. After the period of comparative inaction or lethargy, which accompanies a chill, or panic, then follows a period of feverish activity, in an effort to repair the loss.

During an attack of disease, such as typhoid fever, while the fever is increasing, if a little of the patient's blood is drawn and the white corpuscles examined under the microscope, it is found that they are not attacking the disease germs, which are present in great numbers. But, when the fever has passed its crisis, and the patient begins to improve, the white corpuscles are seen to be gorged with the fever germs, showing that they are now attacking and destroying these germs. After the patient recovers, no trace of the fever germs can be found in his blood. All have been destroyed by the white corpuscles, who kill and eat them.

The so-called "white corpuscles," as a matter of fact, are colorless, like clear water; they are considerably larger than the red corpuscles, and capable of a greater variety of movement. They can and do elongate themselves and pass through a hole too small to admit a red corpuscle.

If the red corpuscles were called on to do the work inside the eye-ball, their red bodies would interfere with the passage of light, and for that reason the transparent "white corpuscles" do this work. But, they are very independent about it, and if you strain the eye, or put on them an unusual labor, they will quickly enlarge the openings and admit the red corpuscles for their assistance, thus causing a diminution of the eye-sight.

If an intruding vegetable germ is too big for one white corpuscle to enclose or bend, two or three surround the germ, form a "giant corpuscle," and by their united power, double it up, kill, and then devour it. If the microscopist who observes this minute tragedy release the imprisoned germ, he will find that it is dead, for it gives no further evidence of vitality after it is enclosed by the giant corpuscle.

The *third* class of corpuscles in the animal body are known as "Leucocytes." They are capable of taking the place of any other kind of corpuscle. This specialty is peculiar to the Leucocytes corpuscle.

Where there is a flesh wound, and the injured muscle is being repaired, these corpuscles get into the disrupted lines, and become muscle corpuscles, or they pass into the fracture of a broken bone, and become bone corpuscles. Here they soon become busily engaged in knitting together the splintered parts.

While they take the place of other corpuscles, they are merely a make-shift, as their work is far inferior to that of the specialists who have done a particular kind of work, generation after generation.

The most important portion of the body, according to the corpuscular idea as before mentioned, is the alimentary canal or "digestive tract." It was complete before the nervous or circulatory systems. The first nerve structure was connected with the throat or opening of the digestive tube; as this tube was gradually subdivided into the mouth, stomach, small intestine and large intestine, this nervous structure was improved, and also subdivided so that each portion had its separate "ganglion of nerves" or secondary brain which guides the action of its particular portion.

To assist in this digestive work, various inventions and improvements have been made from age to age, so that particular groups of corpuscles are gathered together into "glands" where they manufacture various kinds of liquid solutions, both acid and alkali, which assist in the process of dissolving food stuffs. The corpuscles lining the stomach, secrete gastric juice; the liver corpuscles secrete bile; while the ovarian corpuscles secrete the white of an egg, and those of the kidneys uric acid, which is a waste product.

There are other corpuscles who, like a deflated hollow rubber ball, hold a globule of fat in their concave side. By dint of much effort and stretching, they succeed in enclosing a tiny globule of fat. Just why they assign these corpuscles to hold this fat, instead of storing it in a membrane, we do not know.

There are about three hundred red corpuscles to one white. It is the particular duty of the white corpuscles to guard all the openings of the body. There are very few kinds of disease germs capable of at-

tacking us successfully through the skin. We are fairly well protected by a thick, tough hide, whose openings are well guarded.

Most diseases enter through the mouth; we swallow them. For this reason, perhaps the lining of the throat is densely packed with white corpuscles. This is the danger point. Here the soldiers of the body gather in greatest numbers.

The process of converting food into animal tissue, is essentially a chemical process; very little of it is mechanical.

When food is taken into the mouth, we smash and grind some of it with our teeth. This is mechanical, but not absolutely necessary. In the vicinity is a collection of corpuscles, whose duty it is to manufacture saliva. From the saliva glands an alkaline liquid is poured onto this food as a dissolver. This is a chemical process; so are the succeeding ones; they are all chemical. The alkaline material of the saliva is capable of dissolving 1,500 times its own bulk. Minute forms, who live in an acid condition, are destroyed by this alkaline solution.

The food is next passed into the stomach. Here an intense acid (gastric juice) is poured onto it from glands which consist of a collection of corpuscles, whose special duty it is to manufacture this acid. This gastric juice kills those foreign corpuscles, germs, worms or bugs, that live in an alkaline state, and which were not injured by the saliva. This gastric juice is a dissolver also.

The dissolved food is next passed into the small intestine. There the chemical conditions are changed again, back to the

alkaline, so that germs living in an acid condition, which have been swallowed too quickly, and which have passed safely through the gastric juice, are killed by the alkali of the small intestines.

The food is next passed into the large intestine, where the chemical conditions are again reversed back to the acid. So that the unhappy germs, cells, microbes or corpuscles taken in at the mouth are twice drenched with alkali, and twice with acids, while the vigilant white corpuscles of the blood, who guard the numerous openings along the route, through which the liquid portion is admitted to the blood vessels, are ever ready to seize and devour those limp and enfeebled foreigners, who, though not dead, appear to be sick from the effects of these involuntary chemical baths.

Along the intestinal tract, small tubes, carefully guarded at the entrance, strain out a serum from this liquid mass called chyle. Into this a stream of white corpuscles flow, searching it thoroughly for intruders. It is then conducted into the blood vessels, from which the heart pumps it through all portions of the body, and into the remotest recesses thereof, to the pleasure and profit of the whole.



Cholera Germ.



Bacillus Tuberculosis.

The deadly microbe of consumption may often be found in a healthy mouth,

from which it is washed into the stomach and dissolved by the gastric juice. Frequently they are carried through the nose, into the air passages leading to the lungs, but are flipped out again by the cilia before they get a foothold. Occasionally they are carried into the air cells by the inrushing air, and sometimes get fastened and begin their destructive increase. If the person is in good health, and his general surroundings are favorable, his corpuscles surround this consumptive colony, with a tough mucous wall, called a tubercle and thus starve them to death. Dissection shows that a great many people have had "a touch of consumption" at some period of their lives. If the state of vitality is low, or the condition such that consumption germs are frequently inhaled, the germ colony may gain such a foothold as to cause an abscess. It is then a fight for life.

The heart is only an enlarged portion of the main artery. There were arteries before the heart was invented.. These arteries forced the blood along by the successive contraction of small muscles lying along the tube.

In the Lancelet (fish) an enlargement of the artery forms a heart of one chamber. This is improved in the Agnatha (Lamprey) to a heart of two chambers. In the Mammalia it is further improved into four chambers. Some of the insects have still further developed and improved this into eight chambers, or into eight hearts of one chamber each.

Animal life, roughly speaking, lives on vegetable life, by eating the vegetable colony "house and all," and digests them by breaking down and dissolving the com-

plex and some of the compound molecules therein contained, and appropriating to the animal colony such portions of the vegetable as it needs for animal purposes.

This process seems to be a matter of inducement or persuasion. While the foreign corpuscular organization, whether animal or vegetable, is often broken up



Lancelet.



Lamprey.

by force, this is merely to hasten assimilation; the new combinations are evidently matters of inducement.

The molecular combinations, absorbed into the animal system, as a part of the corpuscular life, are convinced that their condition is improved. They become as much interested in the new combination as they were in the old, and are organized into new corpuscular groups, or new portions of old groups. These take part in and continue the animal structure with as much zeal as their predecessors.

Vegetable life absorbs carbonic acid gas, uses the carbon for woody fibre, and throws off oxygen; whereas animal life absorbs oxygen, and throws off carbonic acid. This has been considered "a wise provision of Providence."

The true explanation seems to be this: Vegetation is stationary. The vegetable corpuscles want solids to construct their

home. Forty-four to 48 per cent of the dry vegetable matter is carbon. It needs but little fuel to heat them. Therefore they use the carbon, and throw away the surplus oxygen.

Animal life is organized on the theory of locomotion. A machine that moves about needs power,—therefore, fuel. Oxygen is the finest of all fuels. Animal structures absorb oxygen and burn it as a fuel. This moving animal wishes to avoid surplus weight, and therefore rejects the surplus carbon.

If there were no animal life, vegetable life would be just as luxuriant as it now appears, but many kinds would be different from what they now are, because they have adapted themselves to resist or evade animal attack.

Figuratively speaking, man is but a section of the sea. In a 150 pound man, there are about 120 pounds of salt water. Man is also a colony of living things, associated together for a common purpose. We call them corpuscles.

The heart, stomach, intestines, liver and other so-called "vital organs" are apparently separate and distinct organizations, having a separate and distinct life as such, though intimately associated for a common purpose. Each is guided by its own brain. They communicate with each other by telegraphic nerves, form opinions, and act on them.

When the intestines are pierced by a gun shot wound; without any invitation from the brain, the heart begins to beat with great vigor, and sends the blood whirling to the injured part, thereby doing voluntarily all it can to hasten the repair. The various corpuscles of the blood

go to the injured part in great numbers. The ganglion of nerves, which acts as a brain for the intestines, receives reports of the injury,—not the great brain in the skull, and if, after a thorough investigation, this "ganglion of nerves" as it is called, forming the brain of the intestines, "makes up its mind" that the injury is irreparable, and that further effort is useless, this conclusion is reported to the secondary brain of the heart; whereupon the heart ceases action, and the man "goes dead" without the man's brain having anything to do with the matter whatever, or even knowing what the injury was, except through external means.

In case of death, the corpuscles of the blood pass out of the arteries into the veins and die there in the course of a few hours. The agonized nerves signal the muscles to pull just as hard as they can. This is called the "rigor mortis," and produces the rigid condition of the corpse. After a few hours, the nerve corpuscles lose their vitality, and the dead body becomes limp again.

After the death of the nerve corpuscles, there is reason to think that the muscle corpuscles are not yet dead. Portions of the bodily structure, particularly the skin, continue to show signs of vitality. Those skin corpuscles, outside the dead line (scarf skin) are not effected by the cessation of the heart's action, and if the temperature remains favorable, will live out their accustomed period.

When Napoleon's body was removed from St. Helena to France, it was discovered that his nails had grown through his boots.

The hair and beard, for instance, may

continue to grow for many years after burial. We die gradually. So does the moon.

By injudicious feeding, clothing and habits, man loses the greater part of his possibilities of life.

When he acquires certain facts about these matters, which are available, but ignored, because dreaming is easier than investigation, the average of life may be raised to one hundred and fifty or even to two hundred years, accompanied by a much better state of health. He can become so robust as to be "without an ache or a pain." But, he cannot "dream" himself into this condition; it requires effort.

Among instances of extreme age in England are Peter Torton, 185; John Rovin, 172; Thomas Damme, 154; Thomas Parr, 152; the Countess of Desmond, 145.

Thomas Parr, of Shropshire, married a second time at 120. This wife, who lived with him twelve years, asserted that during that time he never betrayed any signs of infirmity. In his 153rd year he was invited to London by the King. The dissipation and over-feeding on this trip caused his death. His body was dissected by Dr. Harvey, the discoverer of the circulation of the blood. His internal organs were found to be in a perfect state; his cartilages even were not ossified, as is usually the case in old people.

The heart is controlled by its own brain, which opens and closes its valves, increases or diminishes the rate of its pulsations, and regulates its work or decides when it shall stop pumping. It is in close communication with the brain of the man, so that a sudden excitement in the man's

brain is telegraphed through the nerves to the heart's brain, and immediately reflected in the movement of that organ.

A pulsation of the heart starts the blood through the arteries, but a similar pulsation running along the entire length of each and every branch artery, continues the movement to the remotest recesses of the body.

If the heart were of steel, its strength would be insufficient to force the blood through the small arteries at its ordinary rate of flow.

There are 28 pounds of blood in an adult. In infancy there are 120 pulsations per minute; 80 in manhood; 60 in old age.

The enclosing sac of an animal, or, as it is called, the hide or skin, is made up in this way: The inside of the skin consists of a layer of corpuscles called "mother cells." It is the duty of these mother cells to take from the serum of the blood compound molecules and organize them into complex molecules, and these into skin corpuscles.

They do their work in this manner: They first absorb into their own corpuscular bodies an additional quantity of compound molecules, which are organized into complex molecules (protoplasm) and instructed in their simple duties; then into corpuscles, and presumably told what to expect on their journey toward the surface of the skin.

The mother cell in doing this work, elongates,—assumes a dumb-bell shape, and then separates into two parts, thereby starting the newly organized corpuscle called the "daughter cell" towards the surface of the skin. In

course of time a second corpuscle is organized by the mother cell and started behind it, and then another and another so that the row of daughter cells extends through from back to front of the true skin, like a column. Between these columns at intervals, are rows of sensory nerves, whose duty it is to signal back to the brain any surface injury. There are also the usual "capillaries" or small blood vessels of the true skin.

When this skin corpuscle or daughter cell, by reason of growth behind, is thrust forward until it reaches the end of the nerve, its real duty begins. Heretofore it has lived a life of ease and pleasure; hereafter it will be cut off from the blood supply and the nerve of sensation, and for the balance of its life, must depend for food on what it carries in its sac, and can expect no report of injury to itself to reach the brain. It then crosses the "dead line," and begins to spread out, according to instructions, into what is known as "pavement epithelia," its duty being to offer its own body as a shield or protection both to the underlying skin corpuscle and the animal itself.

It is now a part of what is known as the scarf-skin, which is insensible to pain, simply because these corpuscles are beyond reach of the nerves. As a second row of pavement epithelia crosses the dead line, and forms behind the one we have just mentioned, it is carried further toward the surface. As it approaches the surface, it gradually absorbs or uses up the food contained in its "haver-sack," so that by the time it is on the actual surface, there remains but a trace of mois-

ture in its sac, and the poor little epithelial corpuscle is nearly dead.

Its body now appears very much flattened, dry and tough. After its food supply is entirely exhausted, it is no longer able to cling to those behind. Its hold relaxes, and having run its useful course, the dead or dying corpuscle is then washed, scratched, or rubbed off, to be replaced by others, who in time share the same fate.

Some varieties of skin corpuscles form scales; others form hair or feathers, which are but enlarged hairs, finely branched. Still others form horn, nails and claws. The horn of a rhinoceros is only a bunch of hair stuck together like a waxed mustache.

Birds have developed feathers as an improvement on hair. All these coverings are but specialized work of the skin corpuscles. In the lower forms, a deposit of lime answers the purpose. (See Urchin.)

Besides the outer skin, all the openings of the body and internal cavities are lined with a thin inner skin called "mucous membrane." The corpuscles of the mucous membrane secrete a slippery substance called "mucous," with which they keep the inner surfaces moistened. They line all the passages of the arteries, veins and ducts.

Those lining the passages from the nostrils to the lungs perform an especially interesting function, in this manner: Each corpuscle grows a small, hair-like process (cilia) which is drawn back and then flipped violently toward the opening. The object of this movement is to work out of the lungs and air passages, par-

ticles of dust, fibres or germs carried into the lungs with the breath. The movement is made in a rhythmic manner, so that large surfaces flip together; the movement looks like a gust of wind passing over a field of wheat.

When one of these corpuscles is separated from the surface, its cilia continues to flip at regular intervals for some time. When it ceases to do so, the corpuscle is dead.

The thin and delicate membrane of a frog's foot, has been placed under the microscope, and cut, so as to study the effect of the wound, with this result:

There are in the atmosphere, many varieties of germs or parasites, incapable of biting through or affecting the tough skin, but able to attack successfully an open wound. These shower down on the wounded foot.

The heart of the frog, responding to the report of injury, sends the blood surging to the wounded part. Many of the corpuscles are carried, by the gushing current of the blood, through this artificial opening before they are aware of its location. Others can be seen stopping in the vicinity, and clinging to the sides of the arteries.

The unwarlike red corpuscles endeavor to block up all the openings made in the tissue, by the wound, and with their very bodies prevent the entrance of the disease germs. As the red corpuscles pack into the openings in the vicinity of the wound, they cause the parts to swell, and grow red, because these corpuscles are red. This is what we call "inflammation" or swelling.

The white corpuscles squirm between

the red, and endeavor to get to the front, where they attack the intruders, hand to hand, in deadly battle.

The red corpuscles, a little way back from the opening, are busily engaged secreting mucous, with which they seek to close all openings, by building a mucous wall around the entire injury. When they have successfully accomplished this feat, leaving only a few small openings, which are carefully guarded by white corpuscles the red corpuscles in the vicinity scatter back into the circulation, resume their ordinary avocations, and the swelling goes down.

The white corpuscles, being able to cope with the intruders, clean out the dead bodies of the skin corpuscles that have been crushed by the knife, or killed by attacks of the disease germs, and fill in the space with mucous, so that finally there is a mucous deposit filling the entire cut. This closes the incident, and makes what is called a "scar."

In the development of the foetus, there is shown in miniature the different stages of man's development. The male spermatozoa swim, and are somewhat like minnows or tad-poles. At another stage of the development, the foetus resembles the foetus of a dog. So that foetal life seems to pass over the same course and thus show in miniature, as it were, the successive steps of man's development from the lower forms.

Just before birth, the various vital organs being now fully formed, are given a little exercise, to try their efficiency, and get them in working order. This is accomplished by the superintendents of con-

struction corpuscles in an ingenious manner.

In the walls of the heart is placed a temporary false valve, so that about half the blood in a pulsation escapes back through this valve. Between the artery leading to the lungs and the returning vein, a "short circuit" is made by which one-half of the remainder is returned. So that only about one-fourth of the pulsation reaches the lungs.

Immediately after birth, this short circuit is taken up, and the false valve removed. Similar arrangements are made for the kidneys and other vital organs, so that they are exercised gently. For a few minutes after birth, the umbilical cord continues to pulsate, and should not be cut until the pulsation stops, for through it the new-born child is being pumped full of blood. This makes the white infant a dark red. This excessive blood supply is very necessary for its strength, as a great deal of extra work is called for immediately following birth, in adapting the infant to the new conditions. Doctors and midwives who disregard this, lose many infant patients.

When an artery is severed by a wound and the surgeon ties the severed artery to stop the escape of blood, the local superintendent in the vicinity of the wound, selects some branch artery which is uninjured, and through which blood can be carried past the injured part. This is rapidly enlarged, while in vigorous and constant use, until it can carry the full supply, the original channel being removed or "absorbed."

When a bone is broken, and the fractured parts are not "set" or brought to-

gether properly, the channels in the bone, through which the blood vessels are carried, are often closed by this misplacement. The supervisors, board of control, or local superintendent of the fractured bone, select some smaller passage that does connect properly, and causes this to be enlarged by drilling through the hard bone.

Another curious circumstance is noticed. The fact that the bone gave way at all seems to cause a doubt as to its original strength, or at least as to the strength of the repairs, for they throw around the broken part a large bony band, which makes it so strong that any other portion will give way before the mended part. In course of five or ten years, this band is gradually reduced in size, and finally removed entirely, the bone returning to its pristine form. If this is not the result of reason, why is it done?

That exceedingly mischievous disease germ known as "malaria," when it gets into the blood, cuts through or pierces the enclosing sac of the red corpuscles, and places within them some partially formed malaria corpuscles called "spores" which are much like a lot of eggs. In any event, after a period of seven days, there emerges from the dead body of the red corpuscle, a number of small malarial germs, which proceed to attack other red corpuscles in the same way, thereby causing a panic, which we term a "chill."

The white corpuscles kill the malarial germ wherever they find it. But a large and fully grown malarial germ is enabled to put up a sharp fight, even with the white corpuscle, and it is not a matter of

course that the white corpuscle will be able to kill and eat it.

Quinine has the effect of making the malarial germ "drunk." When they get a taste of the quinine, as it is mixed with the serum of the blood, they become oblivious to the fact that there are white corpuscles searching for them, make little or no resistance, and fall an easy victim under the circumstances. A sip of quinine makes a malarial germ act like a drunken man, but does not have that effect on the white corpuscle.

The cholera germ increases and subdivides into four germs in twenty minutes. These again, into sixteen others in another twenty minutes, so that, if this rate is steadily maintained, a single germ becomes four thousand in two hours, and one thousand billions in ten hours; so that the patient is literally "eaten up alive."

The cholera germ came originally from the brackish waters at the mouth of the Ganges river in India. It flourishes best in a warm, slightly alkaline water. The saliva of the mouth does it no harm. The gastric juices of the stomach are very fatal to it, but if by accident one of them passes safely through the stomach and reaches the small intestine, it finds there an alkaline condition just suited to its requirements, and the increase begins.

The attack of the cholera germ is painless. Filling the intestines in countless numbers, these germs are carried into the small tubes leading from the intestines in such quantities that the white corpuscles of blood are unable to destroy them as fast as they arrive. Their ravages in two or three days so disarrange the system,

that the secretion of gastric juice is suspended, and the germs re-enter the stomach in safety from below; then follows the "black vomit," collapse and death, unless speedy relief is given by stimulants, which have the effect of encouraging the heart to continue its action.

If large quantities of acid solution are taken internally, this assists in destroying the germs. Quinine is very fatal to this germ, and one part of quinine to 900 parts of water is found sufficient to kill it. As a matter of fact, the cholera germ is very easily destroyed by the use of acids. The neglect to do so is fatal in a short time, by reason of the enormous rate of increase this germ possesses.

When a chemical poison is taken into the stomach, the damage is caused by the compound molecules in the corpuscles composing the walls of the stomach. deserting their corpuscular combinations, and going over to the chemical which offers them combinations so attractive, that they unceremoniously leave their posts, without the consent of the corpuscular organizations, which are in fact broken up and destroyed by these desertions.

If the desertion is very small in extent, it causes only a few "gripping pains;" but, if a surface too large for the reparative forces of the stomach and blood to successfully cope with is involved, it causes the death of the individual.

A curious fact in the construction of animal bodies is that the veins are made large enough to contain all of the blood; yet all the blood is never in the veins at any time during life; immediately following the death of the animal or person,

after the heart stops beating, the blood corpuscles leave the arteries, and go into the veins to die.

The white corpuscles die singly, but the

red corpuscles collect together in groups, and die clinging together. These groups of dead corpuscles, probably represent a lot of personal friends, perhaps relations.

CHAPTER V.

INSECT LIFE.

THOUGH the animal organization is superior in power to the vegetable, there is a branch of animal organization developing, which is, in many respects, superior to the vertebrates, to which man belongs,—so superior, in fact, that it seems likely to ultimately overcome the human branch of animal life. We call it the “insect.”

The vertebrate branch of animal life is organized largely on the *dual* principle; so are the articulates,—that is to say, the vertebrates, (those having back bones) have two lobes to the brain, two lungs, two kidneys, etc.

The insect is built on the *multiple* principle. Where vertebrates have but two eyes, the house fly has two thousand, and the butterfly about four thousand, each eye capable of forming an image. Where the highest branch of the vertebrates, the mammals (those that suckle their young) have hearts of four chambers, the insect has one of eight chambers, or rather, eight hearts of one chamber each.

Where the mammal has two nostrils, forming one opening into the lungs, insects usually have eighteen distinct opening, which admit air to all parts of the body, thus doing away with lungs, and with the red corpuscles of the blood also.

The insect has also made an improvement in bodily organization whereby they dispense with veins, thus greatly simplifying the circulatory system.

The mammal admits air to the lungs. Here the red corpuscles come and get fuel (oxygen) which they carry and distribute to all parts of the body, bringing back as a return load, the waste product, carbonic acid gas.

By admitting air to all parts of the body, the insect allows each corpuscle to gather its own fuel,—a great saving of energy. This is the chief reason why the insect is so wonderfully stronger, size for size, than is the mammal. The mammal becomes exhausted for want of oxygen, the red corpuscle being unable to transport it in sufficient quantities to sustain violent or prolonged exertion.

The unarmed red corpuscles are also a source of weakness in the various forms of “blood disease.”

In reptiles, the breathing arrangement is imperfect, and the blood is never thoroughly oxygenated; their temperature is therefore low, and they are called “cold-blooded.”

The bird, as a branch of animal life, has developed wings at the expense of its fore-legs. Men have developed hands in the same way. Insects, however, have six

legs, and sometimes sixty. They generally use four or six for walking, and two for handling objects. The dragon fly has four wings, and doubtless could develop more, if it found them desirable.

Among the vertebrates, the hard bone is awkwardly placed on the inside, and the soft and tender muscles on the outside where they are exposed to injury. This poor arrangement is imperfectly remedied by the protecting skin. Insects have improved this arrangement, so that instead of a bony skeleton, they build a hard, horny substance on the outside, as a shell or hull to which the tendons are joined, and which protects the softer parts from injury, and makes the insect much more secure from attack.

When the vertebrate loses a limb, it is crippled for life. Some insects have the power of reproducing the lost member.

The muscle of an insect, when examined under the microscope, shows its superiority to that of the vertebrates in an astonishing degree. In comparison with a strand of insect muscle, the muscle of a man looks crude and awkwardly arranged. The insect's muscular arrangement is as "fine as silk"; the man's as coarse as a piece of crash toweling. Consequently the strength of the insect is enormously greater than that of the man.

Some insects are able to lift ten thousand times their own weight. The ant has been known to support three thousand times its own weight, by the muscles of the jaw. A mammal would do well to support three times its own weight in like manner. To equal this feat, a man should support 225 tons, equal to six loaded freight cars with his teeth.

The flea can leap 200 times its own length, an athletic man four times. The European Stag-beetle (*Lucanus Cervus*) has been known to gnaw a hole an inch in diameter through the side of an iron canister, in which it was confined.

Not only can the insect see and hear better than ourselves, but it can feel and smell very much better. Insects have developed antennæ or "feelers." The ant can, by laying its feelers on another ant, distinguish any members of its colony, which it meets in an underground passage. Organs of smell and hearing, as well as feeling, are developed in these "feelers."

The bee knows the reason why one bee is male and the other female. It controls sex to a certain extent. We do not know, and are as yet unable to find out the cause of sex. From 3,000 B. C. to 1,500 A. D. our ancestors were dreaming away their opportunities; imagining a world not as it is, but as it ought to be. During that period, some of the insects, at least, were thinking.

Insects are now thinking out various "problems of government" and colony organization. Not only are their intellects running ahead of the ordinary animal in these matters, but they are running abreast of man himself.

The bee and the ant have reduced the colony system to a perfection of organization, the equal of any civil organization ever yet devised by man. The ordinary bees and ants holding official positions, seem to exhibit a higher sense of public duty than do our men in corresponding positions. Nor do we observe that the leading officials of any bee-hive become

aristocrats or "privileged classes;" nor do they become cannibals, destroying the members of their own tribe, though it is true that the *white ants* have developed a variety of parasite "warrior ants" that act as a standing army, and do nothing but fight.

Insect life, like all other forms of animal life, lives on the product of vegetable life.

The earth is not yet overpopulated with insects, and the advantage or necessity of attacking man has not yet occurred to them. This question will not come up in insect politics so long as the North Temperate Zone is spreading, or the permanent frost line receding towards the North, as it is doing to-day. But, 3,000 years hence, this zone will be contracting; the encroachments of the frost line of the Northern Hemisphere will begin driving vegetable, animal and insect life towards the tropics.

Eight thousand years hence, this pressure will be keenly felt by the animals and insects that are being forced into the tropics. Migratory insects will be seeking new homes and new methods of subsistence; then the question will arise in insect politics of the advisability of some intelligent form of insect taking possession of the surface of the earth, so that insects may control vegetation for the benefit of insect life. To do this successfully, they must break the power of the human race, which is now in possession. Can they do it?

The female Seroot fly renders some districts of Nubia uninhabitable for about three months in the year; they could easily do so for twelve months, if they saw

fit. The ravages of this fly are due to the haphazard acts of a few stray females. What would happen if the males should systematically make war on us, for purposes of conquest?

This fly has a stiff, needle-like probocis, three or four times the length of its body, which can be used on the wing. Thick clothing will not protect one. Fortunately, for us, the males are yet engaged in sucking the juices of flowers, not men.

The "Robber-fly" (*Asilidæ*) is an exceedingly formidable foe. It fears nothing, but seizes other insect warriors, such as the dragon-fly, tiger-beetle, wasp, etc., and impales them alive. It seldom attacks animals, but confines its energies to destroying other insects. If this fly should change its habits, and begin sucking the blood of men, it would be simply a question of who could get away first.

One variety of ant has picked up the same train of thought that the human officials have been devoted to, ever since the Pyramid building kings of Egypt learned to enslave their fellow men. This ant has conceived the idea that robbery is more profitable than industry, and doubtless claims, in ant language, that it is much more "honorable and praiseworthy."

He has developed a species known as the "warrior ant." These warriors have become so skillful in their occupation that the thrifty ant cannot contend with them, and so specialized in their arms and armor, that it is doubtful if some kinds are any longer able to gather food, or even feed themselves. They keep slaves for this purpose. When food is before the

warrior, it is said to be impossible for him to reach it, or even convey it to his mouth, because of his armor. Before these terrible creatures, the industrious ant gives way. It is a case of slavery or death.

As the warrior ant does no work, he can think of no improved method of doing work. The ant that is reduced to slavery don't care to think. Therefore, further progress of these ants is impossible. We are in no danger from those ants who develop the idea of living as parasites on other ants; they will never control the earth.

What would happen to the warriors, if the enslaved ants should all run away? Or, if these slaves should, at a given signal, poison the warriors?

Isn't this similar to the act of the French people, who, exasperated beyond endurance at the exactions of "Le Grande Monarche," Louis XIV, arose against the privileged classes, invented the guillotine, and seriously undertook to exterminate the "warrior ants" of France?

We are shocked to read that the lower savages abandon their dead without burial. Writers as early as Pliny noticed that the ants bury their dead.

Sir John Lubbock observed that they kept pets and milk cows, while others kept slaves, with the result of enfeebling and deteriorating the body and mind of the masters, as has been experienced in human life.

There are leaf-cutting ants, harvesting ants, honey manufacturers, military ants; also bridge builders, who erect bridges over streams, and dig tunnels under

broad rivers even—not to speak of miners of the most ingenious kinds.

The white ant will accurately locate a table, then drill a hole through the floor, and into the leg of the table, and unseen, hollow out the whole structure, so that when you seek to use it the table crumbles away.

Romanes says: "An *Athealium* will confine itself to the water of the water-glass, away from saw-dust and chips of wood; but if the glass be placed upon the saw-dust, it soon makes its way over the side, and goes to it." He thinks "this is not a mental action." Is the opinion of Romanes a "mental action" or only the reflex action of many generations of inherited or acquired prejudice?

Hostile insects annually destroy property of the value of several hundred million dollars; yet we know very little about them, and are just learning to combat them. Mosquitoes, fleas and lice take from us more than three hundred tons of blood annually. From the labors of other insects we get many luxuries, silks, satins, velvets, valuable dye, honey, etc., together with every drop of black ink we use.

The life history of a fly is carried on with great rapidity, a maggot hatched from an egg is able to grow with such rapidity that its life work develops and it is full grown in a few days, then forming a tough skin, it dissolves itself almost completely, solidifying afterwards to a sort of jelly; in a few days the corpuscles re-arrange themselves and it is reconstructed into a being of a totally different appearance and habits.

CHAPTER VI.

CIVIL AND MILITARY LIFE.

WHEN the civilian is called into military life, he is often amazed at the elaborate and novel arrangement of the army organization. Its apparent completeness of detail, so necessary, and yet so different from his civil organization.

The strength of an army of a given size, is proportionate to its organization and equipment. Its effectiveness, to the intelligence of its guiding corpuscles or officers. If these are "mutton-heads," the army is about as effective as the primitive "jelly-fish," which depends on its size for success, and the flight of its individual members for safety, in case of disaster.

If its leaders have talent and energy, it is able to bore its way through the opposing army, and force the individual members to scatter and flee for their lives.

Because of the consequence to themselves, military officers give more attention and thought to organization than do civil officials. Although the army life is unnatural, and intended to be temporary, the military organization is more complete than the civil.

The 40,000 men of Alexander's army, coming from a country comparatively untaxed, overthrew Darius with 1,000,000 overtaxed followers, who were practically servants.

No tribe or nation, of ancient or modern times, has, previous to the year 1900 A. D., been organized as thoroughly as a flat-worm.

The guiding corpuscles in the front end of a jelly-fish seem to show as much ability in their simple employment, as the great officials of modern nations.

The basic principle of wealth is food.

When food is abundant, and the tribe grows to be a horde, or where several tribes unite to form a nation, it becomes necessary to have PROFESSIONAL officials, whose sole occupation is that of attending to the public business.

This is a critical point, for it involves a new organization with enormously greater power, and is a *seventh* upward step in organized life.

A nation, if properly organized, has the power to break up or dissolve any tribe or clan, and appropriate to itself any family or individual member of the tribe, just as the organizations before mentioned may do to still lower ones.

This higher national organization necessitates TAXATION to support these officials, whose labor, if rightfully employed, gives "value received" for their public maintenance.

This taxation is necessarily laid on the *useful* classes, those whose labors go to

make the national organization possible. It is impracticable to tax the useless "lower classes," for they have nothing, and produce "next to nothing." One of the desirable objects of the national organization is to protect the useful classes against their depredations.

The officials of the first national organization, the Kemians or Ancient Egyptians, through an oversight, which will be pointed out later, developed the PARASITIC THEORY OF OFFICIAL LIFE, and abused the taxing power in order to build up what was to the Kemian nation a worse than useless "upper class" who preyed on the useful classes, gradually enslaved, and ultimately destroyed them.

This privileged class CORRUPTED and so effectually WEAKENED the national organization, that it fell to pieces before an insignificant attack of partially armed, ignorant sheep-herders.

The Egyptian parasitic laws and customs of tax abuse have been slavishly copied by all nations, for all have received their ideas, laws and customs from Egypt.

The following table is arranged for comparison, to illustrate some of the different combinations or steps in organized life.

Organized Life	Military Organization	United States Civil Organization	Historical Collections
Atoms	Men	People	People
1. Simple molecule	Company	Family	Family
2. Elementary molecule	Regiment	Township	Troop
3. Compound molecule	Brigade	County	Clan
4. Complex molecule (Protoplasm).	Division	State	Tribe
5. Corpuscle (Cell).	Corps	Nation	Nation
6. Animal or man	Army		Race
7. Nation			

The useless upper classes escape taxation, as a rule, either by having laws passed exempting themselves from taxation, or by concealment and perjury. They developed the theory, now universally admitted, that the officials, acting in the name of the State, have the right to exact such taxes as they deem necessary.

Modern people have given new names to old ideas, but they have originated very few new ones. Nearly all of our ideas are copied from the Kemians, as will be fully set out in Chapters 14 to 34.

Nations that are politically diseased, decay slowly. Their vitality is gradually sapped by vice, superstition and excessive taxation, until some horde or tribe, comparatively weak in numbers but politically robust because untaxed, overthrows the enfeebled carcass of what often looked like a great nation.

The conquerors, in course of time, led on by their officials, who seldom think, imitate the vices and tax abuses of the vanquished and in turn, fall from the same causes.

THIS IS THE HISTORY OF ALL NATIONS.

CHAPTER VII.

ASTRONOMY.

HAVING traced the structure of the body, in order to make plain its social development it is necessary to begin again at the chemical origin of the earth itself.

The theory of Laplace, if not heretofore universally accepted, by astronomers, has never been disputed. It is known as the "Nebular Hypothesis," and is to the effect that the planets were formed by rings of matter thrown off from the sun, in the manner suggested by Saturn's rings; that these rings of matter afterwards consolidated into the various planets.

This explanation was never accepted by the writer. Each and every one of these celestial bodies evidently had a separate and distinct origin, which may be explained in this manner.

Atoms are exceedingly small, but they are very quick in their movements, and when a combination impulse starts among them, the rapidity with which they unite is one of the marvels of science. In a short time vast fields of space are changed from apparent emptiness to a collection of gases known as a Nebula.

When this Nebula has a bright center, that brilliant spot is the starting point of a new chemical combination. Here the simple molecules resulting from the first

combination recombine into elementary molecules. This center is the source of intense chemical action, which takes on a rotary motion.

Here the various gases forming the Nebula recombine and in doing so, condense into a liquid ball, which is white-hot, spinning with great rapidity, as the center of a vortex. It develops tremendous power, throws out chemical vibrations of all kinds and is intensely energetic. When close to it, we call it a sun, because it shines by its own light; if it appears at a distance, we speak of it as a star.

These bodies are of different size. One of Mar's Satellites is only six and one-half miles in diameter. The earth is 7,918; the sun, 880,000; while the giant stars, Arcturus, Vega, Alpha-Centauri, Sirius and Capella are evidently thousands of times larger than our sun.

If a star should form in the vicinity of our solar system, greatly exceeding our sun in size, it would, by reason of its superior gravitation or chemical energy, cause our sun, with its entire solar system, to revolve around it.

If a larger, younger and therefore more vigorous, sun should even approach us closely, it would have the same effect.

If it were equal in size to our sun, and

were in our immediate vicinity, they would fight it out from a distance; that is to say, this new sun and our system would revolve around a common center, midway between.

If the new sun were much smaller than our luminary, and formed or came in our immediate vicinity, it would be drawn into this solar system by the superior energy of our sun, and take its place outside the last planet, probably because it would be influenced by the system as a whole.

Our sun had its origin as a collection of gases, called a Nebula; then it condensed into a liquid ball, by chemical action, just as we see Nebulæ doing to-day. Though the body of the sun is liquid, it is not even a dense liquid, for it averages only one-half the weight of water. It will continue to solidify and grow denser, as it loses heat by radiation. Like an old man, it will gradually slow down, lose energy, give out, and quit.

The solar system appears to have been collected in this way. At a remote period the planet Mercury, having passed through the Nebulous state, condensed into a liquid ball, or small sun, and may have had smaller planets revolving around it.

Afterwards our present sun was formed, from a nebula, as previously described. It was of immensely larger size than Mercury, and being or coming in the vicinity of Mercury, caused that small sun to revolve around it by reason of its larger size, and superior chemical energy. At this time, Mercury was further from the sun than it is to-day; its orbit was larger, and also more elliptical.

In course of time Mercury cooled off to its present condition, it being condensed until it is said to be about the weight of lead. Its orbit has grown smaller, and is now nearly an exact circle. It has passed through the earth's present condition, and is older than our sphere. Mercury is surely dying.

At a later period the planet Venus, having run through the same Nebula course, was picked up by our sun in the same way.

The earth, having gone through the same Nebula stage, into that of a liquid, white-hot ball, picked up in its vicinity a still smaller body which is now known as our Moon. Moons are also called Satellites, or secondary planets.

This small solar system, of the white-hot, liquid earth, and solid moon, was at some later period drawn into the present larger solar system in the same way that Mercury and Venus were, by the superior size and chemical power of our sun. The earth is about the same age as Venus or Mars. Venus seems a little older, and Mars a trifle younger.

At a later period the planet Mars shared the same fate as the earth, and there are still revolving around Mars two very small, secondary planets, satellites, or moons, one 7.2 and the other only 6.5 miles in diameter. This last has the unique distinction of being the smallest visible member of our solar system.

After Mars another celestial body was picked up, which revolved outside of Mars' orbit. This last planet, when gathered into our solar system, seems already to have been an aged and decrepit one, older even than Mercury is now. It after-

wards broke up into hundreds of pieces. More than 400 of these fragments still drift around in the vicinity of the path traversed by the original planet, and are known as the asteroids. The largest of these fragments is estimated to be 275 miles in diameter, and several others are somewhat smaller than the State of Missouri.

At a still later period a moderate sized sun, not quite so hot as ours, but still shining pleasantly on a system of five fair sized planets, which were revolving around it, was gathered in the same way, and this secondary solar system is now known to us as Jupiter and his satellites. Jupiter is in a liquid condition, just beginning to slag over, or solidify in places on the surface. Its density is about the same as the central sun,—one-half the weight of water. Mercury, Venus, the Earth and Mars shine solely by reflected light. The outer planets shine partly by their own light. Jupiter is emitting heat and to a certain extent light to the five planets around it. The largest of these exceeds Mercury in size. The diameter of Mercury is 3,150 miles. Jupiter's largest satellite, Ganymede, is 3,596 miles, another, Callisto, 2,728; Io, 2,356, and Europa, 2,046 miles.

At a more recent period, our large and energetic sun drew into his growing system another smaller, but brilliant and unique solar system, consisting of Saturn and his rings, together with eight small planets revolving around that secondary sun,—quite a system in fact. As in the case of Jupiter, the eight Satellites of Saturn receive most of their light and heat from their smaller sun Saturn. Sat-

urn's peculiar rings are evidently the origin of Laplace's Nebular Hypothesis.

In comparatively modern times, so to speak, in the life of our solar system, there was drawn into it another small system, consisting of Uranus, with four small planets revolving around it, and more recently Neptune, with at least one small companion. It may have others, but it is so far away, that small moons are very difficult to detect. If there is any form of life on the distant planetary satellites, capable of seeing, as there probably is, our sun appears to them as a great star, the brightest star in the heavens,—but, only a star.

When our solar system approaches an astral body, smaller than our sun, that body may be revolving on its axis at any particular inclination. When drawn into our system, the pull of the sun and other planets has a tendency to cause it to revolve in the same general plane with them.

The inclination of the earth's axis to its orbit is therefore decreasing. When drawn into our solar system, the orbit described by the stranger may be, and at first is, probably exceedingly elliptical. This would depend on whether we were going in the same general direction at the time, or at right angles.

After coming into our system, the tendency would be for its highly elliptical orbit to gradually settle down to a circular one, as the violent oscillations of its first rush into our system subsided. The earth's orbit is gradually becoming less elliptical.

Again, if the sun were stationary, the oscillations of a planet in its elliptical or-

bit would be as regular as the swing of a pendulum; aphelion and perihelion being invariable. But, as the sun and solar system were moving at a rapid rate, in a direction differing more or less from that of the new planet, this double movement probably causes the swing of the planet from its elliptical orbit to gradually work around and around the sun.

A pendulum suspended from the roof of a car and made to swing crossways to the car, when the car is in motion, begins to describe an elliptical orbit, which gradually works round and around the center.

Was the moon the only satellite which revolved around the earth when the earth was a sun? Apparently it was not. There are in the vicinity of the earth two or more belts or drifts of small bodies which are possibly the remains of one or more moons. We plow through one of these drifts in November. In the month of February we pass behind something which shades us from the heat of the sun, so that there is a fall of temperature of about $2\frac{1}{2}$ degrees over the earth. In September the same effect is noticed. Astronomers have suggested that we pass behind a cloud of small aerolites on such occasions, and it is probable that this cloud is but the remains of an extinct moon, circling darkly around the earth and that the drift through which we pass in November is the remains of a planet in the last stages of disintegration.

So that, our rather complex solar system consists of the central sun, two solitary planets (Mercury and Venus). Two systems that have cooled off (Earth and Moon, Mars and two moons), four secondary solar systems (Jupiter and Satel-

lites, Saturn with two rings and Satellites, Uranus with four, and Neptune and two satellites), also the ruins of a large planet (Asteroids) besides other unnoticed ruins. Also a few small nebulae which we call comets.

Possibly these comets are but infant suns, who have made a failure of life at its very beginning, as it were. Drawn into the vortex of our solar system, before they had time to grow, they have become what the farmer would call "runts." Whirled around our sun in highly elliptical orbits, they are unable to "stand the pace" and are whipped to pieces and disintegrated.

The ellipticity of the Earth's orbit is decreasing; the inclination of its axis to its orbit is decreasing; the rate at which it turns on its axis is decreasing. That is to say, the earth is slowing down in its voluntary movements, while the involuntary movement of being whirled around the sun is increasing in speed.

The chemical tendency of our earth is for gases to condense into liquids, and liquids to absorb or condense into solids. So that the gaseous envelope around the earth is decreasing; at the same time, the liquids are slowly condensing into solids. Owing to this process, in course of time, the earth will become a solid globe, without air or water, frigid and inert.

The last traces of gas around it will be nitrogen gas, because nitrogen is the laziest of all chemical compounds. The air being composed of oxygen and nitrogen, and the oxygen being exceedingly active and energetic, will seek and find other combinations. The earth will then be in the present condition of the moon,

and when thoroughly cooled off, will cease to revolve on its axis as the moon has done, and will then turn its northern face to the sun. By that time, our moon will have broken up and gone to pieces. This breaking up process is caused:—

First: By the loss of chemical vitality in the molecular combinations, which is manifest by the subsidence of the heat vibrations. Figuratively speaking, heat is life, and cold is death.

Second: By the great contrast of heat and cold between the face of the moon when exposed to the sun for fourteen days, without the protecting envelope of air, and the intense cold produced by radiation when the same face of the moon is turned from the sun for fourteen days. This difference in temperature probably amounts to 300 or 400 degrees Fahrenheit. Under such extremes in temperature, rocky formations lose their vitality and readily break up, pulverize and disintegrate.

The moon will not fly apart by explosion but it will drift apart like a melting iceberg, and irregular pieces will float around us like a belt of asteroids. These in turn will break into smaller pieces as the process of disintegration continues.

Metals withstand extreme variations of heat or cold much better than stone. When a planet goes to pieces in this way, the rocks crumble and disintegrate very much faster than the masses of metals which here and there enter into the composition of the planets. Consequently, the visible ruins of a dead planet consist of its metallic parts. These continue to float around in space long after the rocky por-

tions have crumbled away to final dissolution.

In that mighty vortex made by our central sun, or in the secondary whirlpool of the earth and moon, these bleaching bones of dead and forgotten worlds float on and on until run over and crushed by some living celestial body, or worn out by time, they sink back into the atomic state.

That great celestial ocean into whose depths we nightly gaze, is probably as thickly sprinkled with the remains of dead worlds as is the starry vault with living spheres.

In course of time the moon will break up into asteroids, and these into still smaller pieces, which we call meteors or "shooting stars" when we strike them. Mercury will go to pieces next. The earth will cool off to a moon, and go through the same stages of disintegration. So will the other planets.

The sun will cool off into an earth, and be absorbed into some other solar system like that of Vega or Arcturus, towards which we are now moving. The sun will carry with him the frayed out remnants of his solar system, and will in time become a moon to the planet Vega, perhaps; then asteroids and shooting stars, against which some other worlds will bump.

Thus we see that the complete cycle of the celestial bodies is caused by the constructive (synthetic) chemical action from atoms to gases, (Nebula); gases to liquids, (suns); liquids to solids, (planets or earths). Then comes the destructive (analytical) chemical changes from earths to moons, moons to asteroids, as-

teroids to aerolites, or shooting stars, which are but scattered bones of extinct planets, which have gone before us, now disintegrating back to cosmic dust.

As the first step in construction is the

union of atoms into the simple molecule (gas), the last step in destructive chemistry is the dissolution of the simple molecule back to atoms. Thus the cycle is complete.

CHAPTER VIII.

FORCE.

ANY movement in matter, such as light, heat, sound, electricity, etc., is called FORCE. These forces consist of a multitude of small waves. Some of them are like the waves on the surface of water, and are called *undulations* or *pulsations*. These waves are of two kinds:

(1.) Light, heat and electricity consist of undulations like the waves of water. Wave motions of this character can be focused.

(2.) Sound, and perhaps the Roentgen Ray, consist of waves with a forward and back vibration, like the movement in a train of cars when the engine jerks or checks it, or, as it is otherwise explained, "The sound wave consists of alternate condensations and rarifications of the atmosphere," or whatever medium through which the sound waves pass. Waves of this character cannot be focused.

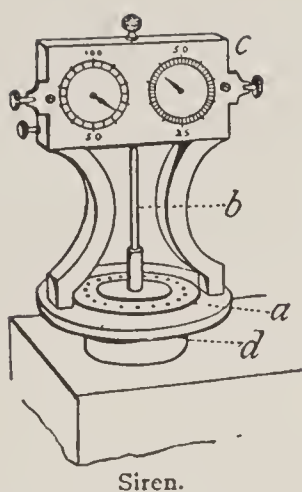
Agitate the surface of water, on which light, floating objects have been sprinkled, and you will notice that though the wave motion runs along, the particles of water simply rock up and down. So it is with light. The atoms which respond to the waves of light, simply rock crossways to the direction of the wave. The same thing can be illustrated with a rope stretched between two posts. Strike the rope, and the vibration which runs along it repre-

sents the wave of light or any similar force. The particles of rope vibrate crossways, but remain in place.

If you strike a drum with a small stick, you hear a tap. Increase the rapidity of the taps to 32 beats a second, and the ear can no longer distinguish the separate taps, but the drum gives out a continuous musical note. The same thing is true if you tap on a board, or any resounding object, at that rate. If these taps are made at the rate of 64 beats to the second, the sound emitted is the octave of that produced by the 32 beats.

128 beats gives the second octave; 256 the third, 512 the fourth, etc. The ear is able to distinguish about eleven octaves, ranging from 32 beats to about 45,000 to the second. If the beats increase in rapidity above this, in the presence of several persons, the ear of one will cease to respond and this person hears no further sound, while the others can distinguish a shrill, piercing note. As the rate of vibrations is increased, one after another cease to hear the sound, as their individual ears cease to respond to these vibrations, until there is a dead silence to all of them, while the eye distinguishes that the instrument is working faster than ever.

The eye responds to one octave of a



Siren, an instrument for measuring sound.

force for which we have no name. We call that one octave "light," and when the vibrations are spread out before us, by means of the spectrum, we see that the rate of vibrations, or different wave lengths cause the sensation which we call "color." The longest wave is the red; then comes the orange, yellow, green, blue and violet. Above the visible violet there are about two octaves of actinic light, which, though invisible to the human eye, give the best photographic effect. Below the visible red, several octaves of this force can be felt by us as heat.

In observing the ultra violet rays, the writer noticed that he could detect red rays, but, on calling the attention of others to it, they denied noticing such appearance. As the red was very apparent, and always appears with the ultra violet, the conclusion was reached that the eye of the writer happened to be constructed so as to respond to the very high pitched vibrations—consequently, he could see the beginning of the next octave of actinic light. It is entirely possible that others can be found whose eyes will respond to these high pitched vibrations, and still others whose eyes will respond to the vibrations below the visible red, and if

they notice the violet rays beginning to appear among the longest red waves, this would demonstrate that if we could see the other octaves, both above and below, they would present similar colors to the one octave we now see.

All metals respond to the waves of electricity. They vary in this respect, so that a metal positive to one thing is negative to another, and they arrange themselves like the keys of a piano, in a constantly rising scale. At certain points the difference is so great that it suggests to the chemist that there are other metals, to him unknown, which should appear at this point. Using this hint, several new metals have been found. When they are all known, they will probably be found as systematic as the notes expressed by the keys of a piano.

The same orderly arrangement seems to be true of the forces. The number of beats to the second is the only distinction between heat, light, and actinic force, and we may find that all the other movements simply represent a different number of beats to the second.

The "sensitive plate" of the photographer is affected by vibrations too rapid for us to see. The optic nerves respond to vibrations at a lower rate, and we call it "light." The nerves of sensation respond to vibrations of a still lower rate, and we call the sensation "heat" or warmth. The ear responds to vibrations of apparently a different kind, moving at a much lower rate, which we call "sound."

There is reason to think that insects are developing organs which respond to vibrations to us unknown.

CHAPTER IX.

GEOLOGY.

A QUESTION of great importance to the astronomer, and of supreme importance to the geologist, is that of geological dates.

The Geologist can see that the crust of the earth is composed of various strata; he is satisfied that it took a long time for these to form, and the question is, how long did it take?

It is evident from the appearance of these layers that they have been deposited in fairly uniform manner, and at comparatively regular intervals. The question therefore is, what is the period of time required to deposit a stratum? What regularly occurring celestial cycle coincides with these effects?

In view of the scope of this book, the writer feels called on to attempt the solution of this question. But the reader is warned that what is here offered is only a theory, or working hypothesis because the sum total of the known facts is scarcely sufficient to justify a positive opinion.

An elevation of only three miles above sea level, at the equator, even, carries us into a region of perpetual snow. At Minneapolis, Halifax and Bordeaux, a mile and a half; at Stockholm, a mile; at the North Cape, about a thousand feet;

at 80 degrees north latitude, the Frigid Zone reaches sea-level.

Again, the earth's orbit is not an exact circle, but slightly oval (elliptical). The sun is not in the center of this orbit, but in the focus of one end. Owing to this fact, the earth is 3,112,410 miles closer to the sun at one point of this elliptical orbit (at perihelion) than it is at another (at aphelion), and receives 1-15 more heat.

During the year 1250 A. D., the earth was closest to the sun at the winter solstice, December 21st, and furthest from the sun at the summer solstice, June 20th. At present, we are so situated that the earth is closest to the sun January 1st, and furthest off July 1st.

This elliptical orbit therefore is not fixed or constant, but gradually works around the sun in such a way that about 5,250 years hence we will be closest to the sun on April 2nd. About 10,500 years hence, we will be closest to the sun on the first day of July, and furthest off on the first day of January. The conditions will then be exactly the reverse of what they are at present. As we will then be furthest from the sun in winter, and closest in summer.

This will cause the Northern winters to be much colder and seven or eight days

longer than they are at present. Our summers will be shorter and hotter, than they are now, but for some reason not yet clearly understood, a short, hot summer does not seem to compensate for a long, cold winter. This fact is demonstrated to-day in the Southern hemisphere, where exactly these conditions prevail.

The Southern winters are colder than ours; their summers hotter, and yet the ice-cap around the south pole is very much larger than the one around the north pole, and seems to be spreading. The southern ice-cap extends 2,100 miles from the pole, while the northern cap extends only an average of 900 miles.

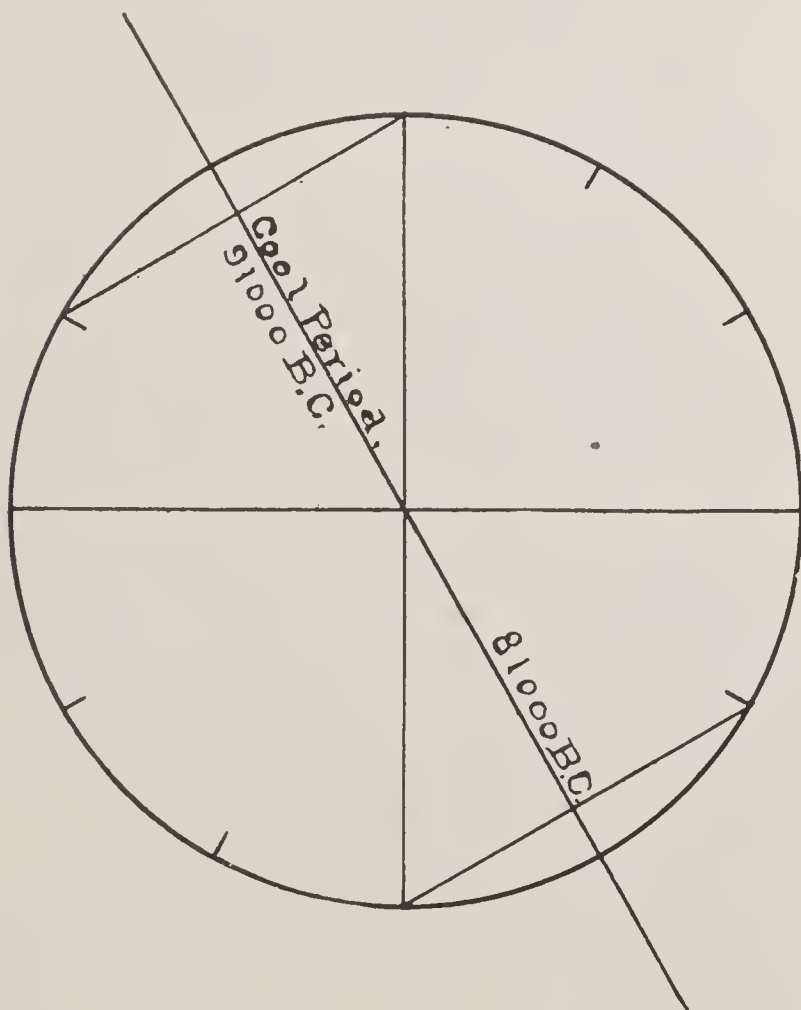
Twenty-one thousand years hence the conditions will have worked around until they are approximately the same as we find them to-day. Not precisely the same, because the earth will have cooled off

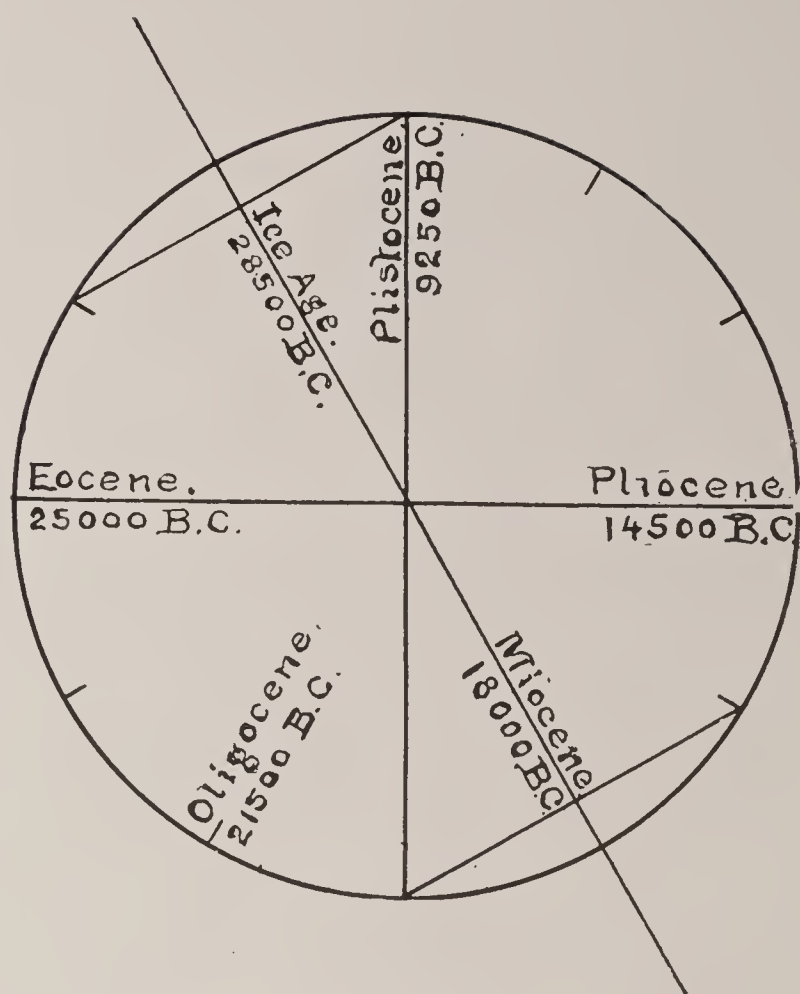
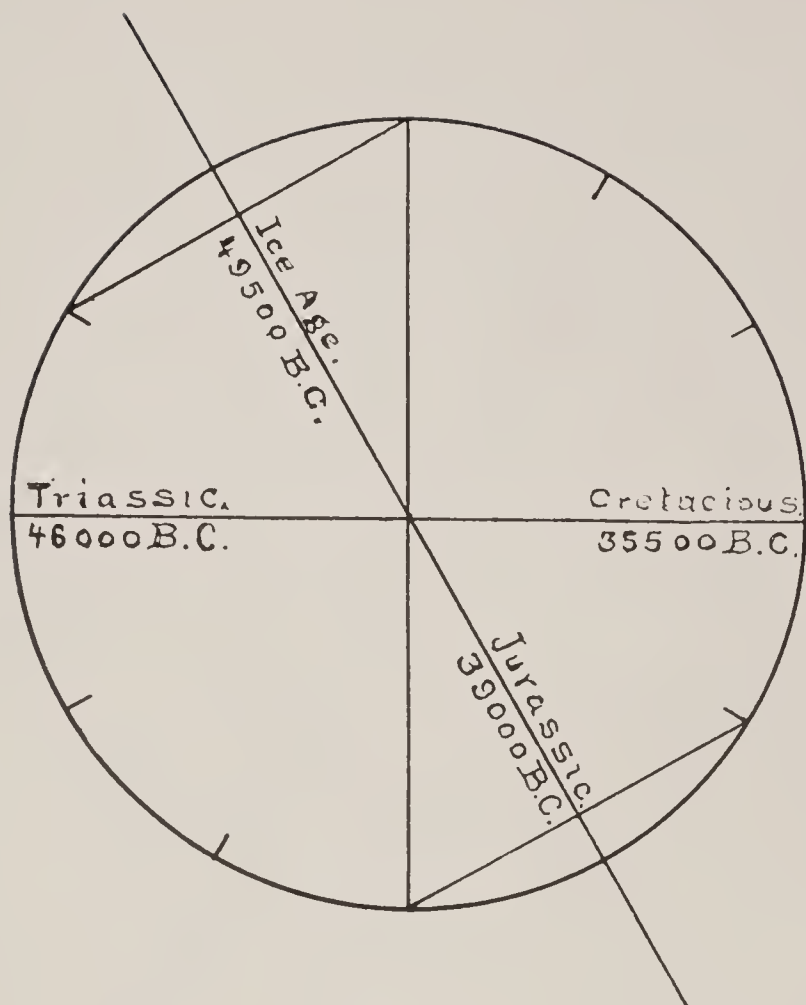
somewhat, and the air will be thinner. We will also be a little closer to the sun.

Dr. Croll, in "Climate and Time," notices this 21,000 year cycle, but assumes that the present eccentricity of the earth's orbit is not sufficient to account for the glacial periods, and adopts a theory built on another theory, that the earth's orbit, at long intervals of time, becomes very eccentric, thereby carrying us so far from the sun as to "freeze us up," so to speak.

While a variance of only 3,112,410 miles would seem at the first glance to be insufficient to cause that refrigeration known as "an ice age," it appears as a matter of fact that it is sufficient by glaciating the Southern hemisphere now.

Argument or supposition must give way before fact, and the present condition of the Southern part of the world is a matter of fact. No reason can be as-





signed for it, but the elongation of the earth's orbit, and if it is shown that an "ice age" now exists in the Southern hemisphere, then we need look no further for reasons or causes for the ice ages in the Northern hemisphere; for, like causes will produce like effects.

The following suggestion may be made: This cycle of 21,000 years is of itself a solstitial cycle, corresponding to a geological period, having four seasons of about 5,250 years each, as shown on the accompanying diagrams.

Observing the climate at St. Louis, it is noticed that:

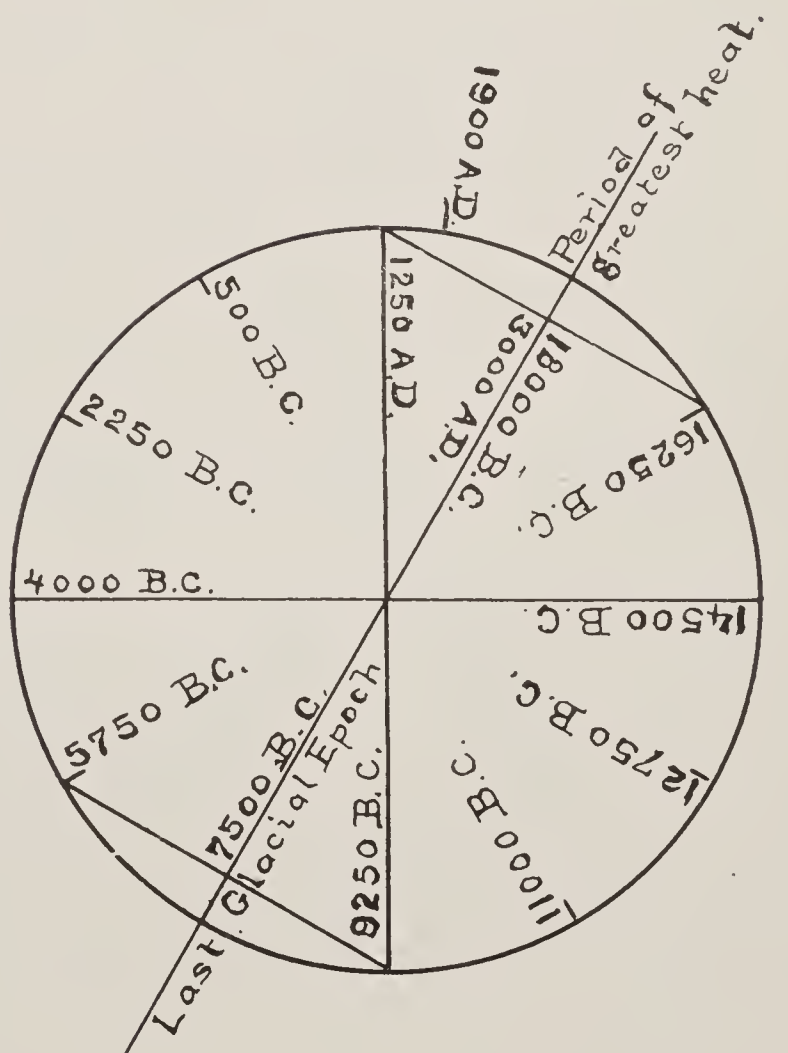
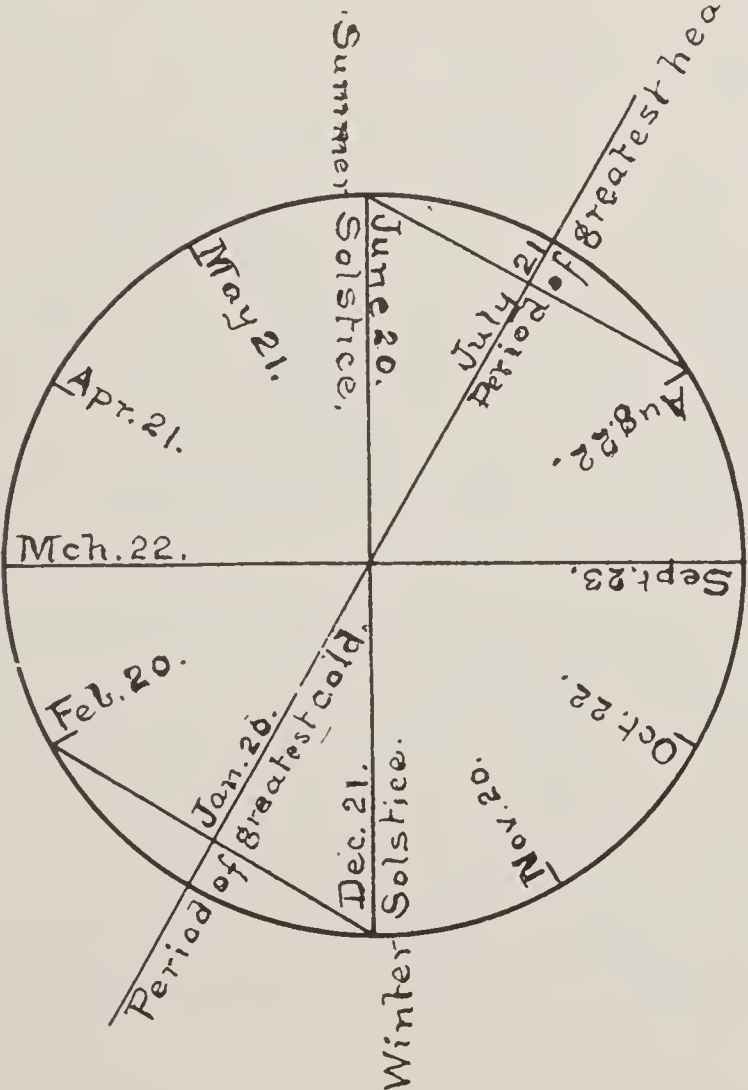
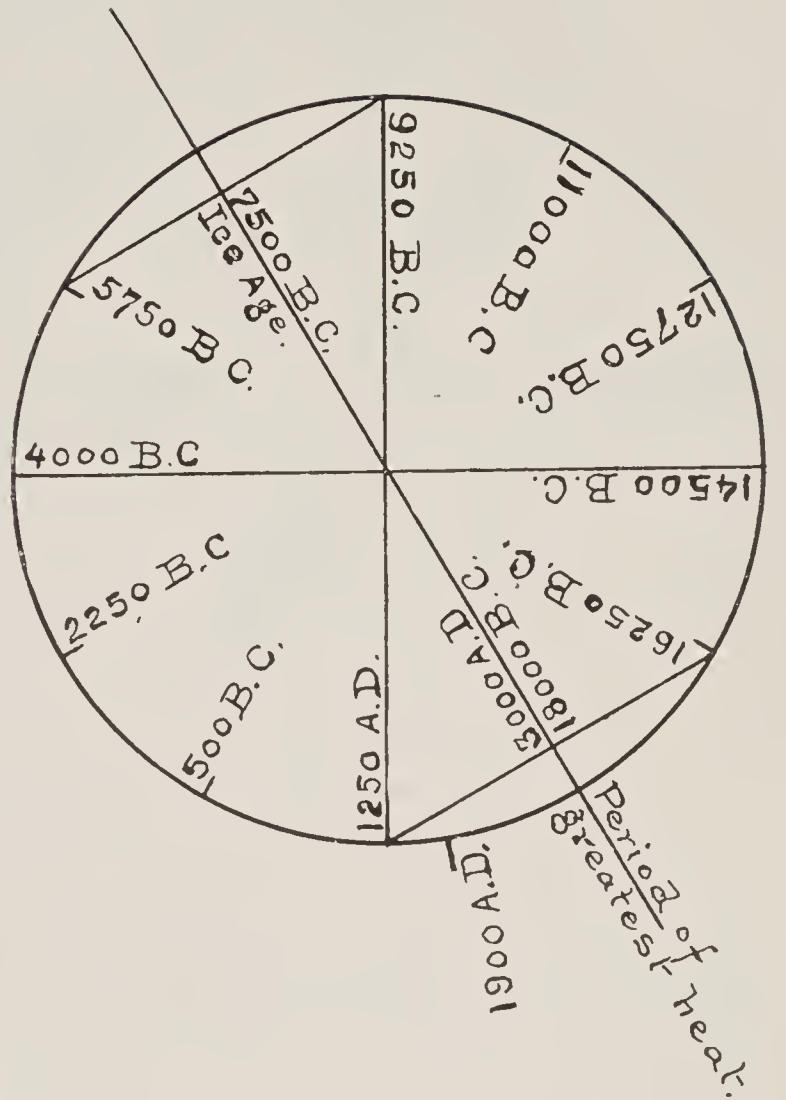
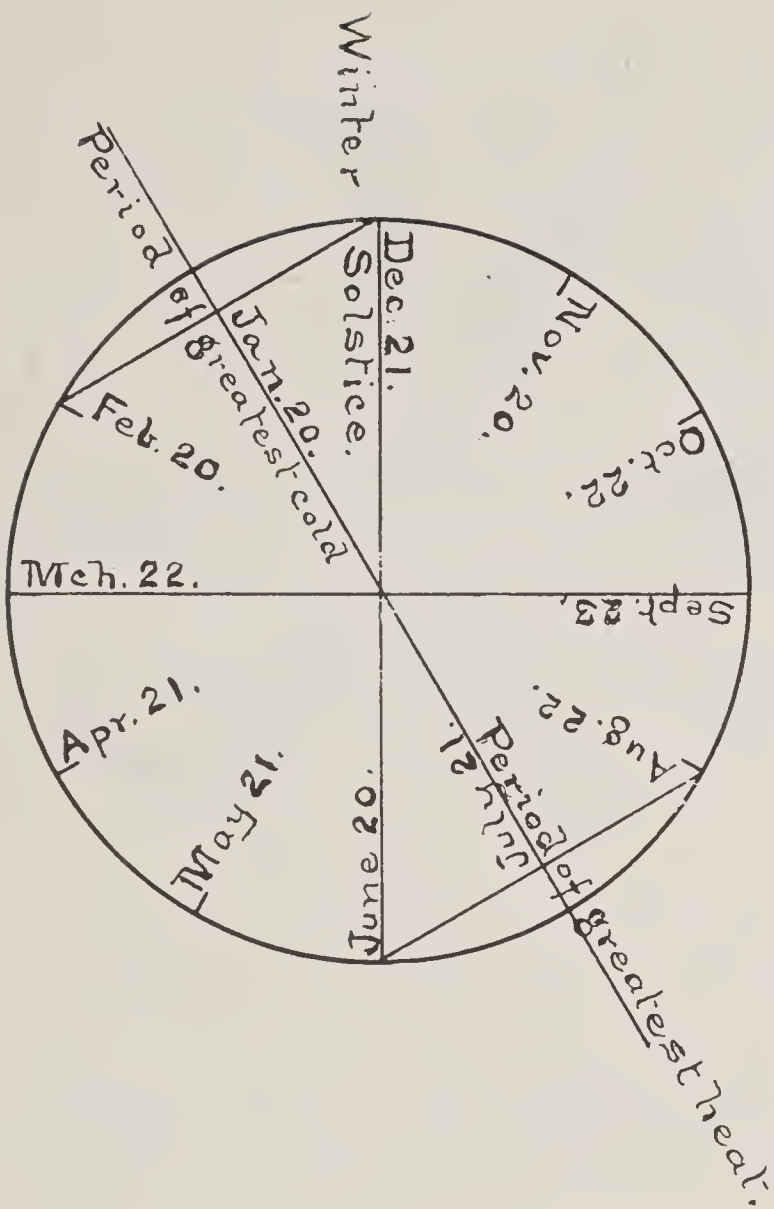
(1.) The hottest period of a summer day, say July 21st, is not at noon, when the sun is overhead, and should exert his greatest power, but at 2 p. m., this being *one-twelfth of the daily cycle* beyond the point of greatest vantage; and it is about as hot at 4 p. m. (post meridian) as it is

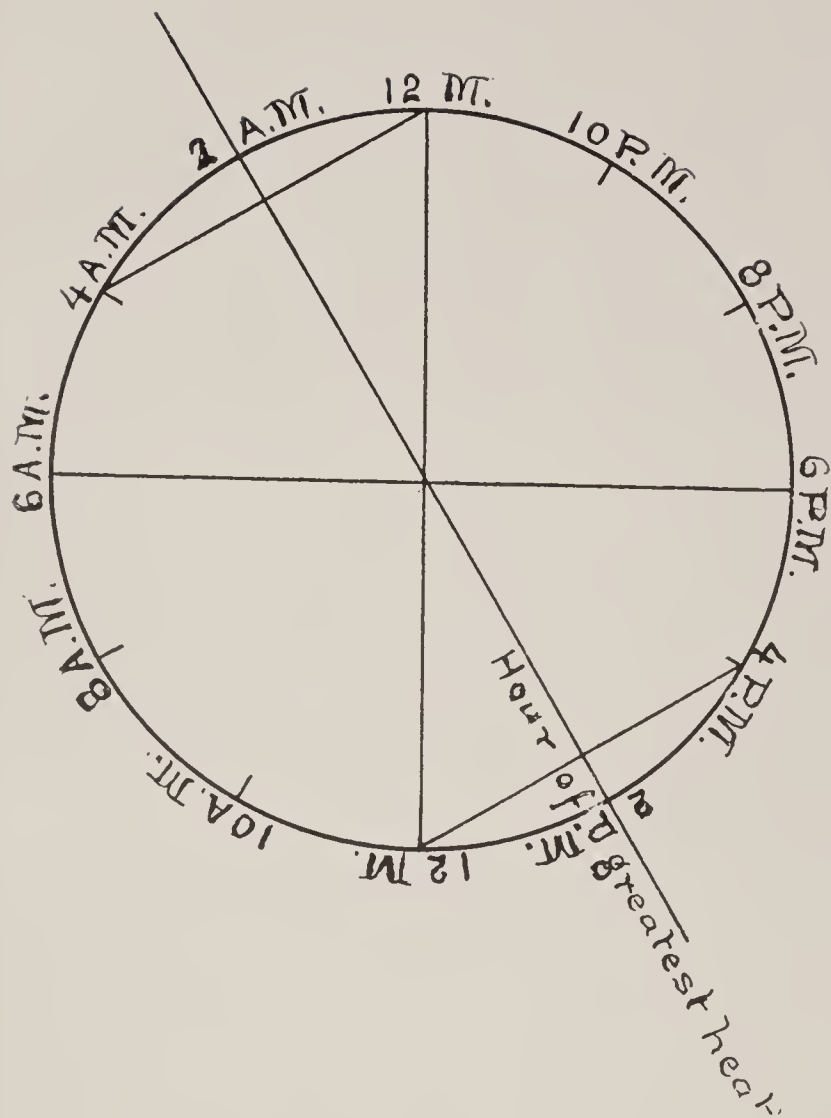
at 12 m. Also about the same at 6 p. m., as it is at 10 a. m. (ante meridian) while 8 p. m., and 8 a. m. agree in temperature.

Whatever the cause of this may be, it exactly coincides with the annual phenomena, thus:

(2.) The hottest period of summer is not June 20th, the summer solstice, the longest day in the year, when the sun is furthest north, and his rays strike the earth most directly in the Northern hemisphere, but about July 21st, this being *one-twelfth of the annual cycle*, after the point of greatest vantage, and it is about as hot on August 22nd as it is June 20th. The temperature is about the same on September 23rd, (the autumnal equinox) as it is May 21st, while October 22nd and April 21st agree in temperature.

November 20th, and March 22nd (Vernal equinox) agree; so does December





21st (the winter solstice) and February
20th.

This last observation has been compared with the official observations of the United States Signal Service at St. Louis and found to coincide.

The mid-winter of cold is about January 20th instead of December 21st, the winter solstice.

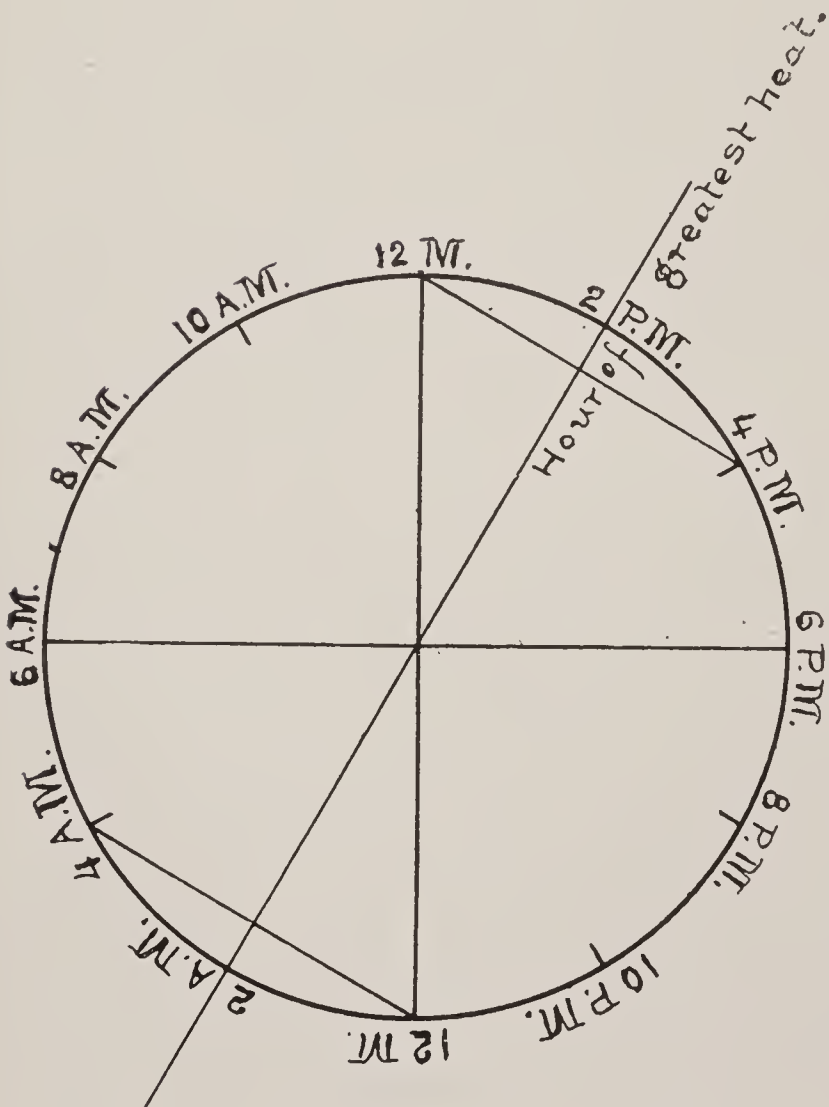
Now then, if these facts are true for the day, and also true for the ordinary year, the rule may hold equally good for this great solstitial cycle, or 21,000 year period. While these observations are not conclusive, they are worthy of consideration.

The hands of a clock are constructed so as to turn from left to right. But this arrangement is purely arbitrary. We are accustomed to represent the earth as moving in its orbit the reverse direction,—right to left; but this is also arbitrary, depending on the direction in which we face. We face the sun by looking south, and the sun rises on our left. The people in the Southern hemisphere face the sun by looking North, and the sunrise is on their right.

For purposes of illustration, the first set of diagrams is drawn so as to agree with our familiar orbital diagram; the second set in harmony with the face of the clock. In each the principle is the same.

If this view is correct, it will account for the successive cold periods known as "Glacial Epochs," or ice ages, and enable us to calculate all terrestrial periods.

The geologist claims to have identified at least three such epochs, each succeeding one more rigorous than its predeces-



sor. And, if he can measure the space of time between one glacial epoch and another, he can also tell the period of time it took a stratum to form, and therefore figure out very accurately the age of the earth itself, and give dates for the appearance of the various forms of animal and vegetable life.

The geologists at first recognized three periods, and now five. As knowledge increases, this may be extended to seven, or even ten, which, of course, would lengthen the age of the earth in a corresponding degree. As this theory is only intended as a working hypothesis, until the facts are better understood, for the present we must follow the prevailing classification, and assume that there are five periods.

According to this theory, the first historical, solstitial cycle or period of vegetable growth extends from 91,500 B. C. to 70,500 B. C., and corresponds to the Geological Azoic.

The second contains vegetable and animal remains, and extends from 70,500 B. C. to 49,500 B. C., known as the Eozoic.

The third, from 49,500 B. C. to 28,500 B. C., and is called the Mesozoic.

The fourth, from 28,500 B. C. to 7,500 B. C., and is called the Cenozoic.

We are now living in what is supposed to be the fifth cycle, which begun 7,500 B. C., and will end 13,500 A. D.

The dip or inclination of the earth's axis to its orbit evidently causes the change of seasons from winter to summer. If the earth turned on its axis, at right angles to its orbit, the sun would shine on the equator all the time, and

there would be no yearly change of season.

Owing to this dip, amounting to about twenty-three and one-half degrees, the sun seems to come twenty-three and one-half degrees North of the equator in the summer, and pass twenty-three and one-half degrees South of the equator in winter.

The seasons in the Northern Hemisphere are exactly the reverse of those in the Southern. When it is midwinter in Europe and North America, it is midsummer in South Africa and South America.

Not only is this true of the ordinary seasons, but it seems to be true of this great solstitial cycle with its seasons.

As a matter of fact, the Northern Hemisphere is, and has been for a long time (probably since 7,500 B. C.), steadily growing warmer. This is shown in many ways; by the migration of plants and animals toward the North; the bones of the reindeer have been found in France, together with its earliest human inhabitants. In ancient times the Black Sea would freeze over in winter. It was covered with ice for the last time in 762 A. D.

The Baltic, being further North, continued to freeze over until a much later period. At Copenhagen it froze over in 1333, 1349, 1399, 1402, and for the last time in 1408. Since then portions have been frozen over, but never across.

In the meantime, the Southern Hemisphere has been growing colder, and is now experiencing something of an ice-age or glacial epoch of its own. It appears that the area of solid drift-ice forming an

ice-cap around the South Pole, extends much further from the South Pole than the corresponding ice-cap around the North Pole. If this Southern ice-cap were transferred to the Northern Hemisphere, it would extend far enough to the South to enclose Iceland and Lapland, if not Stockholm and St. Petersburg.

The Southern Hemisphere is therefore in a glaciated condition, but as there is very little land in that part of the world, the ravages of moving ice fields have small effect.

There is about the South Pole a comparatively unknown body of land called the "Antarctic Continent." It is buried in ice and snow to a great depth. Its shores are approached with difficulty by reason of vast fields of floating ice which surround it. The snowfall on this Antarctic Continent never melts, but gradually packs into ice by its own weight, assisted to some extent by the action of the sun.

Ice, under pressure, will flow slowly, like pitch or thick molasses. A moving field of ice of this kind is called a "glacier." As a consequence of the continued snowfall, the ice fields of the Antarctic Continent continue to slide into the sea, on all sides, forming ice-bergs which are carried by wind and wave out into the Antarctic Ocean, until they are melted by the warmer waters toward the equator.

McMillan's School Atlas gives the average Northern limit of cereals as 60 degrees North Latitude, and the Southern average limit of cereals as only 45 degrees South Latitude. It also gives the Northern limit of human habitation as an

average of 72 degrees North, and the Southern average as only 40 South.

That cold and barren tract in the Indian Ocean, known as "Desolation Island," is less than 50 degrees South, its latitude being equivalent to that of Paris, France.

Two-thirds of Africa, even, are in the Northern Hemisphere. The Cape of Good Hope is not so far South as Algiers or Tunis is North. If Europe were transferred to its equivalent place in the Southern Hemisphere, it would lie further to the South of Africa than it now lies North of it.

Ice-bergs annually float over that portion of the South Atlantic which would correspond to Spain.

If the climatic conditions of the two hemispheres were reversed, the White Sea and probably the Baltic would be closed with ice, and the Black Sea frozen over as a frequent occurrence. Wheat could not be grown in Southern Russia, and Paris would have a climate as severe as that which Moscow experiences today.

On the American side, the Hudson's Bay, and possibly the Great Lakes, would be frozen up, and Vicksburg, Mississippi, would be as cold as Duluth is at the present time.

In the Pacific, the Sea of Okhotsk and Bering Sea would be closed. Irkutsk would be buried in snow, and Peking rendered well nigh uninhabitable.

To a man standing on the equator, at sea level, the frigid zone is 4,500 miles North of him, 3,300 miles to the South, and only 3 miles overhead. If he were standing midway between the Equator and the North Pole, say at Minneapolis,

Halifax or Bordeaux, the Frigid Zone would still be 2,250 miles North, but only about a mile and a half overhead.

Perpetual Snow-line.	
Latitude.	Feet.
Equator	16,000
10°	15,000
20	15,000
30	13,000
40	10,000
50	6,500
60	5,000
70	1,000
80	Sea level

So that we live within a comparatively thin stratum of air, warm enough to support life, but which is slowly diminishing as the earth cools and the oxygen and carbon of the air seek other combinations. This change is, however, a slow one, and it will take many thousands of years to bring it about.

The Himalaya plateau is the only considerable tableland yet lifted into the frigid zone, but as the earth cools, the crust will continue to shrivel and the sea level shrink, so that in the next geological period, probably five or six times as much land will be lifted into the frigid zone, but this will be more than counter-balanced by the appearance of lands now under water.

The crust of the earth, which is thinner by comparison than an egg shell, when newly formed, was smooth and regular, like the skin of a fresh apple. As the apple withers and dries out, it shrinks and the skin wrinkles; so does the crust of the earth. The skin of the apple being tough and elastic, it wrinkles without cracking. The crust of the earth, being brittle, cracks and breaks as it

wrinkles, and shoves up the broken edges as mountain chains.

As the interior cools, it shrinks away from the crust, which, like a weak arch, supports itself for a time. When some unusual movement or slight shock puts a strain on this thin arch, it falls a short distance, and we call the jar an "earthquake."

If the views heretofore expressed are correct, then the "ice-age" or period of greatest cold in the Southern Hemisphere will continue to increase until it reaches its climax 1,100 years hence (about 3,000 A. D.) By that time the Straits of Magellan, and even the passage around Cape Horn, will be closed in winter, while ice-bergs and fields of floating ice will press closely on the Cape of Good Hope.

2,200 years hence (4,100 A. D.), this ice-age of the Southern Hemisphere will have moderated back to the condition it is in today, and after that will continue to moderate for 9,400 years more, when it will reach its warmest state for the Southern Hemisphere, 13,500 A. D., this being the close of the present solsticial cycle.

The temperature of the Northern Hemisphere is gradually increasing; its climax will be reached on the same theory, in 1,100 years (3,000 A. D.) This period for the solsticial year, corresponds in climatic conditions, for the Northern Hemisphere, to July 21 of our ordinary year, or to 2 o'clock p. m. for a summer day. By this time, the slowly moderating climate of Siberia will be considerably warmer than it is at present. Vegetation now unknown in that coun-

try will have migrated there as these changes in climate progress. So will animals and men. Siberia will become a wheat producing country; so will the British Northwest Territory.

This solstitial summer season will correspond to the Miocene era of the last geological period. The difference in temperature corresponds to 21,000 years' cooling of the earth by radiation. 2,200 years hence (4,100 A. D.) the climate of the Northern Hemisphere, having grown warmer for 1,100 years, then cooler for 1,100 years more, will have returned to the condition of today. It will thereafter continue to grow colder for 9,400 years longer, to the year 13,500 A. D., when the Fourth Ice-age of the Northern Hemisphere will reach its climax.

After 3,000 A. D., vegetation which is now migrating towards the North, will begin an equally slow retrograde movement before this falling temperature. Animal and insect life will necessarily follow the receding vegetation.

The perpetual frost line in the Arctic region of today is given as an average of 79 degrees North Latitude. In 1,100 years it will have receded to more than 83 degrees North. Then the conditions will reverse, and at a period of 10,500 years later (one-half this solstitial year) this frost line will have slowly returned to Central Europe and possibly to the North shore of the Adriatic Sea.

The successive stages of this frost line's advance and retreat through Central Europe would appear to be as follows:

AVERAGE LINE OF PERPETUAL SNOW.

Date.	Degree of Latitude.	Extends to.
7,500 B. C.	50.....	Carpathian Mountains
5,750 B. C.	55.....	South shore of Baltic
4,000 B. C.	61.....	Gulf of Bothnia
2,250 B. C.	67.....	White Sea
500 B. C.	72.....	Nova Zembla
1,250 A.D.	78.....	Spitzbergen
3,000 A.D.	83.....	Arctic Ocean
4,750 A.D.	75.....	Nova Zembla
6,500 A.D.	68.....	Mouth White Sea
8,250 A.D.	61.....	St. Petersburg
10,000 A.D.	54.....	Smolensk
11,750 A.D.	47.....	Odessa
13,500 A.D.	40.....	Constantinople

20,000 years ago (18,100 B. C.) the Northern Hemisphere was in the midst of what geologists call the Miocene Age, a period of comparatively high temperature.

About 15,000 years ago, it was in the Pliocene Age, an age of moderate temperature, much like the present time.

About 9,400 years ago, it was in the severest part of the ice-age, or last glacial epoch.

From the mountains of Norway a vast field of ice extended across the Baltic into Germany. The Alpine frost line descended to the foothills, and the rugged crests of Mt. Lebanon even, are yet furrowed with glacial scars above the 4,000-foot level. The summits of the Atlas Mountains, in Northern Africa, show signs of this old glacial action.

The ice-cap of the last glacial epoch in the United States extended to the Ohio River. It reached from New York to Kansas City; then it deflected to the North, following the Missouri River, but dipped southwardly along the Rocky

Mountains and again at the Sierra Nevada Range.

The earth loses heat by radiation to such an extent that each succeeding ice-age is colder than its predecessor.

The air continues to decrease in density, and as the protecting envelope of air grows thinner, the radiation is increased and the earth cools off faster. These losses are compensated to some extent by contraction of the earth's orbit, which brings it closer to the sun.

The next ice-age will probably include the whole of the Appalachian Chain, extending as far South as Washington, Atlanta, Ga., Memphis, Tenn., Denver, Santa Fe, Salt Lake and the Sierra Nevada Mountains of Eastern California. The Western coast of North America will remain open as far North as Vancouver, British Columbia. Bering Sea will be closed with ice; so will the Siberian Sea of Okhotsk.

For these reasons it is possible that the climate of the Northern Hemisphere will continue to grow warmer for 1,100 years; vegetation will migrate 300 miles further North in that time; after 3,000 A. D., the climate will begin to change, and 4,500 years hence Bering Straights, the White Sea, and Hudson's Bay will be closed by ice. 5,000 years hence, Archangel, and 8,000 years hence Stockholm, St. Petersburg and Irkootsk will be buried in snow and ice; so will Winnipeg and White River, Canada. 8,500 years hence Pekin, Moscow, Copenhagen, Ottawa and Duluth will share the same fate. 10,000 years hence, Wei-hi-wei, Kashgar, Tiflis, Odessa, Berlin, Edinburgh, Boston and Chicago will be

frozen up. 11,500 years hence, Nankin, Cabul, Teheran, Constantinople, Paris, London, Liverpool, New York, Washington and St. Louis will be in the frigid zone. 12,000 years hence the frost-giant's grasp on the Northern Hemisphere will begin to relax, and 21,000 years hence the conditions of temperature will be similar to those of today.

Mountain chains, not now in existence, will have appeared. The continents will average higher above the sea level, and the seas will have lost a portion of their volume and have drained off into somewhat greater depths, so that the shore lines will be different from what they are today. Many islands in the Southern Pacific, by reason of subsidence of the water level, will be consolidated into a continent. The West Indies will probably be united to the American coast, and the islands of Japan to the coast of Asia. In other words, there will be considerable change of the land surface, so that there will appear to be more land and less sea.

Vegetable organizations are found living in hot springs up to a temperature of 186 Fahrenheit.

There is a difference of about 100 degrees in the temperature of the surface of the sea at the equator and the poles. The difference seems to be due to the heat of the sun.

100,000 years ago, this variance was probably less, because there was no land to interrupt the ocean currents.

When the water about the North Pole had cooled off to something like 150 degrees Fahrenheit, the surface waters of

the tropics continued to boil under the combined heat of the earth and sun.

First cold period, 91,500 B. C. First ice formed at North Pole 90 degrees.

Second cold period, 70,500 B. C. Ice-cap extended to 80 degrees.

Third cold period, 49,500 B. C. Ice-cap extended to 70 degrees.

Fourth cold period, 28,500 B. C. Ice-cap extended to 60 degrees.

Fifth cold period, 7,500 B. C. Ice-cap extended to 50 degrees.

Sixth will be 13,500 A. D. Ice-cap will probably extend to 40 degrees North.

Applying this theory of a 21,000-year cycle to its full development, and assuming that five periods are correct, it is evident that all forms of what is recognized as "organic life" have developed within 100,000 years.

Previous to this date, the world was too hot for those combinations of matter which depend on water for their organizations. The earth was covered by shallow seas, whose tropical waters boiled under the combined effect of the internal heat of the earth and the external heat of the sun, pouring through a dense and heavy air.

Torrential rains fell as scalding hot water from the steaming clouds.

Incessant volcanic activity kept the hot seas muddy. As the rocky crust of the earth was thin, when the polar parts cooled off and shrunk, this thin crust, like a weak arch, unable to support its weight of water, fell in. These cracks admitted water to the hot interior; steam was formed, and blew off as volcanic eruptions, which continued until the openings

were choked up. Changes in the earth's crust were very rapid.

First, because the crust was thin, so that it broke up easily.

Second, because the great quantities of material blown out from underneath this crust, made additional hollow places, followed by further subsidence.

Vast quantities of volcanic sand and dust, thrown up by these eruptions, settled to the bottom of the sea, helping to form layers or strata which now interest the geologist. Each eruption produced another layer.

After the development of marine vegetables and animals, they grew or burrowed in the mud and left vast deposits of shells which entered into the deposits, called limestone.

As the earth gets cooler its crust grows thicker, and volcanic action less frequent. Then, as now, the effect of radiation was soonest felt in the polar regions, and for some reason as yet unknown, the North polar region cooled off faster than the Southern.

Islands appeared first in the Arctic and Northern parts of the North Temperate Zone.

95,250 B. C., the earth was furthest from the sun at the winter solstice of the Northern Hemisphere. This causes a cool period, whose effect was such that never afterwards did the Arctic water rise in temperature to the boiling point. A little ice or snow may have formed annually about the North Pole.

The period of greatest cold was 91,500 B. C., and this may be called the beginning of the first geological period, or 21,000-year cycle, called by the geolo-

gists the "Azoic," meaning "Lifeless," because they find no fossils in this period. The conditions 91,500 B. C., for this 21,000-year cycle, would correspond to January 20, or the period of greatest cold for the ordinary year. About this time, apparently, complex molecules or protoplasm began to organize into corpuscles or cells. These began to build what we call "Sea Weeds" in the Arctic region, and apparently in the vicinity of the North Atlantic.

72,250 B. C., the earth is furthest from the sun at the winter solstice, a second time, thereby causing another cool epoch, like a rudimentary winter, and a small ice-cap formed about the North Pole, extending in winter to about 80 degrees North Latitude.

70,500 B. C., is the period of greatest cold, and the beginning of the second geological period, called the Eozoic, meaning "Dawn of Life." The first rocky strata, laid down in the early springtime of that 21,000-year period, are called the Primordial or Cambrian. The Cambrian formation appears on the surface in parts of the Arctic and Northern Temperate Zone. Fossil shells of the mollusk now appear, indicating that these rocks were covered by warm, shallow seas, through which a few island peaks appeared.

The next rocky layer of the Eozoic is called the Silurian. Sea-weeds of the first geological period (Azoic) have now, after 21,000 years, developed into a form of vegetation resembling ferns. Fishes and marine insects begin to appear, but no land animals.

The third Eozoic layer is called the Devonian, or "Old Red Sandstone," and is unimportant.

The fourth layer is perhaps the most remarkable of all. It is called the Carboniferous. It was laid down in mid-summer of the second geological period. At this time (60,000 B. C.) the waters of the Northern Hemisphere, from what is now England to Spitzbergen, were as warm as the tropical waters of the present day. Basin-like swamps and shallow lagoons often of considerable extent revealed in a dense and luxuriant vegetation, the nearest modern example being the mangrove tropical swamp of the present day. This luxuriant vegetation took from the heavy air great quantities of carbon with which to construct the stems and fibres of this rank vegetable growth, and in doing so overlaid these ancient swamps with beds of carbon, which we now call "coal" and find of great value to us as a convenient fuel. The roots of this ancient vegetation, driven into the mud, exhausted the underlying soil of its iron and thereby converted it into "fire-clay," a substance which we now use to advantage. So that, in digging coal and fire-clay, we are but working over the "dumps," refuse heaps or beds of this ancient tropical vegetation.

The fifth layer of the Eozoic, called the Permian, or "New Red Sandstone," shows that the climate of the Arctic portions of the earth were growing somewhat colder, like that of autumn. The condition appears less favorable to organic life, and there is a migration towards the tropics for the sake of warmth. This

falling temperature culminates 49,500 B. C., when the earth is at the point of greatest cold for the Northern Hemisphere for a third time, thereby causing a period of lower temperature than any yet experienced. Ice and snow now fill the surface of the Arctic Sea and reach to about 70 North Latitude for its greatest extreme. What is now the North Frigid Zone became frigid in fact for a time.

Following this is the third geological period, called the Mesozoic (Middle Life). Its first rocky strata, laid down in what corresponds to springtime, is called the Triassic. The islands appear to be larger than before, but there are none large enough to be called a continent. On these islands, pine forests appear; also some land animals (the marsupials, or animals with pouches, like the kangaroo and o'possum); crocodiles swim in the lagoons.

The second rocky strata of the Mesozoic is laid down in early summer of this great cycle, and is called the Jurassic. Coral beds are formed in the warm waters of the seas, which covered what is now known as modern Europe. Trees grow on the islands as far North as Spitzbergen. Dragon-flies, grasshoppers and butterflies abound.

In the United States, the Sierra Nevada and Wahsatch Ranges were lifted above the sea.

The astonishing development of this era is that of the reptiles. They swim in the waters, wade in the marshes, stalk or wallow over the lands, and fly in the dense and heavy air.

The third rocky strata of the Mesozoic era, the chalk beds, are called the "Cre-

taceous." This formation was laid down during the warmer part of the Mesozoic—therefore, about 39,000 B. C. In the United States, the coast range of California was elevated; the screw pines and hard woods appear on the islands of the North Temperate Zone. Sea serpents, 75 feet in length, swim in the waters, and a bat-like reptile whose wings measure 25 feet from tip to tip, has left its bones for our instruction.

The geological record now indicates a long period of comparative stability, during which the Northern Hemisphere passes through a colder period, partaking of the character of a glacial epoch, culminating 28,500 B. C. The ice-cap about the North Pole now extends to 60 degrees North Latitude, and invades what is now the North Temperate Zone. This ice-cap now becomes permanent, for, though it recedes, it never entirely disappears.

From this ice-age we emerge into the fourth geological period, known as the Cenozoic (Recent Life) and miscalled the Tertiary. This period witnesses the arrangement of land and sea as we find them today. Most of the great mountain chains of the globe were upheaved during this cycle. The continents as we now find them appeared, and the seas drained off into greater depths. Hard woods and evergreens take the place of cycads, ferns and conifers. On these continental masses, mammalian life (animals that suckle their young) comes to the front.

This cycle is divided into four parts. The first rocky stratum of the Ceno-

zoic, called the Eocene, seems to have been laid down in what might be termed the early summer of this cycle. The waters which covered Central Europe were in temperature like those in the Mediterranean of today.

The second series of rocky strata, called the Oligocene, are unimportant.

The third stratum, called the Miocene, indicates that portions of Central Europe were still under water, (18,000 B. C.) The climate is still warm, and coal beds are formed as far North as 81 degrees, 45 minutes. The beech, oak, poplar, maple and walnut appear. Bones of animals resembling the hog, otter, beaver and cat are found.

The fourth rocky stratum of this fourth cycle, is called the Pliocene. Bones of the progenitors of the rhinoceros and hippopotamus appear in Europe. The flora of Southern France in the vicinity of Lyons of the Pliocene strata (about 14,000 B. C.) was similar to that found now in the Canary Islands, off the African coast, also in North America, the Caucasus, Eastern Asia and Japan.

Following the Pliocene was another "long cold spell," known to geologists as the "Glacial Epoch." The earth was furthest from the sun at the winter solstice, 9,250 B. C., and the period of greatest cold should have been 7,500 B. C. The ice-cap about the North Pole now extends to 50 degrees North Latitude in Europe and 39 degrees in the United States. This ice-age is followed by the fifth geological period, or "Recent Time."

While geologists think that no great changes have occurred in the earth's

crust since the last ice-age, we must accept this idea with caution, for within the hundred years that geologists have been studying small portions of the earth they find that considerable changes are going on now.

MODERN CHANGES OF LEVEL.

The sea, the rivers, the winds and all mechanical and chemical forces are still working as they have always worked, and the earth is undergoing changes of level over a wide area.

In 1822 the coast of Western South America, for 1,200 miles, was shaken by an earthquake, and it has been estimated that the coast near Valparaiso was raised at that time three or four feet.

In 1825, during another earthquake in the same region, there was an elevation of four or five feet, at Talcahuano, which was reduced after a while to two or three feet.

In 1819 there was an earthquake about the Delta of the Indus River, in India, and simultaneously an area of 2,000 square miles in which the fort and village of Sindree were situated, sunk so as to become an inland sea, with the tops of the houses just out of water; another region parallel with the sunken area, 50 miles long, and in some parts 10 miles broad, was raised 10 feet above the Delta. These few examples all happened within an interval of sixteen years.

Along the coast of Sweden and Finland, on the Baltic, there is evidence tending to show that a gradual rising of the land is in progress. Marks placed along the shore by the Swedish government show that the change is slight at

Stockholm, but increases Northwardly, and is felt even at the North Cape, 1,000 miles from Stockholm. At Uddevalla the rate of elevation is equivalent to three or four feet in a century.

In Greenland, for 600 miles from Disco Bay, a slow sinking has been going on for at least four centuries. Islands along the coast and old buildings have been submerged.

It is noticed that a sinking is also in progress along the coast of New Jersey, Long Island, and Martha's Vineyard, and a rising in different parts of the coast region between Labrador and the Bay of Funday. (Dana's Text-Book of Geology, p. 315.)

Chemically considered, about one-half of the rocky crust of the earth is composed of oxygen. About one-fourth of silicon; the other fourth of various chemical compounds.

Water is composed of oxygen and hydrogen, though it may contain small quantities of many other things, which it has dissolved.

Air is composed of oxygen and nitrogen, though it usually contains small quantities of carbonic acid, argon and other gases.

The molecules of the air are not in actual contact with each other. This is why it is called a gas. If they were brought together, it would become a liquid. By some means, as yet unknown, the molecules of a gas endeavor to hold each other at a certain distance. Whether it is by exercise of the same power which enables the stars to hold each other at a safe distance, we cannot say.

This repellant force can be overcome by pressure, in fact, the weight of the air itself compresses the lower strata so that its density is greatest at the bottom of the atmosphere and steadily decreases as you ascend.

Chemical action on the sun, a large portion of which is oxidation or simple "burning," throws out vibrations of many different octaves. Only those to which the free atoms respond can cross the interval between us. Whether the lower pitched vibrations, when they reach our atmosphere, meet with resistance or not, is unknown. If they do, they probably expend their energies in making the outer envelope of air thinner or more attenuated.

The high pitched vibrations pass through the upper air with some slight resistance. As the air gets denser, this resistance increases so that the waves vibrate at a slower rate, until they strike solids or liquids. Here they meet with vigorous resistance, some of their waves are reflected or thrown back. The surface of the liquid or solid responds to some of these vibrations and by vibrating faster, becomes "hotter." The layer or stratum of denser air, which is pressed close to this vibrating liquid or solid surface, by the weight of the atmosphere, takes up this vibration in direct proportion to the force with which it is pressed against the vibrating surface, and also becomes warmed.

When the hand is placed on a substance that is neither hot nor cold to the touch, it means that that substance is vibrating at the same rate as the surface of the

hand. If it feels "hot," it is vibrating faster than the hand. If it "burns," it is vibrating so fast as to tear off particles on the surface of the hand as it is pressed against it. On the contrary, if it is "cold,"

it means that the hand is vibrating faster than the cold surface. If it freezes, then the hand is vibrating so much faster than the cold surface as to injure the skin when pressed against it.

CHAPTER X.

DEVELOPMENT OF SOME OF THE HIGHER ANIMALS.

LANGUAGE OF DOMESTIC ANIMALS.

THE horse is a comparatively silent creature, yet five of his sounds have been named: The whinney, nicker, neigh, snort and squeal.

Also three sounds of the ox: The bellow, bawl and moo. There are several variations of these sounds, each having a different meaning. A single moo is used as a friendly greeting; an urgent moo is a call for the mother; and a persistent repetition is in the nature of beseeching or begging.

themselves, though many of them are unintelligible to us, because we have never



taken the trouble to observe them closely.

Dogs communicate a great deal by signs, motions and scent.

The dog is given credit for seven words,—the bark, bay, yelp and howl; also the growl, snarl and whine.

The bay appears to be a cheerful song, and the howl a mournful one. The tone of the bark varies, and has a different meaning. A leisurely tone means that the object barked at is at a distance; a quick, sharp tone indicates that the object is close, and a furious, exceedingly rapid bark indicates its immediate presence. Again, a pleasant-toned bay, without any object in sight, is in the nature of a song,—that is, for the purpose of

All domestic animals utter sounds the meanings of which are understood by

exercising the voice. There are fifteen words, of one or two syllables each, used in the ordinary bay.

When the bark has in it something of the tone of a whine, it is meant in the nature of a protest, and when it is half bark and half whine, it indicates that his feelings are hurt.

The chicken is given credit for four words,—the crow, cluck, cackle and squawk. The cackles are songs. The writer has identified six.

First, the egg song, well known to all poultry breeders.

Second, a song of furious protest, when disturbed from the nest.

Third, a happy, contented, domestic song, when not on the nest.

Fourth, a melancholy, short cackle, which is a song of sadness.

Fifth a song of contentment, after eating.

Sixth, one accompanied by a crude ceremony.

After a hen has raised a brood of chickens, and dismissed them,—when she lays the first egg on a new series, she sings a song, advancing as she sings, and throwing straws first over one shoulder and then the other. If on a smooth board floor, she will go through the motions, as if picking up straws.

Sometimes two sing a sort of duet, in which the rooster joins. There also seems to be a song of apprehension, and more than one domestic song.

The great bulk of the chicken language is classified under the head of "clucks."

When a hen has a brood of young chickens, her constant cluck is a rallying



cry, to which the chicks respond with a "cheep, cheep, cheep." When one of the little ones gets behind a bush or box, out of sight, he changes his note to a cry which indicates that he is lost. The hen pays no attention to this, as she is willing to punish him for getting separated from the brood. If you "shoo" him, he changes his cry, and announces that he is in danger, hearing which the hen immediately fluffs up her feathers, and comes to his assistance.

They have a well-known word which means "chicken hawk," their most dreaded enemy. A variation of this word means "a large bird," like a crow or pigeon. A second variation means a large bird far off, such as a flock of geese or ducks, flying in the distance.

They have a word of protest, similar

to our "look out," which means the same, and is pronounced very much the same. When a little chicken catches a worm, and another seizes the other end of the worm, the owner cries, "Look out." If, however, the finder of the worm wants to have some fun with the others, he utters a sound which calls attention to his find and invites the others to chase him, which they usually do.

Chickens are great gossips; they do a great deal of talking to each other in a low tone, impossible to follow. Two chickens picking grass, side by side, and talking to each other in this way, will suddenly brace up and go to fighting; nothing had happened, but something was said that gave offense.

After two chickens have had a serious fight, they never forgive each other, and are never after that good friends. They bear strong animosities toward each other. A hen seems to know her own eggs; also the eggs laid by other hens in the yard. In any event, when given a setting of eggs, she has been known to "hatch them all out" and then kill the chicks coming from her enemy's eggs.

While setting, she turns the eggs from time to time, with her head, so as to assist the process of foetus formation, and clucks to them, so that the little chick is familiar with the sound of her voice as soon as hatched.

The rapid "tuck-tuck-tuck" means, "here is something good to eat," which attracts immediate attention. She picks up bits of food and drops them before the little chicks, with a cluck, indicating that it is eatable, and thus educates them in the choice of foods. When she sees a

chick take a taste of something unfit for food, she gives it a peck, just as a mother would give her child a slap.

They have sounds that indicate fear, amazement, danger, defiance. The writer was able to identify the meaning of upwards of seventy sounds, and is satisfied that the chicken language contains more than a hundred words. The language of the Pimo Indian contains only about eight hundred words.

Among the higher animals, the word "Ma" means "mother," as it does in most of the human languages of the present day.

WHY DO ANIMALS FIGHT?

"Of what benefit is warfare to the individual and the race? Natural weapons are divided into two kinds. Those used for defense against natural enemies; those used in civil contests.

The weapons used for self-defense are more dead'y than those employed in battles between individuals of the same species. The horns of the peace-loving cow are much more dangerous than those of the bull. They are longer and sharper, and usually bent forward, while those of the bull are shorter and stouter, and usually stick out straight on either side.

This is mainly due to the fact that the horns of the bull are used in fighting rivals for leadership of the herd, and IT IS NOT TO THE INTERESTS OF THE RACE THAT SUCH ANIMALS SHOULD BE GORED TO DEATH IN CONTESTS OF THIS KIND.

The leader of the herd being the progenitor of most of the next season's calves, it is important that he should be



A SPANISH BULL FIGHT.

a fine, robust animal, and the race would quickly deteriorate if the strongest and bravest were slain in these civil contests. This, in fact, seldom happens.

As long as the two competitors remain head to head, it is practically impossible for either to inflict a death wound.

The Spanish bull-fighter, however safely he may engage in the pastime of killing bulls, is afraid to face an exasperated cow, whose calf has been recently taken from her.

"With the exception of the reindeer, antlers are only worn by the males, of the deer tribe. These fall off and are renewed yearly, becoming hard and ready for use just before the pairing time.

Cases have been known of two powerful stags fighting desperately for hours together, without receiving any wounds beyond a few trifling scratches. As in battle between bulls, the contest resolves itself into a trial of strength, courage and endurance, and is more like a wrestling match than a duel.

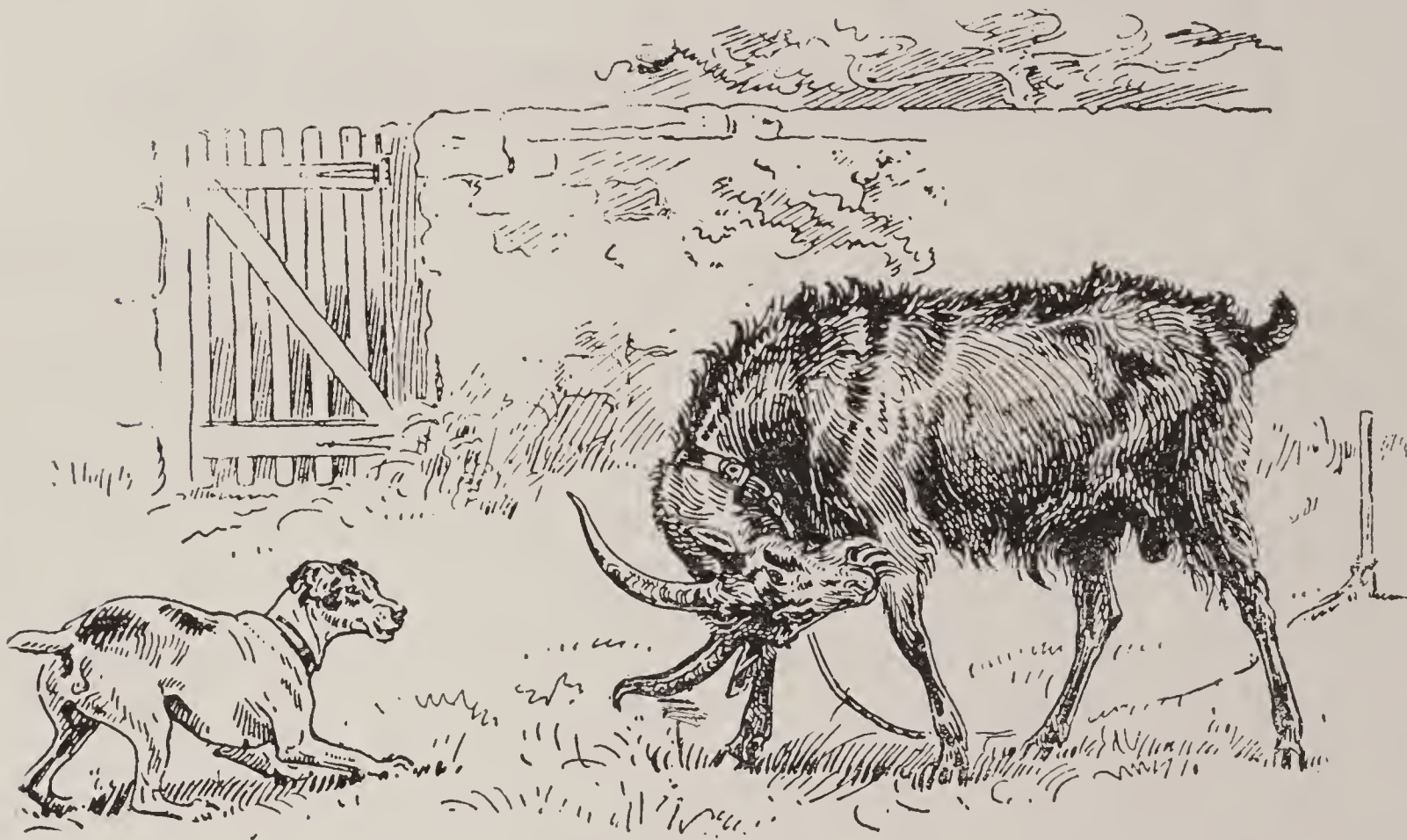
Goats do not fight by charging from a distance, and flinging their whole weight against an adversary, as is the custom of the ram. They rear up, and strike a downward blow, with the convex front edges of their horns, but make no attempt to use the sharp points. This deadly form of attack appears to be reserved for external enemies. If, therefore, one of these familiar animals rears

up and strikes at you with the front of his horns, he is treating you honorably, as a goat and a brother ; but, if he threatens you with lowered head, in the same manner as he threatens a dog, you may consider yourself grossly insulted.

The boar is a redoubtable warrior who carries a short but deadly weapon, which he uses with consummate skill, judgment and courage. Beyond his bristly jacket and tough skin, he carries no shield to save himself from mortal injury. That



IBEX FIGHTING.

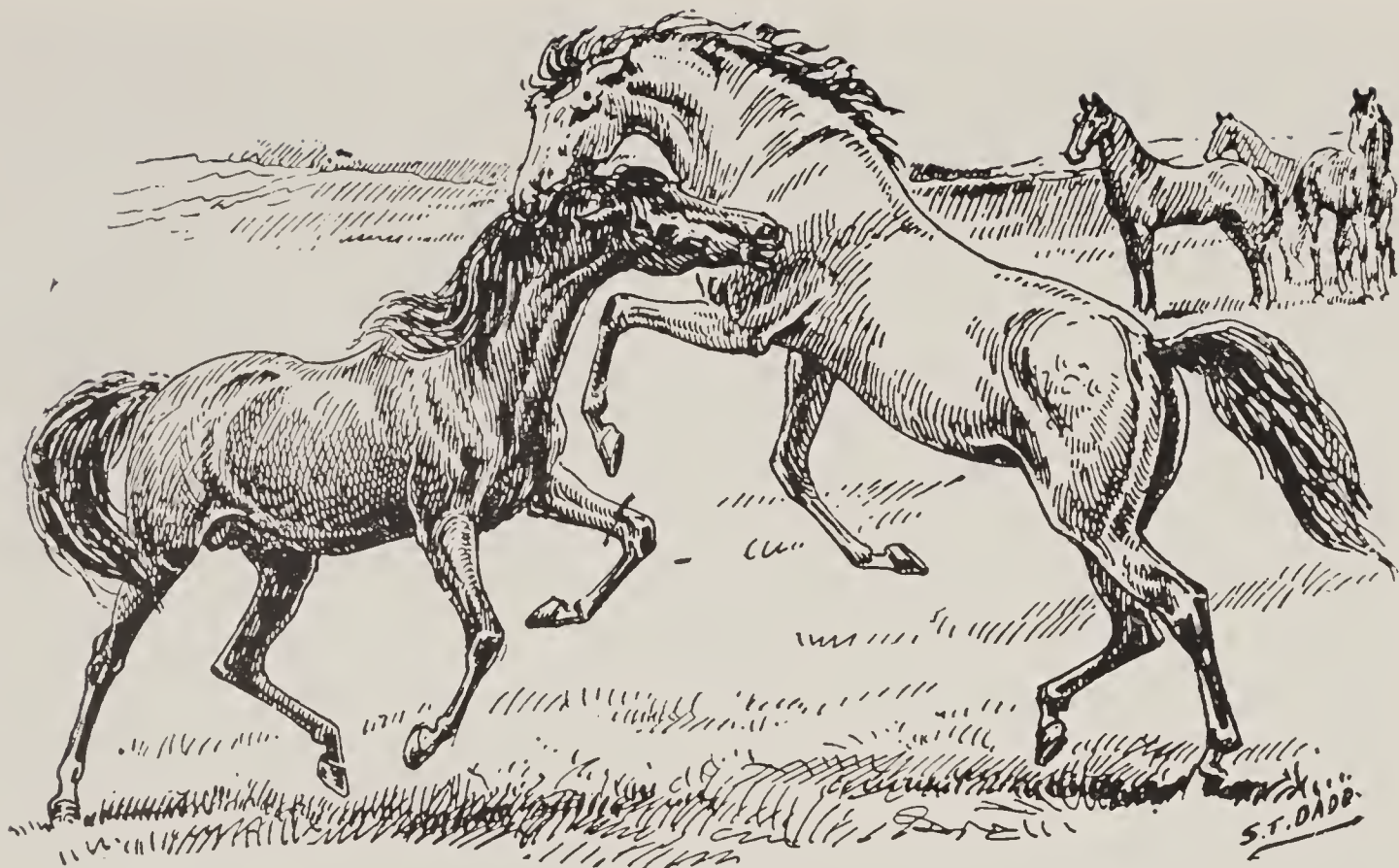


GOAT AND DOG.

they do not destroy one another in their frequent struggles for precedence, is due to moral influences. Their war-like zeal is tempered with discretion. As soon as they have fought long enough for one to have proved himself "the better man," the weaker acknowledges himself defeated.

Horses, when fighting among them-

selves, use their teeth more than their heels, making persistent attempts to seize each other by the neck. They continually rear up in order to prevent this attack succeeding, and when in this position, strike out with their front hoofs like a couple of pugilists. Apparently one chief use of a horse's mane, and the thick, "gristly crest," which gives the



HORSES FIGHTING.

splendid arch to the stallion's neck, is for mechanical protection when engaged in battle with other males.

Among certain American monkeys, as among the majority of mankind, the voice seems largely to have supplanted teeth and nails in the settlement of civil differences.

This is also true of cats, where a furious duel is productive of "much cry and little wool."

Among domestic dogs the object of hostile meeting is usually achieved without the infliction of serious damage, and often without a single bite. In fact, a considerable number of adepts in the art of killing, show a laudable readiness to quit the fray as soon as a reasonable excuse presents itself.

Among the class of fighters thus morally protected from extinction, we may place the French "duelist."

(Louis Robinson, June, 1901, Pearson's)

ORIGIN OF SOME OF THE HIGHER ANIMALS.

The development from the jelly-fish to man, is along no well-beaten path. On the contrary, the corpuscles, in making these improvements, tried hundreds of thousands of experiments, most of which failed to give a good result.

A portion of their experiments produced effects which were more or less satisfactory. These were adhered to, and further developed, producing many branches of animal life. These experiments are what caused the different species.

At one period of time, a certain branch would be at the top, so to speak; at a later period, another would reach a point higher in the scale of development. For instance: 10,000 years ago, bird life reached a point equal, if not superior, to that of any other animal. They invented wings, developed feathers and solved the

problem of flight,—a feat that we are yet unable to equal. Insects have learned to fly without the use of feathers.

Since the last glacial epoch, particularly from 6,000 to 2,000 B. C., the Simian came to the front, and developed into the enlightened Kemian.

Then he suffered a back-set, and insect life began to approach the top, and would have, and may yet, surpass man.

But, about 1,500 A. D., in Western Europe, after a long interval of stupor, the animal man began to think, to investigate, and to invent. He attempted to lessen his official burden, and aspired to a higher civilization.

This development is feebly and painfully going on now. If it is again blighted, the superior form of insect development will surely put this type of life in the lead, and man will drop back to second place,—then be exterminated; for, if his leaders are unable to meet insect attack, the individual followers will seek safety in flight, to distant parts of the earth, just as wild animals attempt to flee from the weapons of men.

During the second geological period, 70,500 B. C. to 49,500 B. C., fish life abounded, and the carnivorous idea developed. The shark reached a size of about 70 feet in length. This fellow by devouring everything he could catch, demonstrated his right to be called the "king of fishes." All marine forms fled from his presence, for he levied a heavy tax on the life of his day. When his stomach was full, he basked contentedly in the warm waters of the shallow sea, and reflected on the condition of things. "The world," he probably thought, "was

made for sharks," and so it was; for a long time this was true. But, some thousands of years later, geological conditions changed. The arch of the earth's crust warped and fell in. Mountain chains rose above the surface; the sea drained off into the deeper places, and fish life was not so abundant. The shark lost his opportunity, his size and his supremacy.

Again, during the 3rd Geological Period, 49,500 B. C. to 28,500 B. C., reptile life flourished. There were huge dragons and strange bat-like creatures, with monster wings, beaks, teeth and claws; others developed great bony plates, with spines and horns for attack or defense.

One of these monsters, a gigantic fish-lizard, has been called the *Ichthyosaurus*; he is considered to have been the monarch of his day, "who deigned to eat sharks, even." When he "sloshed around" among the Jurassic marshes, in his efforts to take up a collection, everything "hid out." After enjoying a royal meal, on other reptiles and fishes, he lay in the warm sunshine and reflected on the earth and the meaning thereof. Said he to himself, perhaps, "The world was made for *Ichthyosaurus*. Reptile life destroys everything growing on earth, and I destroy other reptiles; therefore the world was made for me." When the surface of the earth dried off, and the marsh lands disappeared, so did the *Ichthyosaurus*.

During the 4th Geological Cycle, 28,500 B. C. to 7,500 B. C., the land surface grew firmer and harder, and the great land carnivora developed; there

was the saber-toothed tiger, the saber-toothed lion and the cave bear. These worthies doubtless held the same opinion, and levied tribute on everything in sight.

Since the beginning of the 5th Geological Cycle, 7,500 B. C., the Simian invented the bow, and stuck everything full of arrows.

Then he discovered the use of fire, and learned to roast things. As he stalks abroad, weapon in hand, all wild animals flee from his presence.

Like the shark and the tiger, he unfortunately developed the carnivorous idea, or like the louse and the leach, the parasitic habit.

Certain men have learned, figuratively speaking, to absorb the vital energies of other men in wholesale fashion, by aid of the machinery of government.

One of these omnivorous men, with pockets distended by fruits of others' toil, rears up on his hind legs, and declares "The world was made for me."

Leaders of the money-lending class cling to the parasitic theory, they are struggling to subdue the industrious classes, and subject them to what is considered an improved form of slavery,— "The slavery of debt."

If their system is perfected, then goodbye to modern civilization. In that event during the 6th Geological Cycle, 13,500 to 34,500 A. D., some formidable insect will, probably, sit on the sunny side of a rock, and meditate on the condition of things. "Insect life controls the earth," he will say: "I am the biggest bug in the business; therefore, the world was made for me."

Having illustrated the method, for the

sake of brevity, the successive minor steps of animal development, from the corpuscle to primitive man, as adapted from Haeckel, will merely be mentioned.

FIRST.—Simple Molecules.

SECOND.—Elementary Molecules.

THIRD.—Compound Molecules.

FOURTH: Complex Molecules or Protoplasm.

FIFTH: Corpuscles.	{	Vegetable Life.
		Animal Life.
SIXTH: Animal Life. Minor Stages in the Development of Animal Life.	{	1.—Hollow Spheres.
		2.—Animals with Primary Stomach.
		3.—Flat-Worms.
		4.—Cord-Worms.
		5.—Animals with branchial gut. { Insects.
		{ Animals with primary notochord.
		6.—Animals with primary notochord.
		7.—Skulless Vertebrates.
		8.—Round-Mouthed Vertebrates.
		9.—Primary Fish.
		10.—Ganoid Fish.
		11.—Mud Fish. { Birds.
		{ Gilled Salamanders.
		12.—Gilled Salamanders.
		13.—Tailed Salamanders.
		14.—Pro-Reptiles.
		15.—Mammal Reptiles.
		16.—Primary Mammals.
		17.—Marsupials.
		18.—Semi-Apes or Lemurs.
		19.—Tailed Apes.
		20.—Narrow-nosed Apes.
SEVENTH: National Life.	{	21.—Simian. { The four anthropoid Apes, Chimpanzee, Gorilla, Orang and Gibbon.
		{ The four races of Primitive Man—White, Brown, Yellow and Black.
SEVENTH: National Life.	{	1.—Primitive.
		2.—Savage.
		3.—Barbarous.
		4.—Enlightened.
		5.—Educated.
		6.—Cultivated.

That branch of animal life which became birds, developed their fore-legs into wings, and stood on the hind legs. They gradually dropped the use of the first toe, or thumb, and turned the second toe backwards, so that birds grasp a limb with the third, fourth and fifth toes forward, the second toe backwards.

Among that branch of animals that



continued to go “on all fours,” those that walked on the “flat foot,” in efforts to scratch, hardened the skin at the finger tips and thereby developed claws or nails; those who stood or rather waded through the soft ooze of the Eocene period, on the tips of their toes, caused a hardening of the skin; as the mud settled and became firm ground, these modified nails developed into tiny hoofs.

One branch of this development, in

course of time, dropped the use of the first, second, fourth and fifth toes, and walked on the tips of the third or middle toe. They are now known as the Odd-toed or single-hoofed animals, such as the horse.

Another branch gradually dropped the use of the first, second and fifth toes, and now walk on the tips of the third and fourth. They are now known as animals with the divided hoof, “split hoof,” or

even-toed animals, such as the ox, sheep and deer.

It is an interesting fact that two theories of adjustment are apparent, as this development progressed. One proved a success, the other failed.

In one, the central toe gradually appropriated to itself the support of the small bones of the wrist and ankle joints which had before belonged to the side bones. The various species whose bones made this change, survived; this theory was a success.

In another line of animal forms, the small bones of the central toe and the wrist bones proper to it, merely enlarged. In the struggle for existence that came on during the last glacial period these last mentioned species were unable to maintain themselves, but perished from the earth. These are known only through their fossil remains. Whereas those whose bones of the middle toe appropriated the support of the side bones of the wrist, survived.

In the southward retreat of plants, before the advancing cold (18,000 to 7,500 B. C.), many species were destroyed, and when with the returning warmth, after 7,500 B. C., the exiled species moved northward again, it was a greatly changed vegetation which took possession of the denuded soil. Physical barriers modified the stream of vegetable migrations. Mountains chains, when of sufficient height, effectually prevent the spread of certain kinds beyond. So, too, great bodies of water, or sandy deserts, are barriers across which but few species migrate.

The most important mountain range in

the world extends from the Alps to the Himalayas, a distance of about 7,000 miles. It forms a vast wall or dike extending from the vicinity of the Atlantic to that of the Pacific. Immediately to the South of this great mountain barrier, the Mediterranean reinforces and parallels it for 3,000 miles along the West, while the Indian Ocean and Persian Gulf extend 3,000 miles along the vicinity of the Eastern end, leaving India and Arabia as tropical or sub-tropical retreats for vegetable and animal life.

The most important part of this mountain barrier, in the History of Life, is the middle portion,—the Persian Plateau. Across this elevated tableland vegetable and animal life have migrated again and again; pushed into the tropics by advancing ice and snow, or permitted to return by milder periods.

To be able to live on this barrier or North of it, requires a change of form from that necessary to live South of it. It affects man as profoundly as it does plants.

That portion of the white race which lived on this barrier or North of it, became blonds; those who lived South of it, brunettes. These two branches of the white race meet and mingle at its Western end. That portion of the brown race that lived South of it, became the Semitic; that portion on or North of it, became the Turanean.

It affects other animal life as seriously as it does men.

ORIGIN OF THE HORSE.

Nearly 24,000 years ago, a four-toed, herbivorous animal, of the size of a fox,



ALPS.

began to leave his bones in the Eocene strata North of this barrier. Each of these toes was shod with a tiny hoof.

20,000 years ago, he was somewhat larger, and used but three toes.

15,000 years ago, two of his toes were rudimentary. This animal was the ancestor of the horse, ass, zebra, etc.

10,000 years ago, troops of these small horse-like animals, about the size of a sheep, called by the zoologists, the "Equidae," stood on the Persian Plateau, at an elevation of a mile above the sea. The slowly encroaching ice and snow of the oncoming glacial epoch had driven them this far to the South. Their leaders must have surveyed the edge of this tableland while they were reflecting or debating on their future course.

Behind them were the bleak plains of Central Asia, now called Turkestan, over which swept annually the winds and

snows of an apparently ever-increasing winter. Here grew, in summer, a superior kind of food, consisting of sweet, succulent grasses; clear, sparkling water ran in the streams. Should they stay on this plateau, and brave the frost and snow of winter, or follow the ape, hippopotamus, ox and giraffe to the Southland of Mesopotamia?

Below them lay a warm, sunny land, but with a low order of food, such as thistles, thorny shrubs and brackish water. Some solved this question in one way, and some in another.

The descendants of those that stayed on the elevated plateaus and withstood the snow and sleet of winter, for the sake of the juicy grasses, and clear, cold water, became the Horse.

The descendants of those that went down to the warm, sunny plains, drinking brackish water, and eating thorny



The Prjevalski Wild horse; *Equus prjevalskii*

shrubs and thistles, we now call the Ass. Those asses that went into Central Africa, became the Zebra, and those Zebras that penetrated Southward to the cool veldtland, or grass lands of South Africa, find a condition of food and climate resembling somewhat that of the North, as the glacial condition of the Southern Hemisphere develops; these are now called the "Quagga," a kind of half zebra

and half horse. Some of these small "Equidæ" penetrated to the extreme Southeast of Asia, and their descendants became the Kiang.

About 2,500 B. C., the great Egyptian explorer, Khnum (Hercules), brought the horse to Egypt from the North shore of the Black Sea. Here the horse was domesticated, and from Egypt it was exported to all parts of the ancient world.



ZEBRA.

ORIGIN OF SOME OF THE OTHER ANIMALS.

Whether to stay on the Persian table-land, or descend to the Southern plains, became an important question to many other forms of vegetable, animal and insect life. From among a line of prehistoric animals, it appears that those that went down into the plains of Mesopotamia, became the elephant, rhinoceros, antelope and gazelle, bear, lion and tiger; while the descendants of those that stayed on this plateau, or North of it, became the mastodon or wooly elephant, the hairy rhinoceros, deer and elk, the cave-bear, saber-toothed lion and tiger of prehistoric Europe.

For the great carnivora, and many of the great herbivora of the North Temperate Zone, have been exterminated since the invention of the bow. Along another line of animals that descended into the Southern plains, it also appears that some were domesticated by the ancient Egyptians, and became the ox, camel, hog, sheep, goat, house-cat and dog of the modern farm-yards, while those that returned of their own volition, after 7,500 B. C., became the urus, dromedary, the wild hog, the wild or mountain sheep and goat, wildcat, fox and wolf.

The forms of vegetable and animal life

are changing all the time. Those forms existing before the last glacial epoch are not the same as their modern descendants.

The change from the Simian to the enlightened man in 8,000 years, is probably equaled by the corresponding changes in some forms of insect life. The development from the Simian to the savage is certainly no greater improvement than that made by the horse or dog in the same space of time. All forms of dogs are but varieties of the Egyptian domesticated wolf, crossed at intervals with the wild varieties, while all forms of wolves, jackals and foxes are but the wild varieties derived from the same original ancestor.

Animals may be divided into two classes: (1) Those that feed on vegetation (Herbivora).

(2) Those that feed on other animal life (Carnivora).

The greatest care of the herbivora is to avoid the carnivora. As a result of the struggle for existence, animals develop certain specialties in escaping pursuit. Some dig holes in the ground, into which they retire; others jump into the water, and dive out of sight; others climb trees or rocky heights; others resort to speed in order to put a safe distance between themselves and their pursuers.

Those that dig, develop claws; those that swim, develop web feet, and in time, flippers, like the seal; those that run, develop speed, and those that climb trees, develop hands.

The squirrel, beaver, black bear, and that smallest of the bear family, the raccoon, are learning to use their forepaws

as hands. The monkey excels all others as a climber, consequently he has developed the most perfect hands. The invention or development of the hand gave the monkey a great advantage over other animals.

Without hands, animals are forced to take hold of everything with mouth or tongue, an awkward and dangerous method. They not only caress each other, but must examine doubtful objects, as well as fight, with the head.

When an animal is enabled to reach out an extremity, such as a paw or hand, and examine or handle a doubtful object, he makes a great step forward, and gains a corresponding advantage. He can and does gratify his curiosity, while the handless animals are compelled to keep away, and remain unsatisfied. Thus his brain is stimulated to greater inquiry by the increased advantage of the method; hand and brain act and re-act on each other.

The advantage of grasping with the hand in fight, is greater than that of scratching with claws, and permits of a greater variety of maneuvers.

The fighting power of the monkey is greater than that of the cat. So great is this advantage, that a monkey can easily whip a bulldog of twice his weight. In fact, "size for size, and weight for weight," he can whip anything that fights with teeth and claws.

Monkeys prefer to be on the ground. While a great deal of their food requires them to climb for it, yet the time spent in feeding is not so great as that required for the grazing animals, and they have more leisure.

The larger varieties of monkeys (Gor-



Chimpanzee.

Gibbon (*Hylobates lar*).Gorilla (*Troglodytes gorilla* or *Gorilla savagei*).Orang-utan (*Simia satyrus*).

illa, Chimpanzee, Orang and Gibbon) are more reluctant to take to the trees than the smaller ones. They will fight before allowing other animals to drive them from the ground.

At what point does the animal cease to be a monkey? Not when he sheds his tail. The Gorilla, Chimpanzee, Orang and Gibbon have long since done this, and now have no vestige of tails. Not

when they shed their hair, for that is a gradual process. Some men are very hairy now, particularly in cold countries. The white Aino are still called the "hairy Aino." The Scythians, in the days of Hippocrates (400 B. C.), were still covered with scattering hair. So are some of the negro tribes of Africa.

For reasons of their own, the elephant, rhinoceros and hippopotamus, having

Siamang (*Siamanga syndactyla*).**Lagotis**Woolly Monkey (*Lagothrix humboldti*).

migrated into a warm country, shed their hair; so did the Mexican dog, and the whale. Just why they did so, or why primitive man shed his hair, is an interesting question, but by no means a vital one.

Was it not his specialty of climbing trees, that made him a monkey, and developed his hands? And, when he de-

veloped his brain and body sufficiently to give up this specialty, and return to the ground, does he not change from monkey to man at this point? May it not be a mental rather than a physical change? For instance, so long as his enemy can drive him up a tree, we may call him a monkey; but when he fights it out on the ground, he is a man.

CHAPTER XI.

THE DEVELOPMENT OF PRIMITIVE MAN.

ACCORDING to the theory heretofore elaborated, the last Glacial Epoch was at its climax 7,500 B. C., and the greater portion of animal life was driven into the tropics.

At that time, the ancestors of the Orang and Gibbon were in India. Those of the Gorilla and Chimpanzee, in Africa. These apes differ but little in size, at the present day, from the savage people who live in their vicinity.

About 7,500 B. C., at least four other tribes of the larger monkeys were living in the valleys of the Euphrates and Tigris Rivers, and in the vicinity of the Persian Gulf. They were somewhat smaller, but in a condition similar to the present condition of the Gorilla, Chimpanzee, Orang and Gibbon.

The skins of one tribe, whose descendants survive as negroes, were black, another brown, another yellow, and another white. They varied sufficiently to be regarded as different species.

Along in the vicinity of the Western shores of the Persian Gulf abounded forests of shell nuts, almonds, chestnuts, pistachio and thin-shelled walnuts. These important facts were well known to these Simians and their ancestors.

Across the Northern parts, and in the foothills of the mountains, stretched the "great apple belt."

Fruits in unusual quantities abounded. In fact, this is regarded as the home of most of the valuable fruits and grains. Peaches, pears, apricots and mulberries grew wild.

What are now called "grains" are only grasses, and what we eat from them is simply "grass-seed." Here grew the "first-best" of all grass seed,—wheat. This is thought to be its native place. About the Euphrates wheat grows wild to this day; like a weed, it cannot be stamped out.

The Greek historian, Herodotus, who lived 450 B. C., and who is regarded as "the father of history," visited this country and described it. Wheat, under cultivation, grew in such profusion, that he was afraid his story would appear improbable. He says that it was cut twice a year, and pastured besides. That it yielded two hundred, and even three hundred fold; that the blade of the wheat plant was of the breadth of three fingers.

From this spot, wheat has been carried by man to all portions of the earth, suitable to its growth. Besides wheat, barley, millet and sesame grew wild. When the Romans, under the Emperor Julian, passed through this country in the 4th Century, A. D., they found one vast orchard, from the Plateau of Mesopotamia

to the Gulf. (Ammianus, Marc. lib. XXIV, 3: 12.)

Not only did our Simian ancestor experiment on these foods and pronounce them good, but he tried eating the castor-bean, which physiced him.

Cattlemen, having grazing leases on lands in the Cherokee strip (A. D. 1,885), just South of the Kansas border, were forbidden, by the terms of their leases, to raise grain, and the range cattle were unacquainted with the use of corn (Maize). When the grass of the Cherokee strip was covered with snow, they did not "paw it off" like the horse, but would stand helpless and starve in droves of many thousands. The cattlemen tried driving them North into Kansas, where they were turned into the corn fields, but these range cattle did not know that corn was "fit to eat." They would starve for two weeks before they would even taste it; when they did so, they tried it very carefully, as we would a doubtful food; "they chewed it, and then spit it out." Finding no ill effects from the taste, they next swallowed a small quantity, and awaited results. As the effect was good, they then proceeded to eat freely. If, however, domestic cattle, who have been taught to eat corn by their mothers, are turned into the field with the newly arrived range cattle, the latter will observe the domestic cattle eating this new food, and will try it much sooner than they would otherwise. American corn, "Maize," has been offered to the Swedish hen, but she would not eat it. It was then cracked, or crushed, and mixed with her barley, but she carefully picked out the barley, leaving the suspicious corn untouched.

A condition exceedingly favorable to the development of many forms of animal life, existed near the Persian Gulf. Many animals, which were afterwards useful to man,—the wild ass, elephant, camel, ox, sheep, goat, hog and dog, whose ancestral types were driven across



SICK MONKEY.

the Persian Plateau by the ice age, assumed their present form in this vicinity.

The water was good, food abundant; the climate was warm and healthy at that time; it was much like the present climate of Southern France. That persistent foe of man,—malaria, did not abound. The marsh land at the mouth of the Euphrates was not yet formed.

These Simians had developed from smaller monkeys or monkey-like ancestors in that vicinity, and would not be driven away. By reason of this abundant food supply they increased in numbers. Families became troupes, and in time, clans and tribes, but they did not stay together, or act together as tribes or clans, but only as families or troupes.

As their respective populations became denser, they continued to observe each other, grew larger, gathered new ideas, and greater confidence. As monkeys they knew that fruits begin to spoil as soon as gathered; that nuts keep a short time, but soon become stale or "wormy."

Insects, animals and birds of various kinds make a habit of storing food for use in seasons of scarcity as a personal advantage. This develops the idea of personal property, and the right of possession.

The domestic rat is a great miser. The squirrel lays up a supply of nuts, and the beaver thoughtfully hoards his winter's food.

The bee and the ant entertain a high idea of public duty, and store food for the benefit of the colony as a whole.

From owning the stored food, comes the idea of owning or controlling the place where the food grows. This idea appears to have been strongly implanted among the brown-skin tribe.

In course of time some of the Simians observed a valuable fact: That kernels of wheat and barley could be kept a long time, unspoiled for food, and then another fact, that grains and seeds, scattered in wanton wastefulness, took root in new places, and produced fresh feeding grounds. In time grains were scattered intentionally by some who had fair skins, and the germ of AGRICULTURE had its origin.

The mere change from the arborial to the terrestrial life had a tendency to cause the monkey who was accustomed to sit erect, to stand on his hind legs. The

position of his head and face was such that, in order to look forward when on all fours, he must bend his neck and draw his head back in a strained position.

From possibly 9,000 to about 8,000 B. C., the Simian foot became better developed.

The writer does not credit the great antiquity claimed for primitive man, nor for the earth, nor for the solar system itself. The question of dates will be found discussed in Chapter 16, p. —.

Though he toddled as he walked, he learned more and more to poise himself on his bow-legs, so as to overlook, from time to time, the brush or undergrowth, weeds and grass. He also learned to rush forward or run a little, without touching his hands to the ground, or bounding on all fours.

These new ideas and conditions required observation and thought. The gray matter of his brain became more convoluted, and enlarged sufficiently to hold the new ideas; so did his language sufficiently to express them. This slow development continued for a long time.

Monkeys, like men, eat every day, and several times a day, if food can be had. But, during certain seasons of the year, food is scarce, and they are forced to indulge in long fasts or to live on "short rations." At such times they become ill-natured and irritable, and indulge in gloomy reflections.

Vines and fruit trees suffered injury from these reckless foragers, and from other large animals, and some of the more thoughtful ones would endeavor to protect the vines and trees that bore fruit,

from the ravages of other animals, by driving them away, and in doing so, gradually developed the use of sticks and stones.

More blood has been shed over the food supply than any other question of animal politics. It was only a question of time when these feeding grounds became overpopulated. The scarcity of food would cause more or less clashing of interests. With the divergent character of these Simian tribes, these differences naturally ran along racial lines, and as the brown were exceedingly aggressive, covetous and selfish, they were probably the chief instigators of discord.

The fighting capacity of the four races is in this order: Brown, white, black, yellow. Man for man, the brown has repeatedly demonstrated his ability to whip any other. When beaten by the whites, it is done by means of superior weapons.

At first, individual Simians fought "rough and tumble," tooth and nail. Later, with sticks and stones. These contests caused keen observations, and profound reflections. Questions of the relative merits of a rap over the head with a club, or a punch in the belly with a sharp stick, were thought out and "tried out," and the idea of the value *and use of weapons* was slowly developed; though the habit of systematically *carrying* them for protection and defense, was evolved later; and thousands of years afterwards, the art of attack and defense, or most skillful methods for their use.

After much loss of temper, hair and blood, from this strife of intellects and of interests, there slowly developed the idea of Organization. They gradually learned

to act in unison, instead of individually, and at a signal.

These changing conditions required the use of additional sounds and signals, calls and cries, so that the Simian language expanded somewhat. These matters were productive of what the Red Skins call "Heap much talk."

The domestic hen uses about a hundred words to express her ideas; the Pimo Indians, about eight hundred. Using these facts as a basis for comparison, apparently the fair-skin Simian (7,000-6,000 B. C.) had command of about 150 words or sounds. He also began to realize the value of numbers, and to count a little.

The use of rude bone and stone implements, in building shelters, or shaping and fashioning utensils and weapons, was slowly developed. The Simian needed a cutting edge to sever a cluster of fruit, to prepare suitable material for his shack, or to trim his club and spear, and the sharp edge of splintered bone or piece of flint was utilized. If he wished to use the hide or fur of an animal, the same bone became a primitive knife. Sometimes a shell was used for a drinking cup, or to carry water a short distance.

However, he stood up straighter, assumed a more erect position, and enlarged his brain, as well as his confidence and pride. The muscles of his calf, buttock and back developed somewhat, and the ligaments that supported his abdomen decreased. All muscles required for maintaining the erect position, are situated on the posterior portions of the body.

From possibly 8,000 to 6,000 B. C., the Simian foot became still better devel-



4

NORTH AUSTRALIAN VILLAGE.

oped; from toddling, he learned to walk, jump and run, though he walked with a slouching, shuffling gait.

Around these changing conditions, a number of new ideas sprung. Enterprises, impossible to individuals, were possible to small groups acting together under one leader. If a bull or elephant was "too much" for one Simian, a group surrounded him, and attacked him in flank and rear. Then a systematic attempt to drive the herd from the neighborhood was made.

These ideas were developed by members of the fair-skin tribe and imitated by the brown, yellow and black. Those who failed to do so, remained monkeys, and their descendants were exterminated by savage men or driven off and chased into remote parts of the earth, where some of them survive, but are facing speedy extinction.

In course of time it became necessary to have some token or mark of distinction for the leaders, and as they wore no dress, a strip of twisted fibre, tied around the forehead, neck or just below

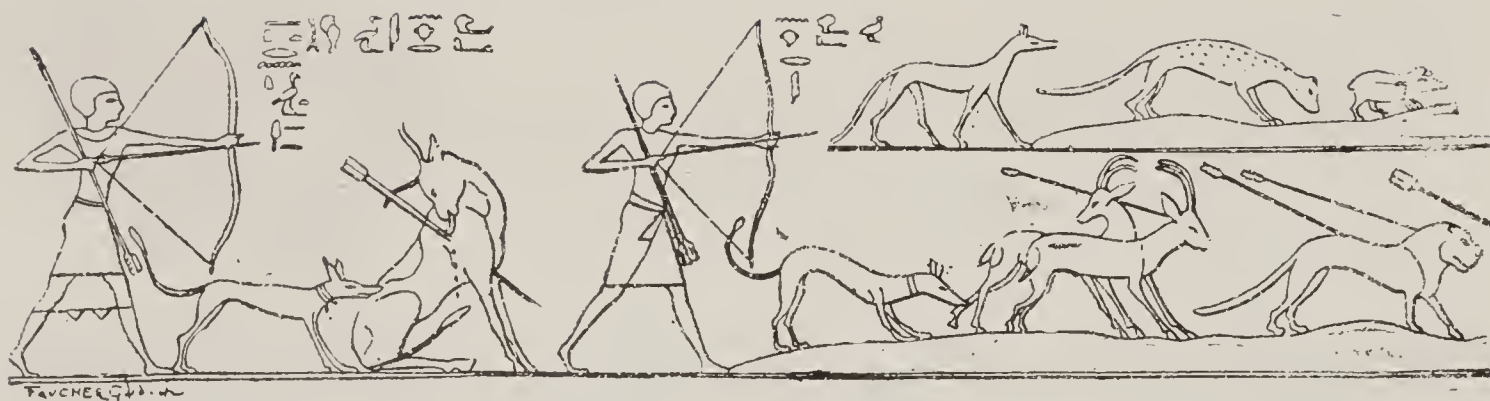
the knee, was at first sufficient. At a more advanced stage an ostrich feather was stuck in the hair. As the idea of organization grew, so did the number of leaders and feathers.

Thus developed in after years the "Scalp lock," "War bonnet" head dress, tiara and royal crown. A collateral branch among the whites developed the helmet, bonnet, cap and hat, and among the brown-whites, the turban and veil. The original feather has become a plume.

The strip or string around the neck or arm was afterwards ornamented with shells or teeth, and became a necklace or bracelet. After the discovery of gold, this metal superseded the cruder shells. From this grew the use of jewelry or glittering ornaments.

The Simian chest and "dome of thought" continued to expand; so did his dwelling. The shelters, which the anthropoid apes, even in their present state of "arrested development," still make, were improved and enlarged, and grew to be shacks.

There was a continual change in the adjustment of some of the Simian



EGYPTIANS HUNTING IN THE DESERT.

muscles and bones. For there is no abrupt transition from the spine of the gorilla, gibbon and chimpanzee to that of the lowest savage, such as the Bushman or Andaman. There was a gradual change in the hip bones. As he stood erect, the weight of the viscera being thrown upon this bony girdle, it assumed a dish-like shape, which was more pronounced in the female.

The Simian was a vegetarian, and was reluctant to shed blood. But he was sometimes compelled to do so. In numbers he outgrew the territory of his development, and launched into a new life, possibly by force of necessity, and when once afloat "the man waxed great and went forward, and grew until he became very great."

The gap between the Simian and the savage is no greater than that between the savage and the enlightened man.

There appears to have been among the fair-skinned Simians a slow development in useful knowledge, a slight improvement in methods, together with an increased use of implements, some of which are scarcely intelligible to us, because of our changed condition.

The use of fire, when afterwards introduced, caused such a radical change in

habits, that little is known of the primitive utensils. Their weapons we understand better.

After many generations of cracked skulls and broken bones, an effective weapon was invented,—the *bow and arrow*. This was the Simian's *greatest invention*.

The bow seems to have been invented as early as 6,000 B. C. It was at a time so remote that no people have any tradition as to its origin. The Egyptians make no claim to its invention, though they made all the improvements in its use, and invented the quiver.

The use of the bow ultimately gave him control of the land surface of the earth. Other animals and apes that interfered with his food supply vanished before this formidable weapon. The smaller but more agile monkeys were swept from the treetops and molested the orchards no more.

Instead of defending himself, the Simian became aggressive. He "went after" his enemies. Snakes, alligators, birds and beasts of prey were driven off or ruthlessly slaughtered. Everything obnoxious "in the air above, on the earth beneath," if not "in the waters under the earth," were transfixing by his arrows.



LION WOUNDED WITH AN ARROW AND VOMITING BLOOD.

With bow in hand, his status was fixed. The monkey became "primitive man." Henceforth the land was his. He took possession of whatever he liked below the frost line, for "Jack Frost" still held him in check.

During the mythological age, the bended bow was considered a threat. The broken bow, a symbol for the loss of power.

Though not yet risen to the dignity of the "savage state,"—that occurred after the discovery of fire,—the Simian had, by the invention of the bow, taken a great step upwards in the direction of increased animal power, if not in human civilization.

Naturalists have been puzzled to account for the fact that one branch of the full-blooded negro is found in Western Africa (Guinea), along with two of the

anthropoid apes, the Chimpanzee and the Gorilla, while the other branch is found on the islands of the Pacific, along with the Orang and Gibbon. Also that the elephant and still other animals are found only in Africa and Southeast Asia.

Some writers have taken the liberty of raising the bed of the Indian Ocean, temporarily, so as to constitute a continental bridge over which they could pass, but didn't. It is more probable that the destructive action of primitive man's weapons, and particularly the arrow, not only produced a condition of arrested development in the anthropoid apes who had failed to learn its use, but also caused many kinds of animals and birds to vanish from his path, and some to become extinct.

Animals now common to both continents, but absent from Arabia and

Persia; did live there; many of them developed there, but were killed off by him.



It is known that the elephant lived along the Tigris in the 16th Century B. C., but was afterwards hunted out and exterminated by the Assyrians during the 13th Century B. C.; so was the giant bull, Urus. The elephant was found in Syria as late as the 13th Century B. C., and was hunted by the 3rd King of the 18th Egyptian Dynasty.

If the naturalist will lay the shaft of an arrow on the Continent of Africa, and the arrow-head on India, Borneo, or whatever spot his favorite animal can be found, he may use this arrow as a bridge, instead of that imaginary continent.

In view of what happened afterwards, we may unhesitatingly claim that in this early day, the idea of *scattering*, and then deliberately *planting* seeds, the principal uses of stone and bone implements, the invention of the *bow*, and substantially all the other valuable facts of that day, were the result of observation and reflection by the whites. The brown are quick of observation, but lack the creative intellect; they cannot invent anything. They have a talent for war, and though the whites probably originated the idea of military organization, and invented the bow, such is the military talent of the brown, that they quickly adopted these valuable ideas.

The bow is a natural "repeater," or magazine gun as it were; but, this fact was not understood by our Simian ancestor. He counted laboriously, and estimated by quantity or bulk, rather than by means of numbers. So, the primitive bowman carried only one arrow. Hav-

ing "discharged his bolt," he relied on a convenient stone or club for further hostilities. If these were absent, then on "nature's weapons."

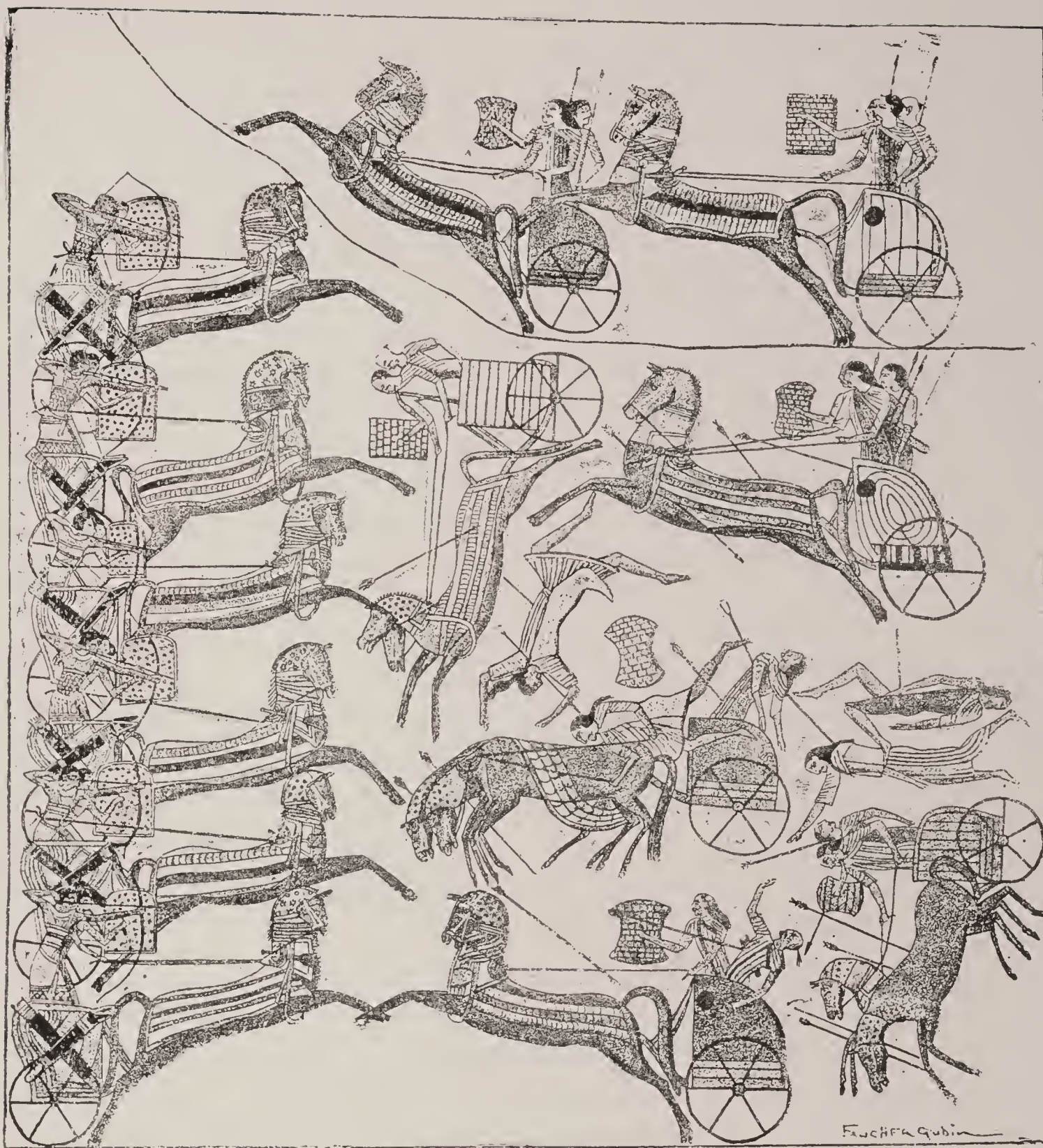
During the early dynasties the sign  represented a soldier armed with the bow, a club and two arrows. At a later period  represented foot soldiers armed with the bow and three arrows.

The Kemian soldier, at the time the hieroglyphic writing was introduced, used but two arrows. As late as 2,200 B. C. the enlightened Egyptian marched into battle, carrying but six arrows in his left hand. He invented the quiver after 2,000 B. C., while the ruder savage tribes still carried but one arrow. As late as 1,500 B. C., the Babylonians carried only three.

Traces of man's primitive condition survive among us to the present day, and are considered retroversions, for which we have characteristic names, thus:

Primitive man was "bow-legged" and "pigeon-toed" and had a "jay-bird heel"; he was "hump-backed and hairy"; his shoulders unnecessarily broad; his arms, though well formed, were exceedingly large and long. His legs were too small, particularly the calf. His feet were much too large; his ankles thick and straight. He "stooped a little" and ambled with a rolling, "slouching gait," for it required an effort for his small legs to lift his big feet. He "smelt loud" and is said to have been "wild and wooly and full of fleas."

However, he had enormous muscular power. The strength of his arms was probably sufficient to tear a modern man asunder. He was hardy and tough,



INVENTION OF THE QUIVER.

could withstand incredible privation and fatigue, could do without food for a month with less complaint than one of us would make in a week.

A "bow-legged and pigeon-toed" man may thrust with a spear from a crouching or partially erect position. He may use the bow and arrow with effect; but, when he tries to hurl a spear or dart, he must

stand upright, thrust his shoulders back, and "turn his toes out," to give it precision and effect. Next after the bow the dart or javelin was, as a weapon, chiefly instrumental in causing primitive man to "stand up straight, and be a man."

Judging by what he was when he first appears in history, he seems to have been as honest and affectionate, and apparent-

ly more truthful and sincere, than we are to-day. He was rough and thoughtless, but good-natured and sociable, though not so kind or considerate as ourselves. Living under harsh surroundings, where savage beasts gave him no quarter, when frenzied with fear or anger, he was fierce and violent but not bloodthirsty. His habits were dirty and at times filthy; but the average man can hardly claim to have made any marked improvement in this matter. He had a "code of honor" and usually "fought fair" when in battle with his kind. In contests with the carnivora, it was a question of killing or being killed. He was fond of his young, and defended his troop or family with as much courage and spirit as do his descendants.

The chief instinct of the female is to cherish and protect her helpless offspring,—to save life, instead of destroying it. She is much more reluctant to kill the young males, than the males are to kill the young, and personally attrac-

tive females. This quality unfitted her to engage in battle with others of her kind, and when Simian was arrayed against Simian, it was a masculine contest, in which, though often the victim, the female took but little part.

She declined to learn the use of weapons. In time she came to look upon the male as her protector and defender.

War tends to separate the sexes, and causes the male to consider himself much the superior.

Women of the present day admire a man larger and stronger than themselves,—one of whom they are a little bit afraid.

Naturalists have often searched for the bones of primitive man in places where he did not live. If they should dig among the "sands of Shinar" and the surrounding country, it is probable that a complete series can be recovered, showing all varieties, from the smaller monkey, to the savage man.

CHAPTER XII.

DISPERSION OF PRIMITIVE MAN.

ANIMALS and birds, of similar species even, differ greatly in intelligence, as the horse and ass, the fox and hyena, the chimpanzee and gorilla, or the crow and buzzard, the parrot and goose. The horse has a reputation for good sense, unsurpassed by any other animal. The "ass" is a synonym for stupidity. The parrot or crow often astonish us by their keen intellectual qualities, while the "goose" is typical of the fool.

And so it was, this fair-skinned Simian tribe, living near the shores of the Persian Gulf, 8,000 years ago, as before mentioned, was as superior in intelligence to their brown, yellow and black neighbors, as the horse is superior to the ass, or the parrot to the goose.

From what follows in Chapters 14 to 18, the reader will see many facts tending to show that if the Chimpanzee and Gorilla had been in the vicinity of the Persian Gulf at this time, they might, and probably would have acquired from the whites the use of stone and bone implements, and there would have been six races of men instead of four.

Had the Orang and Gibbon been there also, we would have had eight races; unless the Orang is a portion of the yellow race, that failed to learn the use of utensils and the effect of organized effort.

Had the brown, yellow and black Sim-

ian tribes been remote from that point from 8,000 to 6,000 B. C., there would have been but one race—the white.

It seems that a small portion of the white race could think, and these "thinkers" made all the great discoveries and useful inventions, and thereby created the world's civilization. In after ages, they became known as "The Gods."

At the beginning of history, the Brown race is found occupying the central portion of the inhabited earth, with the other races lying on either side of them. This result may have been accomplished by gradual effort or it may have been a single act.

Judging by what happened many times in the later history of the world, it is inferred that at some remote period, say 6,000 B. C., these common feeding grounds became over-populated, and the brown tribe of primitive, animal-like men "swarmed" under a leader, who resolved to make room for his own tribe, by deliberately massacring all others found within the district bounded by the Euphrates and Tigris rivers, and the Persian Gulf.

Before this movement began, if this view is correct, the various troupes or individual families of these Simians were scattered promiscuously through this region, as well as through the surround-

ing country, roving around from day to day, feeding where they chose, occasionally in passing conflict with each other, family against family, or troop against troop, with an occasional tendency of clan against clan.

On this occasion, the scattered troops and clans of the brown tribe must have been gathered together by an impulse which seems peculiar to that race, as they have so often done since, and were probably thrown *en masse* on all others who could be found within the coveted territory. These were slaughtered outright.

The methods of the brown race may be briefly illustrated by quoting one of their illustrious descendants.

"So Joshua utterly destroyed all that breathed." (Joshua, X: 40.)

Like their red-skinned descendants, they killed indiscriminately old and young, male and female, and when the last white, yellow and black, Simian infant in "the land of Shinar" had sobbed out its little life, by its dead mother's side, "the land rested from war," and the brown-skinned Simians were in possession of the choicest portions of the earth. Their descendants considered it "The Garden of Eden," or more accurately, "The Orchard of Eden."

This prehistoric conflict or massacre may be considered the first "war of the races." The brown prevailed, as they have so often done since.

The other races were cut in two by extermination of the middle portion.

After this event, the primitive population of the earth amounted to perhaps 12,000, as follows:

White	2,000
Brown	6,000
Yellow	2,000
Black	2,000

From this point events can be traced with increased confidence.

This widespread massacre may have caused the survivors of the yellow race, by reason of their timid natures, to flee from the neighborhood in two directions. The main body went eastward into India; the smaller part into Africa, and traces of these last mentioned may still be seen in the Pigmies of Central, and the Hot-tentot and Bushmen of South Africa, who are a mixture of brown—yellow and brown—yellow—black.

A portion of the yellow people passed through Further India, across the difficult river and mountain country into China, which afterwards became their distinctive home.

The blacks also were scarcely able to maintain a footing in this attractive neighborhood, but gave way and were driven off by the fiercer and perhaps better armed brown tribe. The black emigration was undoubtedly East and West—West to the Mediterranean and Nile, and thence into Africa; at a later date, East into Beloochistan, India and Oceania.

These primitive tribes had now reached the "chipped stone age" and, after this racial conflict, may henceforth be properly called white, brown, yellow and black races.

The retiring blacks carried with them towards Africa some stone and bone implements and weapons—the club and

HISTORY OF CIVILIZATION.



Migrations of the Yellow Race.



Migrations of the Black Race.



Migrations of the White Race.
Previous to 1500 A. D.



Migrations of the White Race.
Previous to 1500 A. D.



Migrations of the Brown Race.



Migrations of the Brown Race.

WHITE.

The whites on the south side of the Euphrates, perhaps as early as 6,000 B. C., spread into the oasis country of Central Arabia, and a portion of them penetrated to the Southwestern part of Arabia. Another portion from Central Arabia, passed into Egypt, where they became the Kemians or ancient Egyptians of history, and developed the first historical civilization.

They made all the important discoveries of ancient times, such as the use of fire (about 5,000 B. C.), of metals, fibres, clays, writing (about 4,000 B. C.), etc. They invented picture writing before any other people knew the use of fire, and built the Great Pyramid (about 3,100 B. C.) before any other people knew how to write. They also furnished substantially all the ideas of ancient and most of those of modern times.

In fact, what we call "Ancient Civilization" is merely Kemian, or Ancient Egyptian Civilization, as will appear later.

The next white emigration, possibly about 3,500 B. C., was also from the South side of the Persian Gulf, near the Euphrates, to the East shore of the Mediterranean, where they became known to us as the Pelasgii, Phillisgii, Philistines and Phoenecians, from whom descended the brunette race of Southern Europe, Greeks, Italians, French, Spaniards and Gaelic.

The Phoenecians were overrun by the brown shepherders or Hyksos while the latter controlled Egypt, and after 2,100 B. C., were a mixed race,—brown-white, speaking a Semitic language.

From 7,500 B. C. to 3,500 B. C. the ice barrier of the North receded about 13 degrees of latitude. Since 3,500 B. C., it has receded about 16 degrees further.

The whites on the North side of the Persian Gulf, after the use of fire, domestic animals, the loom and plow, were introduced from Egypt, through the Pelasgians between 3,500 and 3,000 B. C. began to spread over the Persian Plateau. This branch of the white race first appears in history as the Medes.

The prevailing theory that Turkestan, or some place along a line drawn from India to Norway, is the original home of primitive man, or at least the original point of departure for the Aryan and Turanean races, is only partially true.

The blond white race of Northern Europe, and the white Aryans of Ancient India, did come from Turkestan, or the Persian Plateau. So did the brown Turaneans. But this was not the original spot of their origin, nor did they live there in very ancient times.

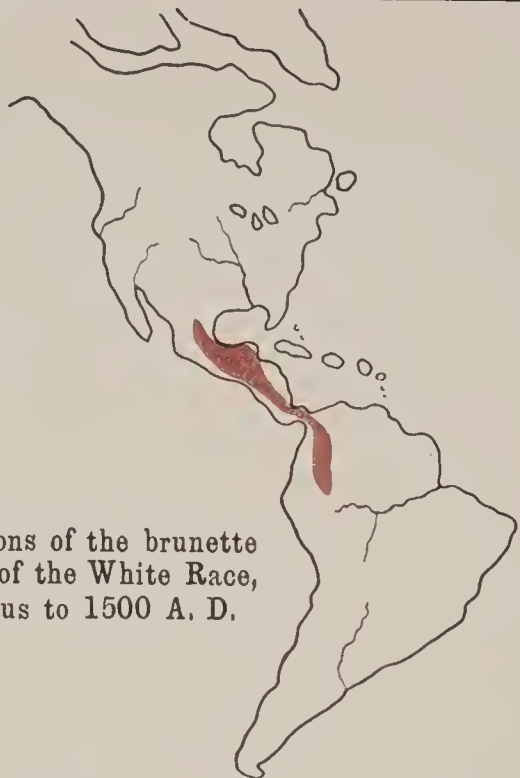
No yellow or black race ever lived in Turkestan, and the brunette white race of Southern Europe and Northern Africa never lived there at any time; neither did the brown Semitic.

The original point of departure for the four races of primitive men was the valleys of the Euphrates and Tigris Rivers, near the Persian Gulf.

There is a manifest desire among Assyriologists, who have been reading Genesis, to invent a name for these Medes, and call them "Accad" or "Sumarians" or "Elamites," and confuse them with the brown race, in defiance of the statement of the ancient historian, Berosus,

HISTORY OF CIVILIZATION.

Migrations of the brunette
portion of the White Race,
Previous to 1500 A. D.



Migrations of the brunette
portion of the White Race,
Previous to 1500 A. D.



Migrations of the blond
portion of the White Race,
Previous to 1500 A. D.



Migrations of the Semitic Branch
of the Brown Race.



Migrations of the Turanean
Branch of the Brown Race.



Migrations of the Turanean Branch
of the Brown Race.





AINO VILLAGE.

inal source common to both, and the Kemian still more.

From this white tribe, afterwards called Aryans and Iranians, descended the Medes, Aryans of India, Persians, Bactrians, and Sogdians; also the two blond races of Northern Europe. These are now divided into the Teutonic and Vendic.

The Teutonic is subdivided into the Germanic and Scandinavian. The Vendic is subdivided into the Lithuanian and Slavonic.

The blond whites of Northern Europe have developed since 1,600 B. C. The Teutonic are possibly descendants of the

Medes who crossed the Caucasus Mountains into Southeastern Europe.

The Vendic or Wendic are descended apparently from the pastoral whites who lived to the North of the Sea of Aral, and the Jaxartes River. These pastoral people were expelled by the brown Turanians, while the denser agricultural populations of the River Valleys were still able to maintain their position.

The whitest or fairest of the white race of the present day can be found among the "White Russians" of the Rokitus swamp region; the fairest specimens of the Teutonic are among the Scandinavians.



A GROUP OF AINOS.

A white remnant from the extreme Northeast portion of the Vendic, becoming separated from the others when they went Northwest into Russia, fled Eastward from the brown Turaneans, and were finally pushed across Siberia to the Pacific. Their descendants are now known as the White Ainos or the "Hairy Aino," some of whom live on the Island of Yezo, one of the Japanese Islands; others on Saghalin and the Kurile Islands; they are now estimated from 15,000 to 80,000. As there is a great deal of brown blood mixed with them, it is difficult to draw a dividing line.

Separated at this remote period from

the other whites and from the benefits of Kemian civilization, they seem to be the only white tribe of today that remains in the lower savage state.

Travelers to the Island of Yezo say that their clothing is made from the bark of trees, and untanned skins of animals; that they are a subdued people; stupid, ignorant, dirty, good-natured and gentle; of the Japanese government they live in abject terror. The men occupy themselves in hunting; the women in household duties. Miss Bird reports seeing two Aino boys, whose backs were covered with fur as soft and fine as that of a cat.

At a date unknown, but probably about

1,600 B. C., still another remnant of the pastoral whites who lived between the Oxus and the Jaxartes, and who had drifted across the mountain chain to the East of Turkestan, were forced by the Turaneans to leave this country, and found their way across the Desert of Gobi into China. They settled along the Yellow River, maintained a fitful communication with their kindred in Bactria, and developed the rudimentary civilization of the Yellow Race. After the Turanean conquest of China they became absorbed into that population, tinging the complexions of Northern China to a lighter shade.

According to the Japanese tradition, at the time of the Malay invasion of Japan, about 600 B. C., there were two kinds of people on the islands.

One of these was so low in the human scale as to be monkey-like and they are said to have had "tails." These are supposed to represent the primitive yellow race, the survivors of whom were absorbed into the Malay population.

The other people are identified with the Aino; so that it is possible that the Ainos represent a trace of the original white emigration from Bactria into China.

The white Aryans, about 1,600 B. C., left the Persian Plateau, probably to escape from the Turanean marauders, and entered India, gradually occupying the Northern portion, and slowly displacing the scanty black and yellow population. About 1,000 years later, 635 B. C., and several times since then, India was overrun by the brown Turaneans, who conquered and fused with the Aryans, as they did with the black and yellow in-

habitants of Southern India, causing the present Hindoo conglomerate. In Northern India the four races are mingled, and to a considerable extent, fused by the brown, and though they vary in color from jet black to almost a pure white, there is noticed a certain resemblance running through the entire population. This is due to the brown blood diffused throughout the mass.

BROWN.

The brown race first appears in history as living near the Persian Gulf, in the Lower Euphrates and Tigris Valleys.

From the whites they learned agriculture, the use of fire, of domestic animals, fibres, metals and clays. Their entire civilization, in fact, was acquired from Egypt through the Pelasgians and Medes.

These civilizing ideas came across Central Arabia in early times to the South side of the Euphrates River, near the Persian Gulf, and from thence up the Euphrates Valley.

After the introduction of fire, some of the primitive brown rovers began to settle down to a rude agricultural life. A group of villages sprang up along the Lower Euphrates, near the Gulf, and some of them developed into towns or small cities, such as Eridu, Ur, Lagash and Uruk. Some of these places may have been villages as early as 3,800 B. C.

At a later date, another group of villages sprang up farther up river, towards the Northwest, such as Nippur, Borsippa, Sippar and Kutha.

Assyriologists of the present day are much inclined to exaggerate their antiquity and call the people of this last

group Accad and those of the older group, Sumir or Sumer, meaning "People of the Home Language." Sumer was the Shinar of the Bible.

After taxation was introduced among them, the agricultural portion of the brown race was exterminated. The pastoral portion escaped taxation, and survived. This surviving portion, in course of time, subdivided into two grand divisions; those on or North of the Persian Plateau became the Turanean; those south of it, the Semitic.

The central trunk from which the Turanean and Semitic branched developed into the higher savage and lower barbarous state from fusion and contact with the whites, and became somewhat agricultural.

About 2,400 B. C. this central trunk of the brown race seems to have been under the control of the White Medes, who founded what Berosus calls the Second Babylonian Dynasty. Under this Median Dynasty white families and white blood was mixed with them, and there was built up by the Medes, in course of time, an agricultural kingdom, which for want of a better name is often called Babylonia.

This ancient government is persistently called Chaldea, because the Israelites were related to the Chaldeans, and are suspected of being descended from them. (Judith 5: 6.) Though an inscription of Meneptah, 4th King of the 19th Egyptian Dynasty, indicates that the Israelites were in Southern Canaan as early as 1,300 B. C., while the Kaldai first appear in the 9th century B. C. Their con-

quest of Babylon giving them an undue prominence.

Brown emigrants from the Lower Euphrates, who had acquired some knowledge of agriculture, settled along the Upper Tigris, among their ruder kinsfolks. They increased in numbers, and about 1,850 B. C. first appear under the rule of Babylonian Pashas or Governors, and about 1,500 B. C. as the independent, Semitic Sultanate of Assyria.

Like the Romans, they adopted the military life, and demonstrated to the satisfaction of their sultans that robbery was more profitable than agriculture.

About 1300 B. C. they began to encroach upon Babylonia, and afterwards became the dominant military power in the Euphrates Valley, for about 600 years.

They made a specialty of the use of the bow. Their success was due, not so much to greater courage as to better drill.

Their rulers expended their energies in war, and were persistent slave hunters. They so completely supplanted the native population with captives, that when overthrown by the Medes, 625 B. C., they disappear as a people, and leave no descendants.

After the expulsion of the Hyksos or Shepherd Kings from Egypt, about 1,600 B. C., the Shepherd Kings, with that portion of their following who were of mixed blood (brown-white), having acquired a knowledge of agriculture, appear from the scanty information we possess, to have settled in Southern Canaan. Those living along the Mediterranean coast, to the South of Phoenecia, are

called Philistines by the Jewish writers, who assert that they emigrated from Egypt. But some modern critics think the Philistines represent a later intrusion from Northern Syria.

The Jewish historian, Josephus, quotes from the Egyptian Manetho, as follows: "And now I will turn my discourse to one of their principal writers, whom I have little before made use of as a witness to our antiquity. I mean Manetho. He promised to interpret the Egyptian history out of their sacred writings, and premised this: That 'our people had come into Egypt many ten thousands in number, and subdued its inhabitants.' (Shepherders or Hyksos.) And when he had further confessed that 'we went out of that country afterwards, and settled in the country which is now called Judea, and there built Jerusalem and its temple.' Now, thus far he followed his ancient records." (Flavius Josephus against Apion, Book 1, p. 798.)

The people of these countries, Babylonia, Assyria and Canaan, having acquired all that they knew from the whites, afterwards lived in fortified towns and villages, "fenced places" and cultivated enough ground in the vicinity to furnish grain, fruits and vegetables to the towns.

They had rudimentary governments of the Oriental kind, and were plentifully supplied with sheiks or "Kinglets." (In Canaan there seems to have been one in every important town), who wasted their energies in war.

Those who were not killed in battle with the whites, or with each other, were taxed to death, so that after about 1,500 or 2,000 years of existence in the savage

and lower barbarous state, they died out.

A great deal of exaggeration has been indulged in respecting them, but they cannot stand investigation.

Nineveh never had three million people, nor one million, but may have had 150,000. The number mentioned in Jonah, 120,000 seems about right. What was supposed a generation ago to be the ruins of Nineveh, scattered over an area of 12 by 18 miles, turns out to be the remains of several well-known Assyrian cities in that small district.

Babylon could not have been the wonderful city we have been led to believe, either in antiquity, civilization, population or wealth. The delusions, caused by vivid descriptions of excited imaginations, vanish before the pick and shovel of the Archaeologist. The wonderful platforms of "solid masonry" on which the palaces of their sultans were said to be built, turn out to be of "sun-dried brick" (adobe) just a little better than earth, bound together with layers of rushes and faced with burnt brick or soft yellow limestone.

No idea, invention or discovery of substantial value to civilization seems to have originated in the Euphrates Valley, after the Kémian emigration, either among its brown-skin inhabitants or among the whites who overran it from time to time.

SEMITIC.

After receiving from the whites, instruction in the use of fire, and the keeping of such domestic animals as the sheep and goat, possibly as early as 3,400 B. C., families or troupes of the brown

people, wishing to utilize this knowledge, began migrating from the Euphrates River Settlements, out into the unoccupied Mesopotamian, Syrian and Arabian grass lands, where they became Nomads and have been called sheep-herders or shepherds. They call themselves Beduin or desert men.

Their first emigration was in the direction of Egypt. They were just emerging from the primitive state at this time.

They and their flocks browsed on such vegetation as they could find growing wild, weeds and herbs that have since been abandoned as food, as well as others that are still used. They ate the locust bean ("husks" in the tale of the Prodigal Son.) Also grasshoppers (locusts) and beetles (Levit. xi:22), mandrakes, lentils, cucumbers and the astringent sycamore-fig. They milked the goat and in time the domestic ass was introduced among them by the whites, and later the ox.

Knowing nothing of the use of soap,



they swarmed with vermin, as their descendants do in that country today. The traveler in Palestine, at the present day, is said to be "eaten up alive," and quickly acquires a new idea of the value of soap, and the tortures a savage people undergo, who are unacquainted with its use.

Eluding the heavy hand of taxation, these nomads grew and multiplied and soon spread along the Eastern border of Syria, and after the horse and camel were domesticated, over the whole of



ASIATICS WHO APPEARED IN EGYPT DURING THE 12th DYNASTY.



Arabia and the desert regions of Africa.

Their descendants became the *Semitic* branch of the brown race. They appeared in the Sinai peninsula as early as the 3rd Egyptian Dynasty (3,150 B. C.) The Kemians called them "Rovers of the Sands," and their chieftains, "Lords of the Sands." About the 14th Dynasty (2,100 B. C.), finding the country discouraged by taxation, weakened by slavery, and paralyzed by superstition, they began to take possession of the Eastern portion of the Delta.

They seem to have overrun the Nile Valley without a struggle, and their leaders plundered it for from one to five hundred years. They killed off a great many of the white males, and the population became brown-white. This invasion destroyed the fountain head of ancient civilization.

For 3,500 years after this intrusion, there was no further discovery or invention of substantial value to the human race.

During all that time, the Phoenecians, Greeks, Romans, and for a short time, the Saracens, preserved for us a portion



ASIATIC OF THE UPPER CLASS.

of, but added little or nothing to the civilization which the Kemians had created.

The Shepherds cast a blight over Egypt, from which it has never recovered, by fusing with its white females, under compulsion.

They seem to have conquered all Phoenecia, except the Citadel of Tyre,

which was on an island, and inaccessible to them.

They not only fused with the white Egyptians as much as they could, for the Kemians loathed them, and regarded them as inferiors in everything but battle—but they also fused with the Egyptian negro servants, and with the negroes of the Upper Nile Valley.

A migratory wave of brown-blacks flowing Southward from Egypt, conquered and blasted the dawning civilization of the white settlers of Ethiopia and Abyssinia, and gradually eating its way South and West into Central and Southern Africa, produced the chocolate-colored negro of the Soudan. (Bantu.)

The Kafra, Zulu and Matebeles of the South African Plateau are of this blood; they are a cross between the brown *Semitic* and the blacks. They practice circumcision, and their language shows strong Semitic influences. The "Jew nose" is frequently noticed as a peculiarity among them.

This mixed race, in course of time, by liberal use of the bow and arrow, expelled the full-blooded negroes, along with the Chimpanzee and Gorilla, from all the highlands of Africa, most of them going to the West Coast (Guiana).

This Nomad (Semitic) branch of the brown race, after the domestication of the horse and camel, about 1,700 B. C., flowed Southeast through Arabia, and at a time unknown, but probably during the Hyksos dominion, or immediately following their expulsion, conquered and fused with the whites of Central and Southern Arabia, who lived along the East



BROWN-BLACKS OF THE SOUDAN.

shore of the Red Sea, and in the land called Pun.

The descendants of this mixed race (brown-white) now constitute that portion of the Arab population of the present day, who live in towns and cities, and cultivate in a rude way, fields and orchards, and who, because of the white blood in them, call themselves "pure" Arabs as a mark of distinction from the dark brown Beduin who are still nomadic.

The expelled Shepherds who were of comparatively pure blood, seem to have been unacquainted with agriculture, and to have returned to the roving, Beduin life. They spread through the Sinai peninsula and over the desert regions of the Northern half of Arabia, to the vicinity of the Euphrates.

All Beduins are called by the Jewish



ARABS ON THE MARCH.

writers, "sons of Eber." (Over the River; that is, beyond or South of the Euphrates. Gen. 11:25.)

A mountain chain (Mesha, Gen. 10:30) extends across Central Arabia from near the Persian Gulf to the vicinity of the Red Sea. According to the genealogy of Genesis, all Beduin tribes on the Southeast of this mountain chain, were descendants of Joktan (Gen. 11:26-30), while those on the Northwest were descendants of Peleg. (Gen. 11:14-27.) If Hebrew is derived from Eber, as claimed, all Beduin Arabs are Hebrews.

Since Mohammed (640 A. D.) the Arabs have crossed the Red Sea into

Abyssinia, where they found a mixed population, composed of the descendants of white emigrants from ancient Pun, who had been conquered and forced to fuse with the Sheep-herders' wave of brown-blacks coming South from Egypt.

Into this mixed population, the Arabs conquered and fused again, and produced the present mongrel (brown-white-black, population of Abyssinia).

This new mixture has gradually extended into Central Africa, tinging the complexion of its chocolate colored negroes to a lighter shade, and harassing these lands with slave raids, as far as Stanley Falls,—Tippo-Tib being in the vanguard of this movement.

Under the followers of Mohammed (640 A. D.), the Arabs (Saracens) overran Egypt a second time for the brown race, and completed the destruction of the vast Alexandrian Library, which is said to have contained a copy of every book known to exist in its day.

When Amrou, the Arab commander, sent to the Khaliff, an illiterate man, to know his pleasure, he replied: "If these books agree with the Koran, the word of God, they are useless; if they disagree with it, they are pernicious. Let them be destroyed."

The Saracens flowed across Northern Africa, conquering its white inhabitants, Berbers, Vandals and Romans, who were interspersed with blacks, and overran Southern Spain, 711 A. D. In 731 A. D. they collected a vast army in Spain, with the avowed object of adding the scalp of Northwest Europe to the Prophet's belt, and thereby completing the subjugation of the white race. They penetrated to Central France, but by a combination of fortunate accidents, were beaten by the Franks under Charles Martel at the Battle of Tours.

This was the most important battle ever fought in the history of the world. This victory was of greater value to civilization than Marathon or Salamis. Had the Saracens completed their conquest of Western Europe, there would have been no modern civilization. The development of man would have ended here.

TURANEAN.

About the same time as the first Semitic emigration, 3,500 B. C., or perhaps a little later, 3,300 B. C., but for the same

reason, other families of the brown race from the Euphrates Valley, began migrating to the Northeast onto the grass lands of Persia and Turkestan. They are sometimes called Scythians, though this name is often applied indiscriminately to all Northern savages, whether white or brown. Their descendants constitute the *Turanean* branch of the brown race.

From the Turaneans descended "the People of the Steppes" and the Turks, "People of the Hills," Turkomans and Tartars, all of whom were, and many of whom are now Nomads, living in tents, and keeping flocks and herds.

The Turaneans seem to have swarmed about 1,600 B. C., causing the Aryans to migrate into India, a Bactrian clan to go into China, and probably the Teutonic and Vendic to go into Southeastern Europe.

They "went on the war path" a second time about 635 B. C., and overran half the earth. A portion of the Turaneans, crossing the Altai Range, conquered and fused with the whites of Northern China and the Northern part of the Yellow Race, and these became in time the Mongols, Manchoos, Kalmucs, Kirgis and Coreans. They penetrated into Japan, even.

The brown-white-yellow Mongols continuing to harass the Chinese frontier, caused them to build the Great Wall about 214 B. C. in an attempt to keep them out.

In the 13th Century A. D., the Mongols, under Jengis Kahn and his followers, conquered China, and the Manchoos now hold it. They have fused with the



PUBLIC EXECUTION, PEKIN.

white and yellow inhabitants of Northern China, but seem unable to assimilate the great mass of the yellow race.

Off-shoots of the brown having more or less of the white-yellow mixture, called Tartars, in course of time spread through Siberia. Some passed into Europe, and absorbed more white blood, such as the Laps and Finns. Others, called the Eskimo, probably passed across the ice-bridge which an Arctic winter annually spreads over Behring Straits, or along the Aleutian Island chain to Alaska; they were confined to the extreme North part of North America and Greenland by another branch of the Turanean stock, the Malay-Japanese-American, or American Indian. The Eskimo probably crossed to America about the same time as the Indians. The Eskimo first appeared in Greenland 1,349 A. D.

About 3,500 B. C., as before mentioned, white emigrants from the North shore of the Persian Gulf, having learned the use of fire, spread over the Persian tablelands, where there was very little cultivatable land. In course of time, some traveled to the Valleys of the Oxus and other streams of the plains of Turk-estan, where they developed a community which reached a fair degree of civilization in ancient Bactria, of which we know but little, however, because the brown Turaneans (Scythians, Turks and Tartars) continually harassed and ultimately destroyed it.

The whites were inclined to agriculture and usually settled in the valleys, and the first tribe coming out of there, took the name of Aryans, "Plowmen."

The brown people were pastoral, and

occupied the uplands, and were interspersed between these valleys.

The brown Turks, "People of the Hills," by constant forays into the cultivated valleys, plundering and burning, murdering the males and carrying off the females, so harassed the whites that previous to the Christian Era, there was a general exodus of the surviving portion of the whites from that region. Some fled towards the East, into India, China and Siberia; others escaped into the dense forests of Central and Northern Europe.

Some Turanean half-breed tribes who had probably fused with captured white females in Turkestan, in course of time followed this white movement into Europe, such as the Magyars, called by the whites, Huns (foreigners). One tribe is spoken of as "White Huns," and another as "Black Huns." Also the Bulgars, one tribe of whom was called the "White Bulgars." Here they conquered and fused again with captured whites, and are now, with some doubts, classed as white people. There is a perceptible amount of brown blood among certain families in Southern Germany, Italy and Spain. In fact, wherever the conquering armies of the brown people have gone they have left a trace in the character and complexions of the inhabitants.

About 635 B. C. a Turanean tribe invaded India from the Northwest. They found in Northern Hindoostan the white Aryans, whom they overthrew, and in Southern India, both yellow and black races, which they conquered, and with whom they fused, producing a brown-yellow-black mongrel race, known as the



MALAY BOY.

Dravidian of Hindoostan and the Malay of Further India. 50,000,000 Hindoos now speak the Dravidian tongue. Of these mixed races, the brown-black constitute the lowest caste in India at the present day, the brown-yellow the next, and the brown-white the higher caste.

The Turanean (brown-yellow-black) Malays spread through the Malay Archipelago and the Philippine Islands. They also invaded and conquered Japan.

In the Philippine Islands, at the present day, the Negritos represent the remnants of this original Turanean invasion. They now number about 25,000 people. The Negritos are brown-blacks, with woolly hair and a poor physical development.

The Igorrotes, Moros (Moors), etc.,



BROWN-YELLOW-BLACKS OF INDIA.

represent subsequent brown-skin invasions. The Igorrotes brought to the World's Fair at St. Louis are nearly pure brown.

The Viscayans, who are considered the most civilized tribe or class, are brown-yellow people, having a slight admixture of white blood from the ancient whites of Northern China and from the Aryans of India. Some modern white Spanish blood also shows in certain individuals.

According to the Japanese, this Malay invasion of Japan occurred about 600 B. C. The brown-black Malays fused with the white and yellow population in Japan. This infusion became the modern Jap-

anese, who are a mixture of brown-white-yellow-black. Their leading families have a perceptible amount of white blood, mostly from Northern China.

The same impulse that carried the Malays into Japan, continued. One branch of these migratory people flowed out into the Pacific and peopled the smaller islands; also the Sandwich Islands, Lower California, and Arizona, while other Malay emigrants spread into Australia, New Zealand and South America.

After reaching Arizona, the Turanean, Malay - Japanese - North-American emigration subdivided in time into the Tol-



BROWN-YELLOW OF INDIA.

tec and Aztec. Those living along the Gila River, in Southern Arizona, became the Toltecs; those about the headwaters of the Rio Grande and Pecos Rivers, in Eastern Arizona and New Mexico, became the Aztecs.

From the Aztecs came the American Indians, or Red Skins of the Plains and the Mississippi Valley.

The Toltecs and Aztecs were pueblo Indians, living in fortified villages.

A third division of this Turanean emigration went Southward into the Valley of Mexico, where they probably found a white colony.

The Toltecs, whose capital or chief vil-

lage was then in the Gila Valley, the ruins of which are now known as Casa Grande, in Pinal County, Arizona, about 600 A. D., swarmed, as their race is so accustomed to do, pushed southward and conquered their kindred of Mexico.

The Toltecs penetrated further South, and in Yucatan found a white settlement of Egyptian origin, left there unintentionally by the great Kemian navigator and explorer, Khnum, as will be explained in Chapter 18. These were overthrown by the Toltecs, who fused with them in red-skin fashion, and the Maya Indians of Yucatan, now living among the prehistoric ruins of Uxmal and Pal-



A NEGRITO IN PANTS.



IGORROTE WARRIOR.

enque, still show many traces of Egyptian words in their language.

The American continent, and particularly this Yucatan settlement, was the "Lost Atlantis" about which so many romances have been written, and which did not sink into the Atlantic Ocean.

Others of the Malay invaders of South America found a portion of this same white colony among the highlands in the Northern part of South America, which they also conquered, and which is known to us as the Peruvian government of the Incas.

Traces of some of these white colonists, driven before this Turanean invasion, may yet be found in the wilds of Brazil, near the head-waters of the Amazon. The name "Yuracan," meaning "White People," is applied to an Indian tribe on the East side of the Andes, under the equator, who show considerable of this Egyptian blood.

Some of the Toltec families also made their way northwardly along the Pacific coast, through California, and are now found as far North as Alaska.

About 1,000 A. D., the Aztecs, whose



JAPANESE WITH RAIN-COATS.

chief village was near the present Pueblo of Taos, New Mexico, swarmed and moved Southward. Crossing the Rio Grande River near the present City of El Paso, Texas, they invaded the Toltec country of Mexico.

They were held in check by the Toltecs for forty years, and during that time the Aztec capital was at a place, the ruins of which are now called "Casa Grande," in Chihuahua, about 120 miles South of El Paso.

The Aztecs turned aside, as Alexander did in the invasion of Persia, and to protect their flanks, passed down the Gila River, destroying all the towns in that ancient Toltec country.

The Pimo Indians, of Arizona, are descendants of the Toltecs. The Pimos

speak a dialect resembling the Japanese.

The Aztecs, moving on to the South, overthrew the Toltec Pashalic, and the Aztec, under Montezuma, was in turn overthrown by Cortez with his white Spaniards in the year 1525 A. D. The Spaniards mixed with the Aztec and Toltec to some extent, so that the present inhabitants of Mexico vary from pure Castilian to Indian.

A portion of the Aztec tribe pushed over the Rocky Mountains to the great plains of North America, and discovered there vast herds of Buffalo and Antelope roaming over these plains. These Aztecs became hunters, and their descendants, the American Indians so familiar to the early settlers of the United States. These Indian tribes gradually spread across the Western plains toward the East, to the timber belt of the Mississippi Valley. Here they encountered a foe that held them for a while,—Malaria. The waters of the plains are drinkable and healthy, but the same streams, as soon as they penetrated the wood belt, became malarial and unhealthy. Turned by this barrier, these Indian tribes gradually spread to the North, through the plains of Kansas, to the prairies of Northern Missouri and Iowa, thence into Illinois, Indiana and Western Ohio.

Along the Valley of the Ohio River they found the same timber belt, and the same malarial foe. In time they crossed the St. Clair River (near Detroit) into Lower Canada, and spreading along through that open country to the "Great Falls" of Niagara, they then crossed back into the Mohawk Valley, and found their way down the Hudson to the Atlantic.



AMERICAN INDIANS.

At the time of the white invasion of Virginia, the LeKnaps, of Delaware, had been across the Mississippi River for seven generations, according to their traditions, coming by way of the Great Lakes and the Great Falls. The Iroquois, or Six Nations, were partly in New York and partly in Southern Canada; they had crossed the Mississippi six generations. In time the Indians penetrated even the timber belt, finding their way along the margins of the principal streams, tempted there in winter by migrations of game, towards the South.

The Cherokees, inhabiting the highlands of Tennessee, had been across the

Mississippi three generations when the whites appeared. The Creeks, occupying the prairie of Western Mississippi and Northern Alabama, had been across the Mississippi two generations,—but all had come from the West. Families became clans, and in course of time, tribes. Being of mixed race, they varied in blood.

Some of these Indian tribes, like the Sioux, have very little black blood in them. The Sioux is brown-yellow, with a prominent Jewish nose. In character he is stern and silent.

The Pimo Indians, of Arizona, have a great deal of black blood in them. They

are as black as the average American negro, with thick lips, flat noses, and straight hair, corresponding closely to the negroid population of Australasia. They are gregarious, peaceable and vivacious.

The Cherokees of Eastern Tennessee and Georgia were light colored, and probably had some white Egyptian, or "Atlantis" blood in them.

On the Yellowstone River, in Montana, there was, in recent times, a small

tribe of Indians known as the Mandans, who were very friendly to the whites. They were quite fair, wore wooden shoes and had many German words in their language. They were supposed to descend on the male side from the sailors of a German ship wrecked on the Pacific, near the Oregon River. Major John S. Mellon, noticing a Mandan woman nursing a very fair, blue-eyed boy, called attention to his blond hair. She replied cheerfully: "Yes, him half Indian, half missionary."

CHAPTER XIII.

THE FOUR RACES OF MEN.

THE earth is now inhabited by four separate and distinct races of men, with four languages and four colors.

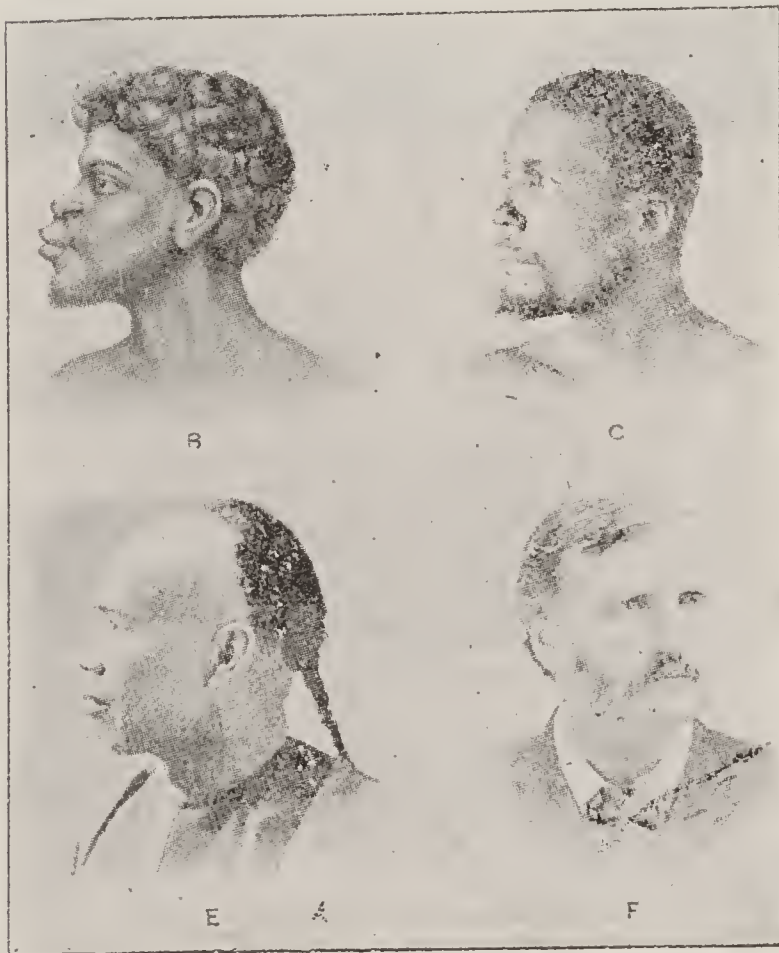
Their colors are *White, Yellow, Brown* and *Black*.

The languages of the white, yellow and brown are known as *Organic, Analytic* and *Synthetic*. The languages of the blacks have not been analyzed nor classified.

For want of sufficient knowledge on

ages," attempted a classification based on Genesis.

"And Noah begat three sons, Shem, Ham and Japhet."



this subject, writers previous to the 19th Century, as they slowly emerged from the artificial ignorance of the "dark



WHITE.

First. Shem, Father of the Shemitic, —or, as it is now apologetically called, "The Semitic Race,"—the name Semitic being applied particularly to the Southern Nomadic branch of the brown race which was supposed to include the Chaldeans, Israelites, Jews and Beduin



BROWN.
(Sandwich Island School Girl.)

Arabs, and more or less of the central trunk, Syrians, Assyrians, etc.

Second. Ham, the father of the Hamitic,—in which they placed the white Kemians or Ancient Egyptians, Ancient Phoenecians, and white inhabitants of parts of Ethiopia and Pun, along with their half-breed descendants, and the half-breed Canaanites (brown-white).

Third. Japhet, Father of the Japhetic, meaning particularly the Pelasgians or white Greeks, and Medes,—thus ignoring the yellow race altogether. Some writers include the black under the Hamitic, but they seem unable to dispose of the yellow people or the Turanean branch of the brown race. All apparently ignore the fact of mixed races.

WHITE.

The growth of intelligence during the



BLACK.
(Woman of the Soudan)

19th Century, caused an effort to be made for a better classification, and the white race was called the Caucasian, from a report that the people of the Caucasus were the handsomest specimens of the race; but, on closer inspection, this was disputed, and the Caucasians were found to be a mixed race,—a cross between the brown and white, whose intelligence was of a low order, and whose good looks were overvalued. This appellation is therefore untenable.

About 1,600 B. C., an unlettered white tribe entered India from the Northwest, coming through the Khyber Pass, from that portion of the Persian Plateau, now known as Afghanistan. They called themselves *Aryans*, or plowmen, from the

root, Ar (ar-ti, to plow). One of their chief deities was the Goddess of the Furrow.

Philologists have been favorably impressed with this as a suitable generic name for the languages spoken by the Indo-Germanic or the Indo-European branches of the white race; hence this portion of the white race is now often called "Aryan," but the name applies to a portion of the race only. It is applied particularly to the descendants of the white tribe on the North shore of the Persian Gulf, and by some to the descendants of the Pelasgians and Phoenicians, but not to the Phoenecians themselves, nor to the Kemian branch of the white race.

This race should be called the white race, because of its distinctive color, which can be sharply drawn, as this is the simplest and best classification, and one that includes the whole race.

YELLOW.

The *Yellow Race* is called the Mongolian, because the Mongols were the ruling power in China when Europe first came in contact with it, in the 13th Century A. D. (Marco Polo). But, on closer inspection, it is found that the Mongols are in fact mongrels, a mixed race of brown Tartars, White Bactrians, and Yellow Chinese. Their sway in China has long since been overthrown. The ruling Dynasty is now Manchoo, another mongrel Tartar race.

This classification is also defective because it fails to distinguish the pure blood Chinese from the mixed blood Mongols. It is better, therefore, to call it simply

the *Yellow Race*, because of its distinctive color.

BLACK.

The black race is sometimes called Ethiopian, from Ethiopia, a province on the Nile, South of Egypt, whose inhabitants before the Kemians settled there, were described as blacks by them, colored black in their paintings, and given the well-known negro features in their drawings. In modern times, they are almost universally called blacks. The word "Niger," in the Latin, and Negro, in the Portuguese and Spanish, meaning black.

BROWN.

The name *Turanean* is now applied to the languages common to the Northern nomadic branch of the brown race. Turks, Turkomans, Tartars, Huns, Finns, Bulgars, Seljuc and Ottoman Turks, Circassians, Kossacks and other Russian Tartars. These people have persistently crossed with white females.

The name Turanean is often applied to this portion of the brown race, notwithstanding the white blood in them, because of their language.

The word "Turan" is from the Persian; it means not Iran and was used by the Ancient Persians, who called themselves Iranians to distinguish the brown people of the Steppes from the white Persians. Iran in its secondary sense meant fair, light, noble, superior. Turan meant dark, ignoble, inferior.

The *Semitic* branch of the brown race is persistently thrust among the whites because of religious prejudice.

The migrations, conquests and fusions of the Brown race have been the despair



LAPS.

of historians, and to some extent, of philologists, who seem utterly unable to untangle them.

This race should be called the *brown race*, though the color, because of their persistent crossing with other races, is least distinctive of the four.

From the original brown, they shade off, by fusion with the whites, to the "White" Huns, "White" Bulgars, European Jews, Laps, Finns, Ottoman and Seljuk Turks, modern Persians, Afghans, etc. In another direction, by fusion with the Bactrians and Chinese, to the Brown-white-yellow Mongols, Manchoos and

Coreans. And, in a third, by fusion with the blacks, to the chocolate colored Matabele, Kafra and Zulu. And, in a fourth direction, by fusion with the already mixed black-yellow of Southeast Asia, to the mongrel Dravidian, Malay, Japanese and the Red-skins of America.

A classification of "white, brown, yellow and black" is therefore offered, as broader and more satisfactory than any of the foregoing, and because such a classification includes all the members of all the races of men.

LANGUAGES.

The art of writing was invented by the



WHITE.

(Miss Branscomb.)

white Kemians,—also called “Ancient Egyptians,” and introduced by white people at a later date, among the brown and yellow races, who have added nothing to it, but continue to use the art just as it was introduced.

At the present time, the white, brown and yellow races have written languages.

No black tribe ever had a written language, or ever left an ancient monument or inscription of any kind.

All members of the *yellow* race, speak SYLLABIC or ANALYTIC languages, without inflections, and in writing, begin at the upper RIGHT hand corner of the page, and write *downward*, in columns, progressing toward the left. The Chinese use 30,000 characters in writing, but



BROWN.

(Indian Girl.)

only 500 sounds in talking. This is the most primitive of the written languages.

All members of the *brown* race speak AGGLUTINATIVE or SYNTHETIC languages, and in writing begin at the upper RIGHT hand corner of the page, and write in lines from right to left,—the reverse of the white.

All members of the *White* race speak ORGANIC languages, having roots and *inflections*, and in writing, begin at the upper LEFT hand corner of the page, and write in lines, from left to right, the reverse of the brown.

These three types of writing originated in Ancient Egypt.



BLACK.
(Somali Woman.)

The oldest Kemian system was *picture writing* as it is now used by the American Indians. The next oldest is the Hieroglyphic; it is now used by the *Yellow* race.

The next again, the *Hieratic*, that used by the *brown*.

The latest, the *Demotic*, that used by the *white*.

Classifying these four races, whether pure or mixed, according to language, and there are:

Organic or inflective	
(mostly white)	540,000,000
Analytic or syllabic	
(mostly yellow)	450,000,000
Synthetic or agglutinative	
(brown)	220,000,000
Unclassified (mostly brown-black)	290,000,000
	<hr/>
	1,500,000,000

The American negroes, some Indians of Mexico, Central and South America, and many Hindoos speak the white man's language, and are included under the above estimate as organic.

Classified according to race, there are:	
Brown	825,000,000
White	350,000,000
Yellow	300,000,000
Black	25,000,000
	<hr/>
	1,500,000,000

The classified languages are formed in three modes, which correspond to the complexion, features and race characteristics of the three races who speak them. There is no evidence at present that any one of the three is derived from another. Each seems to be independent.

- 1. By inflection, (white).
- 2. By agglutination (brown).
- 3. By isolation (yellow).

In the syllabic (yellow) languages there is no such thing as grammar; that is to say, there is no difference between a noun and a verb, and there are no adjectives, prepositions or pronouns. Every word is a root, and every root is a word. It is without inflection and without agglutination.

In the Synthetic or agglutinative (brown) languages, there are no moods and no compound words except in proper names. The great extent of the verbs supplies this defect in some degree. Some of the verb forms indicate color, condition, etc.

In the Arabic there are fifteen forms in the verb. In the Hebrew, five, by which ideas of time, place and action are conveyed.

Smith's Bib. Dic., p. 280, speaking of the Shemitic languages, says: "The peculiar character of these languages is that the original root words are nearly all of one syllable. The changes incident to growth having resulted in arranging the particles around the root word. . . . There are no logical arrangements, but the grouping of words which record facts and carry forward the train of thought."

The root words regularly consist of three consonants, seldom four or five. The accompanying vowels have no radical value, but shift to express variations of the root idea.

THE HISTORY OF CIVILIZATION IS THE HISTORY OF THE WHITE RACE.

The brown, yellow and black have added nothing whatever to the world's store of knowledge. If any idea, invention or discovery of substantial value to civilization has emanated from any race except the white, the writer is unable to identify it.

True it is, the other races have sometimes produced energetic, bright, smart men. It is also true that men of a mixed race, part white and part brown, have sometimes distinguished themselves as romancers and artists, indicating that the imaginative faculties are well developed in them. Such men as Spinoza, Mendelssohn, Heine, Meyerbeer, Montefiore, Boeme, Auerbach, Rubenstein and Disraeli were of mixed white and brown blood, some of them having a mere trace of the brown. Confucius was white or white-yellow; Guatama Buddha and Mohammed, brown-white.

Civilization is not built on the imagination, but on facts. That is to say, on certain inventions and discoveries, which enable the animal man to better his condition. All of the great facts on which civilization is based, were discovered by white people, as will appear in Chapters 15 to 18.

The *white race* is the *superior race*, because it is the only race which has the *creative intellect*, the only race capable of self-advancement.

The inferior races mingle and cross without social prejudice. An Arab gentleman will take a negro wife without loss of social standing and without evidence of local prejudice.

The superiority of the white race seems tacitly admitted by the others, who gladly fuse with the white, and the mixed race is proud of its white blood; whereas, the whites cross reluctantly with the other races; and persons of mixed blood are rated with their inferior parentage, so long as they can be distinguished as less than pure white.

In the United States, the value of property is affected injuriously by the ownership or occupancy even of any others than the pure whites. As soon as persons of mixed blood move into a neighborhood, the value of property occupied by, and contiguous to them, suffers a sharp decline, often losing one-half, and sometimes three-fourths, of its market value.

The other races are inferior, because they are incapable of self-advancement; they can imitate, but cannot create.

No brown, yellow, or black tribe or nation, in ancient or modern times, ever

[illegible]



IGORROTES AND HINDOOS.

became enlightened, and with the exception of Japan, none ever reached the higher barbarous state, according to the scale here drawn to illustrate this subject. None ever advanced from the primitive to the savage state or from the savage to the lower barbarous, without direct aid from the whites, and the probability is that neither of these races would ever have advanced from the Simian to the primitive state, without contact with, and assistance from the whites.

RACE CHARACTERISTICS.

All enlightened nations of today are white, and are ruled by white blood.

All the barbarous are brown-mixed, and are ruled by brown-white, or brown-white-yellow blood, except Russia,—white; and Hayti,—black.

All the valuable lands are ruled either by white or brown-mixed blood.

The white race plows the ground, the yellow hoes it, the brown grazes it, and the black wanders over it.

Man subjects the soil to three uses:

- 1st. Hunting.
- 2nd. Grazing.
- 3rd. Cultivation.

For hunting purposes, it requires many square miles to support one family; for



HINDOOS.
(Brown-Mixed.)

grazing purposes, it requires several square miles to support one family; under cultivation, many families can be supported by one square mile.

He who cultivates puts the land to the highest use, and has the best title to the soil. He who hunts over it, puts it to the lowest use, and has the poorest title. The wolf and the bear do the same.

The white race is the great agricultural race, keeping large numbers of domestic animals.

Where the four races are mingled and fused by the conquering brown race, as in India and Japan, it may be noticed that the white blood shows a strong tendency

to rise to the top, because of the superior intelligence of the white males and the greater personal attractions of the white females. The leading families exhibit a considerable proportion of white blood, but it does not clarify or become pure white. The yellow and brown occupy the central portion and the black shows a tendency to settle toward the bottom, but it does not precipitate or become pure black.

The great bulk of the human race, in personal appearance, are as yet plain, if not ugly. The white and brown have prominent noses, and among some families, exhibit a small proportion who are



ARAB.
(Brown-White.)

good looking. The yellow and black have flat noses, and little pretensions to beauty.

Men among the brown, yellow and black races have only a scanty beard and are usually beardless. Many of them pluck out the little that they have. An admixture of white blood gives an increased growth. The men of Northern China, owing to the mixture of white blood, have scanty beards. Those of Southern China are usually beardless. The brown-white Turks and Tartars are very proud of their full beards. A well-bearded man is regarded as honorable, and as one who has never hungered.

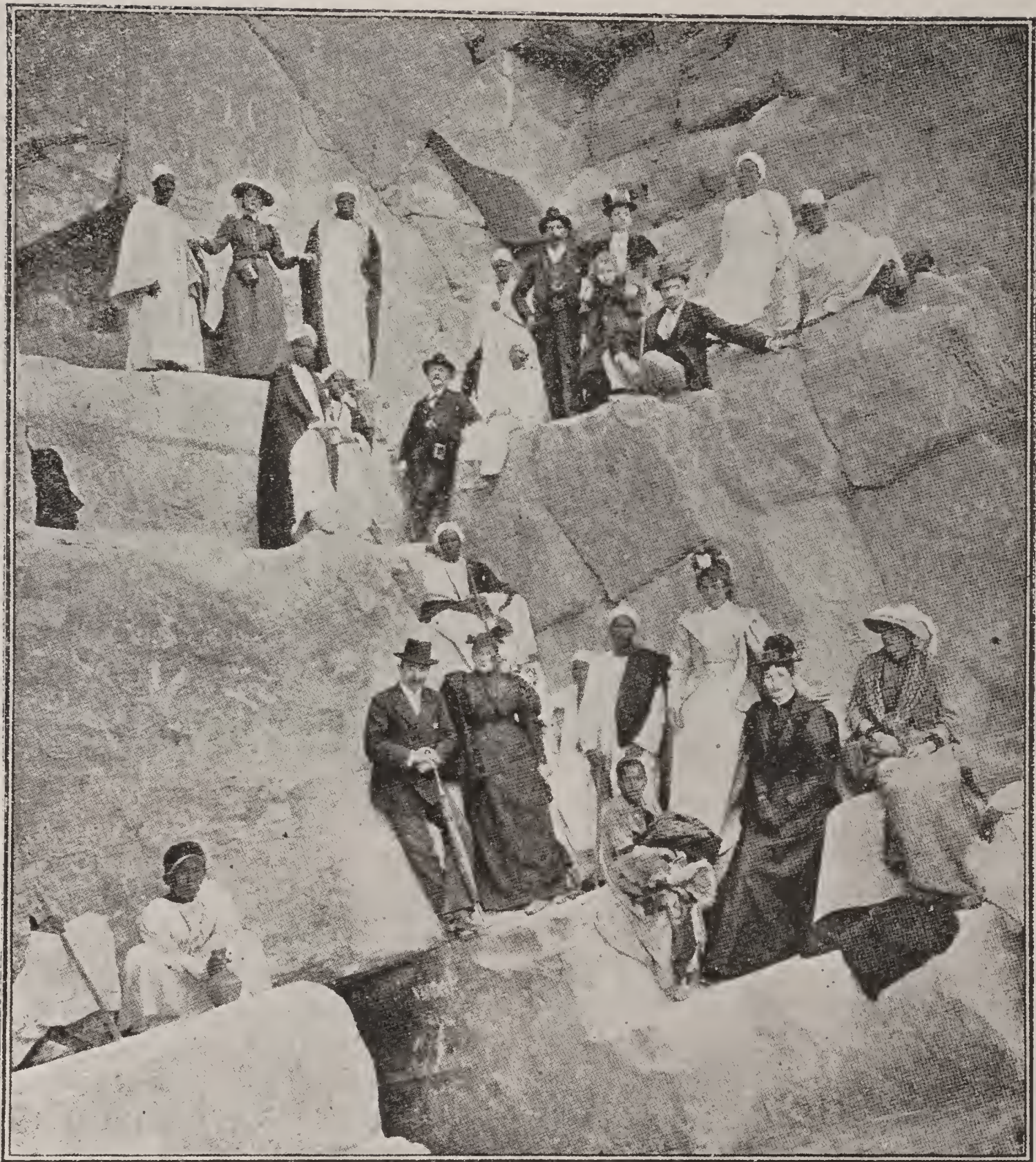


SOLOMON ISLANDERS.
(Brown-Black.)

The hair of the white woman is longer, finer and more ornamental than that of the other races. The short, kinky hair of the pure blooded black is often called wool.

Among the inferior races, the average value of a woman is about that of a man's suit of clothes. Her lowest limit is reached in Africa; her highest in the Western portion of the United States, where she surpasses the man in value.

In portions of Africa, a woman is worth as much as a pocket handkerchief,—twenty-five cents. In China she is appraised at \$4.50. The legal value of a woman, according to the Jewish sacred law, was \$15.00. If over sixty years of age, \$5.00. (Lev. 27:4.)



ASCENDING THE GREAT PYRAMID.

(White European tourists interspersed among Brown Arabs.)

A Missouri woman is valued at \$5,000, according to the laws of this State, and if a public service corporation negligently kills one, it is compelled to pay that sum to her heirs.

The Indian makes of his wife a beast of burden. The Russian peasant frequent-

ly does the same. In Germany a woman and a dog are sometimes seen hitched together, and drawing a milk cart through the village streets.

The Englishman is permitted by the laws of his country to chastise his wife with a stick not larger than his thumb.



BLACKS FROM THE EAST COAST OF AFRICA.

A citizen of the United States is not allowed to strike her at all.

The ancient Assyrians secluded their women, and confined them in the harems just as the modern Turks do today.

Smith's Bib. Dic., p. 325: "Oriental women are never regarded or treated as equals by the men. Even in polite society, the gentleman must be served first. The husband or brother eats first; the wife, mother and sisters wait and take what is left. The women are confined closely, watched with jealousy, and everything valuable kept under lock and key. The Arabs have a word 'ajellack' by which they preface anything indelicate or unclean. Thus, ajellack a donkey or a dog or my shoes, so when compelled

to speak of their women, they say: 'Ajellack my woman.'"

BLACKS.

The Blacks are neither industrious nor thrifty. They receive from the soil the least benefit of any. They seek a warm, moist climate. No black tribe ever lived in a cold climate.

The blacks are amiable and unaggressive, lacking in power of mental concentration rather than courage. They surpass all other races in thickness of the skull. Through that woolly head and iron skull, but few valuable ideas have ever penetrated.

The invention of the banjo and "rag-time" in music are sometimes, erroneously, attributed to them. They have been

conquered and repeatedly enslaved by the white and brown.

The black can fuse with the yellow and brown, but not with the white.

A cross between the horse and ass produces a mule; the mule is sterile.

A cross between the white male and black female produces a mulatto; a second cross, a quadroon; a third cross (difficult to make), the octoroon; at this point the mixed race is sterile to the white, but not to the black.

Two octoroons produce a quadroon; two quadroons, a mulatto; two mulattos, a black.

All white blood is usually thrown out in three generations,—the type reverting to the black.

The black cannot fuse with the white of today, though the same conditions may not have existed 7,000 years ago. The blacks have been, during their whole existence, in the tribal state.

The genuine negro is jet black, with woolly head, protruding muzzle, protruding lips, thick skull. The "Ginney Niger" is the only full-blooded black in Africa except those on a narrow strip along the East coast.

No tribe of the black race ever wore hats, shoes, shirts or pants.

Since the United States freed her slaves (A. D. 1863), the mulattos are decreasing to a very noticeable extent, and the American negro reverting to the former types introduced from Africa,—jet black (Guinea) and the various shades of brown-black.

There is also a rapidly developing feeling of racial hatred between the whites and blacks, which causes frequent riots



DAHOMY
(Woman and Child.)

and bloodshed. It is only a question of time when one or the other must get out.

Several solutions of this difficulty are offered.

1. To raise the negro to the level of the white man. This is impossible.
2. To sink the white man to the level of the negro. This is undesirable.
3. To set apart a portion of the land for the negro's exclusive use. This is impracticable.
4. To send or induce him to go to Africa or Hayti.

YELLOW.

The yellow race is, next after the white, the most agricultural and probably excels the brown in capacity for civilization. They cultivate by manual labor, and have few domestic animals.



COURT OF JUSTICE, PEKIN.

No yellow tribe or nation, in ancient or modern times, ever subdued a tribe or nation of any other race.

The Chinese appear to be in the savage and lower barbarous state. Such civilization as they have, was acquired from the whites, and they have added nothing to it,—nothing whatever; not a single improvement, not an idea.

The Japanese (brown-mixed) are rapidly advancing in acquired, not created, civilization. The rapidity of their advancement is largely due to the peculiar fact that they are not a religious people. Having but few fixed beliefs, they are open to conviction.

The Japanese, like other people who imitate, have little idea of the distinction between an acquired virtue and a vice;

they imitate our follies as well as our virtues. They introduce labor-saving inventions, in order to increase production, and adopt the gold standard in order to check it; and see nothing inconsistent in doing so.

BROWN.

The brown race, ethnologically, is closer related to the other two than is the white. They are able to fuse with any other race, though the mixed race is less prolific and probably shorter lived than the pure bloods and there is a slow tendency to return to the original brown type.

The brown race numbers about 825,000,000. Owing to conquest of the other races, a large part of this population is of mixed blood. There is today no en-

tire nation of pure brown, either Semitic or Turanean. The Beduin Arabs (Semitic) and some of the Turkoman tribes (Turanean) are perhaps as near pure blood as any. The pure blooded Turanean and Semitic tribes are pastoral; those mixed with white blood inhabit towns and villages.

The brown people are keen observers, but superficial thinkers; they are sharp, shrewd traders, kind and affectionate to their offspring, to slaves and domestic animals. The term "my son" is the most endearing expression in the Turkish language. They have great power of self-restraint under provocation. They have prominent noses and receding foreheads.

The brown race has been, since the introduction of fire, essentially a pastoral people, living in tents, and keeping flocks and herds.

They occupy all the desert region of the earth today, and have made deserts of many fertile tracts.

They cultivate but little, and that little under the stimulus of the mixture of white or yellow blood.

Brown tribes, who have fused and refused with the whites, so that their leading families have but a trace of brown blood, like the Finns and Huns, vary from the savage to the higher barbarous state, and are now classed, with some doubt, as white people.

Those who have fused with the blacks remain in the savage state.

Those that fused with the yellow, or who remained of comparatively pure blood, are in the savage and lower barbarous state.

The brown race has ever produced

fierce and aggressive warriors. "To fight like a Turk," "To catch a Tartar," are common expressions of the present day, when speaking of them. These people go into battle with a "Devil may care," jaunty manner, and risk or even fling away their lives, with a recklessness that strikes the European soldier with the greatest admiration.

By reason of their destructive wars, and the abuse of the taxing power, they have done more than any other race to retard the advance of civilization. The Assyrians had a talent for destruction, but were unable to create anything.

The brown race has always conquered the yellow and black races; and has frequently conquered, plundered and oppressed the white. 5,000,000 of whites (Greeks, Albanians and Armenians) are now held in subjection by the Turks. While there is a great deal of white blood in the modern Persians, the writer is uncertain if any considerable portion of them have escaped an infusion of brown blood.

No nation or tribe of the brown race was ever able to create wealth for itself, or to develop, unaided, the natural resources of its lands. Not one of the Semitic or Turanean can do so today. Yet they are the most avaricious of men; their reputation for cupidity is world-wide; the greed of gain their strongest characteristic; to get something for nothing their keenest pleasure. They can swap, but they cannot invent.

Herodotus, who was himself a brunette, described the (Hamitic) people of Babylon as of dark complexion, with straight, black hair.



MEXICANS.

In the present day, the Abyssinians, Copts, Southern Arabs and people of Beloochistan are described as a dark-red, brown or copper-colored hue. This is the prevailing color of the Japanese and American Indian. The Nomadic tribes of Afghanistan are swarthy brown. Afghans of the Eastern towns are darker than their kindred of the West. The Afghan people living in towns are of mixed blood, usually brown-white; the Nomads are pure blood.

The Samoides, Tungusians and other Northern Asiatics, have a dirty brown or swarthy color.

The Manchoo-Tartars, in China, and some of the Chinese of the Northern Districts, by reason of the white blood there is in them, approximate a fair or even florid complexion.

The Turks, who are now a settled people, have by crossing with captive whites,

become widely different from their Nomadic kindred of Central Asia. The Ottoman Turks particularly resemble the Europeans in appearance.

The Magyars of the higher class appear to have only a small proportion of the brown blood; but the mass of the Hungarian people retain considerable of their ancestral formation.

The Laps and Finns, although mixed with white blood, exhibit very decidedly the characteristics of the Turanean.

Notwithstanding the variation in dialect of the American Indian, the discordance amounting in some instances to having not so much as a single word in common, yet from Cape Horn to the Arctic Ocean, they all retain a grammatical structure similar to the Turanean tongues of Asia.

These vary from the crudest syntactical arrangements in the Manchoo, to a



BROWN-MIXED.

(Man on the left shows some white blood, women on the right, some yellow.)

highly agglutinative state among the Finnish, indicating that this Turanean dispersion occurred when the language was at a low state of development.

Individual Indians precisely alike may be seen in Patagonia, Central America, Mexico, Arizona and Alaska.

The Assyrians maimed and tortured their prisoners and mutilated the dead. Herodotus mentions that the Turanean Scythians scalped the dead. The modern Tartars do likewise, and raise tumuli or burial mounds over their chiefs, like those of the American Indians.

The burial mounds of Japan are precisely like those of North America, and the dress and ornaments of the Dyaks of Borneo are like those of the Red-Skins of America.

The brown race has a peculiarity which can be found in no other race of men, but is often noticed in insect life. They lie dormant for hundreds and hundreds of years, apparently harmless, just as they are doing now. During all this



DYAKS OF BORNEO.

time they make no progress, but retrograde slowly, and become poorer from overtaxation.

Recollection of their former bad character fades away, and their thrifty neighbors begin to consider them "good Indians" and harmless. Military precau-



ARABIAN OUTPOSTS. (Schreyer.)

tions are neglected, as expensive and unnecessary.

The brown race has a talent for war, and as the situation ripens, they are thinking of their poverty and looking askance at their neighbors' wealth.

A small clash at some obscure point, a slight success, reveals to them their opponents' weakness. Suddenly an excitement will run through the whole mass, as it often does through a great herd of range cattle; they then swarm like insects; their motto is, "Follow your leader."

Their leaders say to them, as Napoleon said to the army of Italy,—“Soldiers, you have nothing; the enemy has everything.

Let's take it.” This is the only argument necessary. They “draw the sword,” or “dig up the hatchet,” and the feast of plunder begins. Each success thrills with excitement the entire mass.

With torch and sword they proceed to make room, by killing and burning, until there is an open space around them. Woe betide the unfortunate people next to them at such a time. Gathering together in great hordes, they migrate en masse; they attack with all the fury of the hornet, and, like the wasp, bite and sting at the same time.

They are the most aggressive race on earth, and, next to the yellow, the most cruel. They have destroyed more of the

products of industry and intelligence and shed more blood than all others combined. They are pre-eminently the conquering and destructive race. They have repeatedly whipped all other races.

They have, at one time or another, overrun the entire continents of Asia, North and South America; the islands of the Pacific, except the interior of New Guinea; all Africa, except Guinea, and three-fourths of Europe. They have conquered the entire yellow race, nearly all of the black, and most of the white.

Of the 53,000,000 square miles of land reduced to possession by the various races, the brown race had, shortly after the death of Genghis Kahn, in the 13th Century A. D., secured control of nearly 50,000,000 square miles. The whites still clung to a scant two million; the black, less than two million; the yellow, none.

Since the revival of thought in North-western Europe, the white race has, by means of "modern inventions," wrested from the brown control of about forty-two million square miles, and from the black, one million, so that the whites now have forty-six million; the brown, seven; the black, a trace; and the yellow, none.

The whites have taken from the brown, during the last four hundred years, one-half of Europe, one-half of Asia, nearly all of Africa and Oceanica, and the two Americas.

The whites now control seven-eighths of the land surface of the earth, with a population of one thousand millions, five hundred and seventy-five million of whom are brown, fifty million yellow and twenty-five million black. The brown

still controls one-eighth, with a population of five hundred millions, two hundred and fifty millions of whom are yellow; the blacks retain a trace; the yellow, none.

There is not a white nation on earth today whose forefathers have not been whipped or driven from their homes by the brown. They have periodically made war on the whites, and have forced them into a struggle for existence from the remotest times.

Tribe after tribe and nation after nation of the whites have been destroyed outright, forced from their path, or degraded. Whenever a white people have submitted to them, they have been outraged and ruined.

After a brown tribe has passed over a white, that white tribe or nation has never raised its head among the whites as leaders, again. But like a soiled woman, it has ever afterwards remained in obscurity.

Look at Egypt, Arabia Felix, Phoenecia, Persia, Bactria, India, Asia Minor, Byzantium and Greece!

In the world's race for civilization, Egypt led for four thousand years, and Greece for four hundred. Just look at them now!

The brown race has done more damage to civilization by forcible fusions with conquered white females than by liberal use of torch and sword.

The Semitic branch (Shepherds) swarmed 2,100 B. C., and overran Egypt, Phoenecia, Arabia Felix and the greater part of Africa. They swarmed again 640 A. D. (Saracen) and overran Mesopotamia, Syria, Asia Minor, Persia and

India. Also Abyssinia and Central Africa, Egypt, North Africa, the greater part of Spain and Southern France, and came near exterminating the white race itself.

The Turanean branch (Scythians) seem to have swarmed about 1,600 B. C., and overran Central Asia. They swarmed 635 B. C. (Scythians) and overran Mongolia, Bactria and parts of Asia Minor, Media, Assyria, Syria and Persia. A portion of the Turaneans followed the whites into Europe and overran half the continent. They penetrated to Rome and to Chalons, France. They also overran India, the islands of the Pacific (Malasia), Japan and North and South America. They swarmed again about 1,000 A. D. (Tartars) and overran India, the whole of China, Siberia, Central Asia and the greater part of Russia. And, just as Western Europe began to tremble for its safety, the movement stopped as suddenly as it began. Ghenghis Kahn was dead.

Some people speak of the "black peril" or the "yellow peril." These are delusions. There is no black or yellow peril to civilization. There never has been, and probably never will be such. But there is a "brown peril."

The Kemians of Kufu's time, who could not foresee the Hyksos or the Saracens, would have scouted the idea that his tomb would be violated by them, and the temples of Egypt destroyed. So would Julius Caesar, who could not foresee Attila. So do we scout the idea; but if the national organizations of the present day continue to debase their useful classes by overtaxation, as they are now

doing, and as all preceding ones have done, it is only a question of time when the remnants of the white race will be seeking a secluded spot on the earth to escape the "brown terror" as our ancestors have so often done before.

The statue of Germania, the Eiffel Tower, or Nelson's Column, are no safer today than was the Great Pyramid, the Parthenon, the Byzantine Hippodrome, or the Roman Forum in other days.

As long as the great white nations of Europe are "armed to the teeth" against each other, the brown race will not attempt to swarm. The situation is not ripe.

The whites are for the third time engaged in the suicidal practice of educating the leaders of the brown race, instructing them in the manufacture of arms of precision and in all the arts of destructive warfare. As the brown people outnumber the white by more than two to one, and individually make better soldiers, the ultimate consequence of such a course may be foreseen.

The leaders of the brown people are profoundly impressed with the power of modern inventions, and the whole race, more or less, overawed by the destructive effects of modern firearms.

To introduce modern ideas among these people evidently improves their condition and enlarges their power. The white race will gradually weaken under the pressure of taxation. Its vitality will slowly, and possibly imperceptibly, decline, because the disease is an internal one.

As the white race weakens, the brown will grow stronger and more self-confi-



BROWN.
(Sandwich Islander.)

dent under the influence of these modern ideas, because the social condition of the masses will be improved.

The intelligence of the official classes in all countries is greatly overvalued, and while it is hoped that the useful classes will not permit the parasitical classes to re-enslave them, or to peon them to the soil under the modern form of servitude called "The Slavery of Debt," yet there is nothing in the world's history to show that they will not; and if they do, the brown race will again demonstrate its power of attack, when the temptation of plunder is offered. It will, for the sake of "spoils," again destroy the white civilization of Europe and America, and if

this is done, the white man will lose control of the earth, and insect life will take his place.

The brown race is Oriental; the white, Occidental. The brown is Eastern; the white is Western. Both branches of the blonde white race, the Teutonic and Vendic, went around the brown; first North and then West, while the brunette, Egyptian and Pelasgian, also went around them,—to the South and then to the West.

The term "Oriental" is properly applied to the Semitic and Turanean, but not to the Kemian or Ancient Egyptian, Ancient Phoenecian, or Ancient Persian. True, the brown people, in course of



BROWN-MIXED.
(Hindoos.)

time, conquered these three white nations, and fused with them as much as they could, and thereby cast an Oriental coloring over them, which has confused the people of modern times, who fail to distinguish this brown race from the white.

The Oriental is foreign to us; it differs from us in character and complexion.

Our laws, science and art, manners and customs, come from the Kemians, through the Phoenecians, Greeks, Romans, Medes and Teutons, who modified them somewhat. The habits of thought of the Greek, Roman and Teutons are

similar to ours, and as we, following the example of the Greeks, have taken the name of Occidental, or Western, to distinguish ourselves from the brown people, so we must include the forefathers of the Greeks, as well as the Greeks themselves.

While the Semitic and Turanean also received their ideas from the Kemians, their forefathers modified them to suit their peculiar character.

TRADITIONS.

Ancient authors were, in all probability, just as truthful and accurate as are the modern. A tradition, of course, is

handed down by word of mouth, until finally reduced to writing. No two people hear or tell a thing in exactly the same way. The oftener it is told, the more it drifts from the original version. The same thing is true of written narrative. Each copyist varies it to suit his own personality, or the intelligence of the age. Often ancient names and terms are dropped, in copying, for modern ones, which are not identical. If the investigator have an eye for truth,—that is to say, able to recognize a fact when he sees one, he will find in every bushel of myth a grain of fact.

Even at the present day, it is a difficult problem to get at the exact truth about anything of a historical nature. Subservient writers too often “twist the facts” to satisfy the vanity of powerful and selfish men, of whom they are more or less afraid.

To talk or write entertainingly it is also considered necessary to exaggerate. Through our ancestors, we have been “educated up to” this kind of mental pabulum for some 5,000 years, and therefore we demand it.

Napoleon made a great deal of modern history, such as it is; yet, when he came to read the romantic and largely fictitious accounts of his own exploits, he laid down the book with a sigh, and remarked: “History is a fiction agreed on.”

When we grow honest enough to discard “historical fiction” and intelligent enough to write history from the standpoint of fact, most of the men who are now regarded as “the great ones” of the earth, will be passed unnoticed; their names will not be mentioned; their

images will be relegated to the junk heap.

The opinion that these four primitive races developed about the Euphrates was arrived at independently of the Bible. That the traditions of the Chaldeans, Israelites and Jews appear to point to the same spot, was not lost sight of, however.

In studying questions of ancient history, the writer has given to the Hebrew account just the same value he would to any other ancient writing, and no more. When it seems reasonable or is confirmed by records from other nations, it is adopted. When contradictory to well-known facts, it is disregarded.

The Arabs of today are not a white people. After seeing the Beduin, no one should think of calling them white. If the Beduin is a white man, so is the Indian, the Chinaman and the negro. They are “white men,” too.

The Jews of Judea were not a white people; they were Beduins. They claimed descent from Jacob, who took the name of “Soldier of El” (Isra-el). If Jacob was a real person, and not a poetic conception, of the Kemian Horus, he was of the same race and color, but of a lower condition than the present Beduin Arab. Look at the Beduin sheik of today, in the vicinity of the Jordan, and you will see Jacob’s counterpart with 3,500 years’ improvement. Listen to his voice, and you will hear the closest living relative of the Israelite tongue. The Beduin lives the same life, eats better food, and wears better clothing.

The people of Canaan in Jacob’s day did not know the use of soap; if one of them had found a cake of soap, he would, very likely, have tried the experiment of eating it.



SPINNERS OF PALESTINE.

Jacob is described as a brown man, just as distinct from the white man as was Sitting Bull, or Black Hawk, the Indian, or Li-Hung-Chang, of China, or Simon Sam, of Hayti.

Josephus, the leading Jewish historian, who wrote about 85 A. D., identifies the Jewish contingent in Xerxes' army from the following description of the Greek writers:

"Their heads were sooty; they had round rasures on them; their heads and faces were like nasty horse-heads that had been hardened in the smoke." Josephus against Apion. Book I, p. 795.

Another description is as follows: "Then came a band of dirty, ill-smelling fellows from near Lake Asphaltites (Dead Sea). Their hair was like horse-hair; their faces like smoked hams."

According to the Biblical account, when the Nomadic Israelites invaded Canaan, they were in the lowest savage state; they claimed to have massacred the entire population, men, women and children, just as the American Indians would have done.

Joshua VI: 21. "And they utterly destroyed all that were in the city (Jericho), both men and women, old and young,



JERUSALEM BEGGARS.



ARAB SCHOOL.

and ox and sheep and ass, with the edge of the sword."

"So Joshua smote all the country of the hills and of the South and of the vale and of the springs and all their kings. He left none remaining, but utterly destroyed all that breathed." Joshua X: 40. "He houghed their horses, and burned their chariots with fire." Joshua XI: 9. "And they smote all the souls that were there with the edge of the sword, utterly destroying them,—there were not any left to breathe, and he burnt Hazer with fire." Joshua XI: 11.

Henceforth the Israelites lived in "a land for which ye did not labour, and cities which ye built not and ye dwell in them; of the vineyards and olive yards which ye planted not, do ye eat." Joshua XXIV: 13.

Gideon's band was selected in this manner. Judges VII: 5. "So he brought down the people unto the water; and the Lord said unto Gideon, 'Everyone that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink.'"

Smith's Bible Dictionary, p. 281: "The materials for a history of the Hebrew language are as few as for a history of a rock. The language from Abraham's time to this has not changed in one essential feature or element, except to decay. Very few words have been dropped and not many added, and the greater number of the additions date from the captivity. The language shows historic



BOATMEN OF JOPPA.

progress from Moses (The Pentateuch) to the captivity (Ezra and Malachi), always degenerating, and every adopted word can be selected, even in its Hebrew dress, as Yavan, from the Sanscrit Yuvujana, young emigrants, meaning the Greeks."

The genealogy of Genesis has been a great stumbling block to historians and philologists, who do not understand it, and are afraid to ignore it.

Moses, according to the Biblical account, lived about 1,300 B. C., during the reign of Maneptha, 4th King of the 19th Egyptian Dynasty. Modern critics are unanimous in the opinion that Moses did not write Genesis.

Scribner's Bib. Dic., p. 363, says: "A century ago it was a matter of common belief that the Pentateuch was written by Moses, but this belief never rested on anything but tradition, and will not bear examination. These books are the result of complicated literary processes, extending over long periods of time."

Jean Astruc, a French physician, was the first to recognize in the composition of Genesis, two separate and distinct sources. In one the writer uses the word Elohe for the name of the chief Deity (Gen. 1:5. Compare Exodus 6:3), while the other used a name which was translated Jah, and sometimes Yhwh, or Jhvh (Gen. 2:4); and that there were two ac-



ARABS PLOWING.

counts of the same occurrences agreeing in the main, but differing and often contradictory as to details, together with certain linguistic differences.

Following this observation, the Pentateuch in the hands of the Scotchman Geddes, and the German Vater, resolved itself into a series of longer and shorter fragments taken from separate sources and pieced together by a later redactor.

Through the labors of DeWette, Bleek, Ewald, Movers, Hupfeld and Noldeke, the five books of Moses, with Joshua added, are now considered to form one whole called the Heptateuch, and it is now understood that these six books are drawn from four well recognized sources, called the Elohist, Jahvistic, Deutro-Isaiah, and the Priestly code.

The Elohist paragraphs seem to come from the literature of the Northern tribe of Israel. The Jahvistic from the literature of the Southern tribe of Judah.

The book of instructions forming the basis of Deuteronomy was written during the 7th Century B. C., and published or announced during the reign of Joshua, 621 B. C. (II Kings, 22: 8-13, 23: 2-3.) The Priestly code, particularly certain portions of Leviticus, seems to have been written at Babylon, apparently by Ezra (Ezra 7: 10), and published at Jerusalem about 440 B. C. (Nehemiah 8: 1-18) under the name of "The Book of the Law of Moses" (Nehemiah 8: 1.)

Genesis seems to have been compiled at Babylon about the time of the return

from captivity (Esdras 14: 21). Abram comes from Ur. Instead of saying "Ur of Shinar" or of Babylonia, Genesis says "Ur of the Chaldees."

In the 9th Century B. C., the Chaldai (moon-worshippers) first appear as a small Arab tribe on the South side of the Euphrates near the Persian Gulf. They conquered Babylon about 625 B. C., about one hundred and seventy-five years before Ezra. After that time the country was known as Chaldea.

Genesis contains information that the captive Jews could have acquired at Babylon. The language of Abram is Chaldaic. The writer of Genesis calls places by the names they bore in Ezra's day, instead of the older names. The Euphrates is spoken of as "The River" just as a dweller on its banks would do. The town of Hobah, Northeast of Damascus, is said to be on the left hand (Gen. 14: 15) which would be true when coming from Babylon, but not from Jerusalem. The country West of the Jordan is called "Beyond Jordan." (Gen. 50: 10-11) and that East of it "On this side Jordan." (Num. 34: 15, 22: 1. Deut. 38: 17.) For these and many other reasons it is thought that Genesis, in its present form, is not older than Ezra.

The genealogy set out in Genesis is mainly devoted to tracing Jewish descent, and the relationship of neighboring Beduin tribes. The only branch carried down to historical times is that of the Israelites and Jews.

Ezra was engaged in genealogical work. (Ezra 11: 26. Nehemiah XI.)

From the smaller part devoted to mankind in general, it is apparent that the de-

scendants of Japhet,—the word Japhet meaning "fair or light colored" (The Indians called us "pale-face") in so far as they have been identified, were white people, speaking organic languages; while the sons of Shem (Shem meant dark), such as the Assyrians, Chaldeans, Israelites, Jews and other Beduin Arabs were, at that time, of the pure, or nearly pure, brown race, speaking agglutinative or synthetic languages.

A translation of these names gives us a better understanding of the idea:

"And Noah begat three sons, Dark, Ruddy and Fair." Nothing is said about Yellow (Hanez) or Black (Shahor).

As the writer of Genesis was a brown man, with perfectly pardonable pride, he gives the dark Shem the post of honor,—that of the first born.

The greatest confusion arises in regard to the ruddy color (Hamitic), for the word Ham meant "Warm-colored or ruddy," not black.

Bearing in mind the date of the book, not later than Ezra 450 B. C., nor earlier than Moses, 1,300 B. C., it becomes apparent that all those mentioned as sons of Ruddy, were of a mixed race, derived from two admixtures of white and brown blood, as follows:

1st. The principal mixture was caused by the brown sheep-herders' conquest of Kemia, Phoenecia and Pun. This is treated as the original source of these people, as follows:

The sons of Ruddy or Ham (Gen. 10: 6) were:

1. Cush (The Upper Nile Valley.)
2. Mizraim (The Lower Nile Valley.)



(Mussulman Sheik, Syria.)

DARK, RUDDY AND FAIR.

(Frederick Barbarossa.)

3. Phut or Put (Pun, or Arabia Felix.)

4. Canaan (The Country of the Canaanites.)

All these people were, from 1,300 to 450 B. C., of a mixed race. Their complexions were dark red, or reddish brown; hence, the name Ham, meaning "warm-colored or ruddy," to distinguish them from the still darker sons of Shem, and the fair-skinned sons of Japhet.

The people of the Upper and Lower Nile Valleys at this time spoke Organic languages, having an admixture of many Semitic words and phrases, as the population contained more white than brown blood.

The people of Canaan spoke a Semitic language, with an admixture of organic words. The Canaanites had more of the brown than the white blood.

2nd. The lesser mixture proceeded from the white Median occupation of Shinar.

Nimrod is mentioned as a son of Cush (Gen. 10: 8), but no explanation is offered as to how he passed from the Upper Nile to the Lower Euphrates.

The sons of Dark (Shem. Gen. 10: 22) were:

1. Elam. Unknown. (A small kingdom East of the Tigris, on the Persian Gulf, whose native rulers called themselves "Lords of Ansan," has been, by mistake, called Elam by modern writers, under the impression that it was the country referred to in Genesis 10: 22. The people of Ansan were closely related to the Persians; their civilization was as old, if not older than that of Babylon. They were not Semitic.)
2. Asshur. The Assurians or Assyrians reached the barbarian state, were organized into a nation, taxed to death, and are now extinct. According to the Assyrian version of Egyptian mythology, Osiris as the Sky-god Asshur (Egyptian Anhur) was their supreme deity. The Sultan, by virtue of his deification, or as it is usually called, "coronation," became "a son of Asshur." The scribes of Egypt and Babylon made little or no distinction between a deified king and a canonized inventor. The kings were gods and the gods were kings. The same word was applied to the man on the throne or the idol in the temple. The supreme deity of a country was always "father of the king" and the king was "father of his country."



ARABS WITH COW AND CAMEL.

3. Arphaxad, (Gen. 11:12).

Salah.

Eber : { 1. Joktan. (From whom came thirteen Beduin tribes).
2. Peleg:

Reu.

Serug.

Nahor.

Tereh : { 1. Abraham : { 1. Ishmael (Ishmaelites.)
2. Isaac { 1. Esau (Edomites.)
2. Jacob (Israelites.)

2. Nahor. (Twelve Beduin tribes.)

3. Haran.

{ Lot. From whom came the Moabites and Ammonites.

4. Lud. (An insignificant people, in the Northern part of Palestine, are mentioned in the Egyptian inscriptions, as the Lud-den. They are now extinct.

5. Aram. (Gen. 10: 23). (From whose four sons descended the Semitic element in the Syrians.

1. Uz. (Job lived in Uz. The exact location of the country is unknown.)

2. Hul. (Valley of the Jordan, North of Lake Merom.)

3. Gether. (Unknown.)

4. Mash. (Part of Mesopotamia, near the Upper Euphrates.)

The descendants of Ruddy (Ham, Gen. 10: 6), were:

1. Cush. (The kingdom of Kush was established by the priests of Amon, who, on

the fall of the 21st Egyptian Dynasty, 961 B. C., fled from Thebes and for over 400 years maintained a separate kingdom in the Upper Nile Valley, in what was afterwards called Ethiopia, with their capital at the 4th Cataract. They soon acquired a portion of Upper Egypt, including Thebes, and that portion of Egypt became known as Patoris, while Lower Egypt was called Muzur by the Assyrians, and Mizraim by the Jews. About 716 B. C., Pianka, king of Kush, drove out the Assyrian satraps of the 24th Dynasty, the 25th being Kushite or Ethiopian.)

2. Mizraim. (The 8th Nome of Lower Egypt was called Mazar, "The Fortified." The highway from Phoenecia crossed the Isthmus of Suez at that point, and after the Hyksos expulsion it was strongly guarded. From this came the Assyrian Muzur, Phoenecian Muzra and Jewish Mizraim.)
3. Phut or Put. (Pun, or Arabia Felix. No descendants are given.)
4. Canaan. (The Phoenecians called their country Kanaan.)

The sons of Canaan (Gen. 10: 15-19) were eleven in number. Five of these were represented by cities, such as Sidon, (Phoenecian Tsidon-fishing) Arvad, Hamath, etc., but Tyre is not mentioned as one of the descendants of Canaan. Tiras is placed among the descendants of Japhet. A possible explanation is this: The Citadel of Tyre stood on a rocky islet, inaccessible to the invading sheep-herders and it was to the Assyrians. Shalmaneser (Reverential toward fire) King of Assyria, 730 B. C., conquered all Phoenecia except this island citadel. He besieged it for five years in vain. The Chaldeans blockaded it for eleven years. This may have escaped the Sheep-herders, and that small part of Phoenecia remained pure white.

The Sons of Fair, (Japhet, Gen. 10: 2) were:

1. Gomer. (Supposed to refer to the Cim-

merians of Asia Minor. They have disappeared as a people.)

The sons of Gomer were:

1. Ashkenaz. (Unknown.)
2. Riphath. (Unknown.)
3. Togarmah. (A part of Armenia.)
2. Magog. (An insignificant people, located somewhere in the mountains of Asia Minor, and connected with Tubal and Meshech. Ez. 38-2.)
3. Madai. (The Medes.)
4. Javan or Iavan. (The Ionian Greeks.)

The sons of Javan (Gen. 10: 4) were:

1. Elishah. (Meaning "firm bound." Unknown.)
2. Tarshish. (The City of Tarsus was in Cilicia, Asia Minor, and Mt. Taurus in the same region.)
3. Kittim. (Supposed to refer to Cyprus or Crete.)
4. Dodanim. (Rodanim or the Island of Rhodes.)
5. Tubal. (Supposed to be in Asia Minor. The Tiburini furnished a contingent to Xerxes' army. Herodotus iii, 94. They are now extinct.)
6. Meshech. (The Moschi were neighbors of the Tiburini, and traded with Tyre. Ez. 27-13.)
7. Tiras. (City of Tyre; now extinct.)

All the peoples mentioned in this genealogy, lived within a radius of 1,200 miles of Babylon. Those living outside of that small territory are ignored. For instance: Carthage, eldest daughter of Tyre, was a great commercial nation or city, trading with Tyre, and sending large delegations annually to the Feast of Heracles in that city. Carthage must have been known to the Jewish scribes, but it is not mentioned. Neither are the Latins, the Iberians, nor the Gauls. Rome, in Ezra's day, was already a formidable military power. The Aryans of India are ignored, and the white people



BEGGARS OF EGYPT.

of Bactria, though the Babylonians must have traded with them. The great Turanean tribe, who, about 200 years before, had devastated a large portion of the Northern and Eastern regions, are not mentioned.

No attempt is made in this genealogy to trace the black or yellow people. The reason for this may be that the Yellow Race was but vaguely known to the Babylonians, and the blacks had no cities, towns, kingdoms or leaders whose names were known.

Why is it that the Chaldeans, who had held the Jews in slavery for seventy years, are not even mentioned, though they were the leading nation of the Sem-

itic race in Ezra's day? Was this omission from hatred of the Chaldeans, caused by their destruction of Jerusalem?

Why is it that the Persians are not mentioned? In Ezra's day they were the great military power, who liberated his people from Chaldean slavery.

This genealogy has never been reconciled with Greek, Assyrian, Phoenecian or Egyptian history.

The Jewish Encyclopedia, Vol 1, p. 90, says: "Abraham's kinsfolks (Gen. 22: 20-24) are personifications of tribes, and his predecessors and successors, from Noah to Jacob, are mythical or legendary."

The brown people of the Euphrates



ALL PEOPLE MENTIONED IN THE GENEALOGY OF GENESIS
LIVED WITHIN THE ABOVE CIRCLE.

Valley had a tradition which they afterwards reduced to writing, and which appears on cuniform tablets dug up in their ruins.

That, "at first they lived without rule, after the manner of beasts. That certain Fish Gods (Phoenecian Fishermen) taught them how to sow and reap, and all that contributes to the comforts of life, science and arts, rules for the found-

ing of cities, and construction of temples, principles of law and surveying, etc., and that *since that time nothing excellent has been invented.*" (Maspero's "Dawn of Civilization," p. 546.)

Compare this tradition with that of the yellow race. From distant China, 2,000 years later, comes this tradition:

"The original Chinese were wanderers; some lived in trees; they had no

clothing, no houses, no fire, no law. They lived on what they could find, which they devoured raw; they ate roots and insects; abandoned their dead without burial, and were destitute of industry." (Quatrefages, "Human Species," 445.)

composed of two parts, "One's own" and "sheep,"—"One's own sheep." To examine and judge clearly, is indicated by signs which means "words" or "to talk," and "sheep,"—"to talk sheep." The word "wife" is represented by the hieroglyph



CHALDEAN FISH-GODS.

"When a little band of strangers appeared on the North side of the Yellow River, in the Province of Shence" (apparently a white clan from Bactria). The strangers plowed and cultivated grains, flax, silk, etc., and "taught them how to build houses out of boughs of trees, organized them into tribes, and established a regular system of government, taught them the use of fire, iron, and the loom, how to keep time, hieroglyphics and astronomy." (Encyclopedia Britannica, Vol. 5, p. 642.)

The yellow race has never been pastoral; they seem to be too cruel by nature to keep domestic animals successfully. The newcomers kept sheep, and the Chinese hieroglyph for truthfulness and uprightness is composed of two parts, which mean "my" and "sheep"—"My sheep." The word "right" is also

of a "woman" and a "broom." "To love," by a "woman and her son."

These newcomers found the country inhabited by "fiery dogs" on the North, "great bowmen" in the East, and the "ungovernable Vermin" in the South, while behind them, in the West, were the "mounted warriors" (Turaneans). They differed in language and in every other respect from the "black haired race." They seem to have been absorbed into the yellow mass, tinging the character and complexion of Northern China to a lighter shade. This white emigration from Bactria probably caused them to call the Altai Chain "The Celestial Mountains," and locate the Chinese paradise in that vicinity.

The early Chinese recognized five planets, four of which bear Babylonian names, as do several of their months,

showing that this information came to them through the Babylonian gateway.

The Ancient Phoenecians had a tradition that their ancestors developed from the monkey. The images which they carved show that the gap between themselves and the Simian was not so very wide.

The Ancient Egyptians, Babylonians and Assyrians had a like tradition. Some of them state that their ancestors developed from beasts. There is also some evidence of such a tradition among the Chaldeans. The Kemians used the figure of a monkey as a symbol of wisdom,—and sometimes represented their philosophers as monkeys.

Images carved by the ancient inhabitants of Japan show a like tradition and their historical annals say that at the time of the first Mikado there was in Japan a race of people with tails. (Smithsonian Reports, 1891, p. 511.)

A tribe of Malays living near the Straights of Malaca are called the Orangs.

The primitive inhabitants of India were described by the Aryans, in their ancient battle hymns, as a “monkey-like army, black and shaggy, like bears.”

Africans negroes of the West coast are said to consider the Chimpanzee a degraded species of man.

The Chimpanzee lives among the trees, avoids the neighborhood of man, forms little huts with branches of trees for its protection from the weather, at an elevation of 30 or 40 feet from the ground. They are described as gentle, affectionate and harmless. When they find an abandoned camp, with fire still burning, they

gather around it in chilly weather, and enjoy its warmth, but cannot think to put on more fuel. Having seen the negroes carrying tusks of ivory through the forests, they have been known to find one and carry it aimlessly, with the idea that it was valuable, but not knowing how to utilize it.

In the *Periplus of Hanno*, a Carthaginian Admiral, 500 B. C., is the journal of a voyage made by him, in founding colonies along the African coast. It says:

“In the bottom of this bay was an island, and in the island, a lake, and in the lake another island inhabited by wild men. The women were most numerous. They were entirely covered with hair, and our interpreters called them “Gorilloi.” We pursued them, but could not capture the men. They all escaped by their great activity, as they climbed the rocks, and defended themselves by throwing stones at us. We only caught three women, who resisted by biting and scratching their abductors, and we were forced to kill them. We skinned them and brought back their skins to Carthage.”

These skins were placed in the Temple of Astarte, at Carthage, where they remained until the taking of the city, 146 B. C., as stated by Pliny.

Each of these four races has a separate and distinct odor, peculiar to itself.

White people who live in the same house with negroes, easily detect the distinctive negro odor; its resemblance to the odor of the mink is often suggested. The same thing is true of the Chinaman or Arab. The Greeks spoke of the

brown-skinned Jews in Xerxes' army as "ill-smelling fellows."

The domestic buffalo in the Philippine Islands, being accustomed to the smell of the natives (1,900 A. D.), ran away from the odor of the white soldiers of the United States,—being able to distinguish them by the difference in smell.

Man neglects his nose, and depends on his eyes for identification of most things. If the civilized woman would cultivate her nose, she could, by smelling "hubby," tell "where he had been, and who he had been with," with a precision that would paralyze him.

Summing up the life history of these three inferior races as a whole, it becomes evident that the patient ox, the humble ass, or even the faithful dog, has been of as much value to civilization, as the yellow and black races combined. If the brown has added anything whatever to the world's store of knowledge, which,

after a diligent search, the writer is unable to find, and therefore feels inclined to deny, they have, by reason of their cruel and destructive wars, deducted a hundred fold more than they ever added, and, if there had been no brown race on earth, the degree of civilization which the whites now enjoy, might have been reached four thousand years ago.

While the yellow and black races have never destroyed a white nation, they have "stood around," got in the way, and by their presence, prevented valuable lands being used by those who were able to assist in the advancement of knowledge.

Of the prominent nations of ancient times, the Greeks have been fairly estimated; the Romans overvalued; the Babylonians, Assyrians and Chaldeans much overvalued; the Israelites and Jews grossly overvalued.

The Ancient Phoenecians, on the contrary, have been undervalued, and the Kemians very much undervalued.

CHAPTER XIV.

THE DEVELOPMENT OF CIVILIZATION.

THE man-monkey had three great enemies.

First, the carnivorous animals, that devoured him, such as lions, tigers, bears, leopards, wolves, etc.

Second, vermin, that lived on him, sucked his blood, and lessened his vitality, such as lice, fleas, bed-bugs, etc.

Third, microbes, that lived within him, and destroyed the corpuscles or cells of which he was composed.

By the invention of weapons, and particularly the bow and arrow, he overcame the carnivora.

By the invention of soap, the enlightened man destroys the vermin, and by the invention of the microscope, and the development of chemistry, he will be able, in time, to subdue the microbes of disease.

Civilization is simply the development of a higher, better organized, and more complicated social life, and is the result of useful inventions and discoveries, particularly those which control the forces of nature, and thereby enable one man to do the work that had before required two or more. An increased production of wealth follows increase of power.

Our Simian ancestor's greatest invention, from the military standpoint, was that of the bow and arrow. Before this

invention the animal which became man, knew how to throw a stone, or strike with a club, or to thrust with a pointed stick. These weapons were useful, and moderately effective, and the spear in later times had a great development, after the discovery of metals, when bronze and iron were used for spear-heads.

But in this early day, the spear was simply a pointed stick, without a head, and the bow became primitive man's first artillery; the arrow, his deadly long range missile. He could from an unseen or secure position, shoot an arrow into the body of his foe, and inflict a wound so painful that the largest animals fled from his presence, and left him in possession of the soil.

The following table is arranged to give a condensed idea of the development of the human race.

The leading white nations of today are just entering the educated condition. Their citizens vary from the lower barbarian, through the enlightened, to the lower educated state. The next above the educated would be the cultivated.

EMIGRATION OF THE WHITES.

Soon after the departure of the blacks from the shore of the Persian Gulf, pos-

CONDITION.	ORGANIZATION.	DWELT IN.	COLLECTED INTO.	UNDER.	Until they learned to make and use.	Developed.
Vertebrate Mammal Climbers Simian Primitive	Troop " Clan	Trees Shelters Shacks	Hamlets "	Guardian "	Bow Fire Writing	Traditions
Savage	Tribe	Shanties	Villages			
Barbarous	Nation	Cottages	Towns	Despot	Steam	Written Narrative History
Enlightened		Houses	Cities	Representative Government	Electricity	
Educated		Mansions	Large Cities	Free Institutions		
Cultivated						

sibly about 6,000 B. C., some of the whites began to emigrate. The brown race seems to have had superior aggressiveness and fighting power. In any event, the whites were driven off and the brown maintained its hold on the choicest parts of the original feeding grounds of our Simian ancestors, in the Valleys of the Euphrates and Tigris Rivers, which some of their descendants afterwards called "The Garden of Eden." They held on to it until historical times, and hold it now.

The White Race seems to have been cut in two, as the yellow and black had been, but the first white emigration was North and South, at right angles to the black.

The whites on the North side of the Persian Gulf, who, 6,000 B. C., probably numbered about 1,000 people, seem to have been separate from the brown, by a marshy strip, near the Gulf, and by an offshoot of the Zaigross Range, and maintained themselves there until historic times.

As the climate grew warmer, in two or three thousand years, they slowly spread

through the foothills of the Persian Mountains. They had the bow as a weapon, some stone and bone implements and depended for subsistence on the wild berries, nuts, fruits and vegetables of the country, which they ate raw. They were few in numbers, and were in the primitive state. They may have wrapped a skin around themselves, as the Patagonians do in winter, but they knew nothing of the use of fire.

No animal had been domesticated. The plow had not been invented.

Their white kinsmen to the South of the Gulf had not yet discovered the use of fire. They could go on to the Persian Plateau in summer, but may not have remained there through the winter, as it had an elevation of 5,000 feet above the sea, and in this early day it was very cold.

Their advance in civilization was from three to five thousand years later than their Southern kinsmen.

Some of the whites on the South side of the Persian Gulf, near the mouth of the Euphrates, remained in the vicinity some 2,500 years longer, and then migrated to the Mediterranean. From there they spread into Asia Minor, and

into Southern Europe. They were known as the Pelasgians.

Others of the whites to the South of the Euphrates, spread into the oasis country of Central Arabia, as early as 6,000 B. C. The climate of Arabia at that time was considerably cooler than it is at present, and the rainfall less deficient. A portion of this scanty population penetrated to the coast of the Red Sea, and others to the Nile Valley.

This Red Sea country was called "The Land of Pun." After the invention of boats, a portion of these crossed to the African side into Abyssinia.

During certain seasons of the year, these primitive whites depended largely on acorns, for the oak tree at that time was plentiful in Arabia.

That branch of this white emigration which pressed more to the West, found their way into the Nile Valley. This clan carried with it the CREATIVE BRAINS OF THE HUMAN RACE. Had it been destroyed, man would probably have remained in the primitive state.

No epoch-making discovery was made by the descendants of any other tribe or clan, from the date of this emigration, until the Englishman, Watt, constructed the first modern, practical steam engine, a period of nearly 8,000 years.

Watt's engine was merely an improvement on the Kemian steam engine invented by this clan, and made possible by virtue of the use of fire and iron, which were discovered by these people.

The Egyptians say that their ancestors came from the Land of Pun or Punt to the Valley of the Nile, and that the waters of the Red Sea connected with the

Mediterranean. The indications are that the Isthmus of Suez was much narrower in olden times than at present, and water may have been driven across the low neck at times.

At first they depended entirely upon the native fruits and vegetables of the country. Near the apex of the Nile Delta, they observed beds of wild onions. The onion is a native of Egypt, where it grows larger and less pungent than with us. This vegetable was tasted, and found good for food; it was appetizing, and as it could be eaten raw, was highly prized by this primitive people.

A settlement or hamlet was located near a convenient onion bed, and was placed on high ground just above the overflow. This hamlet grew to be a village, and in after years a town, and finally a city.

The original name of this hamlet seems to have been Onionton; long afterwards it became the chief village, then the capital town of Lower Egypt, and the germinal spot from which originated a large portion of our ideas and information, laws, sciences and arts, manners and customs, forms and ceremonies, as well as the greater part of the myths and romances of the ancient world, together with its vices and follies.

After the invention of the sun-dial, it had several complimentary names, such as Ha-Ra, or Pi-Ra, City of the Sun-Dial, Ra; Anu, City of Monuments, also City of the Sun (Heliopolis). It was called On, meaning strength, by the Jewish writers.

This place was very likely the first or most ancient town in the world. It was located as a hamlet, perhaps as early as



HELIOPOLIS RUINS.
(Obelisk of the Temple of the Sun.)

5,300 B. C. It was considered by its inhabitants as the oldest city in the world (Diodorus 5: 56), and is probably the first spot where man erected a fixed abode, and his descendants remained in place until historic times.

The descendants of these primitive white emigrants called the Nile Valley Kemet, Khem, or Chem, from the black color of the irrigated soil, as distinguished from the red land of the desert, and themselves Kemians, of Chemians.

Plutarch says the Nile Valley was called Chemia.

The word Chemistry originally meant "Egyptian." It was also called the "Black Art." The Arabs added the prefix "Al," and made it "Alchemy."

The Greeks of Alexanders' day called it Egypt, after Rameses II, who bore the title of Egyptus. This name is familiar to us, but is somewhat misleading, as the word "Egyptian" properly refers to the mixed race left in the Nile Valley, after the Sheep-herders' expulsion,—a mixed brown and white people, called Hamitic, or ruddy-colored, by the Jewish writers.

There has been a persistent effort by modern writers, to twist Kem, which meant "Black," and referred to the soil, into "Ham," meaning "Ruddy," which was believed ought to mean, though it did not, "Black people," and thus make negroes of the Kemians. The difficulty about this comes from the fact that Kem and Ham have nothing in common except the letter "m." If we should call Ancient Egypt "Richland," and its people "Richlanders," it would probably express the idea they had.

Only a portion of the ground along the Nile was suited to the unassisted growth of such melons, vegetables and fruits as were native to the country. Over some the water went too deeply; on other parts, not enough. Some was adapted to fruit; some to vegetables.

Before the discovery of fire, some of the women would, in a rude, irregular way, occasionally plant near their shacks watermelons, onions and possibly some other vegetables, that could be eaten raw, but the greater number depended on such foods as they found growing wild.

They gradually spread along the foothills on the Eastern margin of the Nile Valley, and built of reeds low, conical shelters or shacks, such as are used by

the blacks of Central Africa today, and which were grouped together in small hamlets, for mutual protection.

Their first settlements were necessarily placed above the overflow, which they had no wish or power to control. They were widely scattered, as wild food was not abundant. The River Nile was to them a formidable obstacle, as it abounded in crocodiles that were likely to be attracted by any splashing sound, and boats had not yet been invented.

The primitive method of crossing a river was to secure a log for a float, over which the left arm was thrown, and by kicking and paddling with the free hand, slowly propel the float across.

There is reason to think that this emigration gradually pushed up the east bank of the Nile to the first cataract and

crossed to the Western side at that point during low water.

Each separate hamlet was guided by an elder, who was usually grandfather to a large portion of the troop. "Each man did what seemed right in his own eyes." Each community supplied its own wants as best it could.

There was no tribute or tax, though presents of food may have been given to the leader, when his advice was sought.

There was no king, no priests, no religion, very little ceremony, and no theories of a royal family. These ideas all developed from 1,000 to 2,500 years later, and within historic times.

The climate was healthy and exceedingly uniform. They increased in numbers about as fast as the wild vegetation of the country would supply them with food.

PART SECOND

A History of Ideas.

Discovery of the Use of Fire and the Value of Cooked Foods. Development of Agriculture, and Settled Communities. Institution of Marriage. Growth of Population and Wealth; of Laws and Civil Organization. Use of Fish and the Flesh of Wild Animals for Food. Construction of the First Boat, and invention of the Harpoon. Use of Metals, Fibers and Clays. Invention of Bronze and Brass; also the Saw, Awl, Bevel, Plummet, Gimlet and Glue. First Musical Instrument a four stringed Lyre; Second, the Flute or Flageolette; Third, the Syrinx. Domestication of Animals, Bees and Birds. Systematic Use of Meat, Invention of the Loom, Plow and Mill. Cultivation of the Vine, Fig and Olive; Also the Rose, Lily and Myrtle. Invention of Picture Writing, and the Sun-Dial. Development of the Wheel. Invention of the Potter's Wheel and Turning Lathe. First Use of Iron. Invention of the Anvil, Bellows and Tongs.

CHAPTER XV.

“THE GOLDEN AGE” OF TRADITION.

ARRANGE all the *great inventions*, and *discoveries*, and all the *valuable facts* or beneficial ideas that have enabled man to advance in civilization, from the primitive to the educated state, as they appear since history shed its light on the subject, and you will find that all of them sprang from the brains of white people. Nor can we point to any great discovery of any other race. Not one! The record evidence on this subject is simply overwhelming.

The moment we undertake to trace ideas instead of men, a new conception of ancient history opens up before us.

The Arabs did not invent gun-powder, or the Arabic numerals, or anything else. Gun-powder is a modern improvement on an older idea that can be traced back to India. The first piece of cannon has been attributed to Friar Schwartz (1330 A. D.). The Moors first used it at Cordova, in 1343. By 1350 it was in general use in Western Europe. The Arabs re-



LASSO.

Seti I of the 19th Dynasty throws the Lasso while Rameses II holds the Bull by the tail.

ceived the so-called, Arabic numerals from the Hindoos, who had been using them for at least four hundred years. (Encycl. Britt. Vol. 17, p. 626.)

“There is not in Arabia a single building, either public or private, built by the Arabs themselves, of any merit, either with regard to utility or beauty.” (Encycl. Britt. Vol. 2, p. 245.)

The creative brains of India came in with the white Aryans and disappeared with them.

The yellow people of China did not invent gun-powder, nor printing, nor the magnetic needle. They did not invent anything. Neither did they discover anything. The civilization of China was built up by white people who settled in Northern China about 1600 B. C.

The antiquity of the Chinese government is grossly exaggerated. The ten

great Chinese epochs are but Chinese repetitions of Egyptian fables, about Ra and his nine gods, who ruled Egypt for fabulous ages before Menes. Che-Hwang-te, 246 B. C. “The first Universal Emperor” brought the Chinese under one government; he also caused a systematic destruction of historical documents, with the avowed purpose of having all historical knowledge begin with himself. His successor, 210 B. C., did the same, however, and the folly of such a course became apparent.

The Malays did not invent the Boomerang. It was invented by the Kemians, and carried to India, where it is still in use. From India it was taken to Australia.

The Indians of South America did not invent the Bolo by which they entangle the legs of their quarry. They did not invent the lasso; neither did the cow-boy.



BOOMERANG AND FIGHTING BOW.
(Tomb of 12th Dynasty.)



BOLO.

These are Kemian inventions, used on the Nile 5,000 years ago.

The mixed white and brown people of ancient Babylonia invented nothing of importance. While they may have added something to the development of mathematics and astronomy, they seem to have received all, or nearly all, of such ideas from Egypt.

The brown-skin Assyrians, Chaldeans, Moabites, Israelites, Jews and other Beduin Arabs invented nothing and discovered nothing. Excavations in Mesopotamia disclose the fact that the Assyrians followed Babylonian models in literature, astronomy, mathematics, medicine, grammar, and lexicography. In all these matters their books are simply copies of Babylonian originals, and the Babylonian ideas were imported from Egypt.

The Greeks who were partially of

Kemian descent, made several minor inventions or improvements, and took front rank in art. The Romans invented nothing. The Bagpipe can be traced to the Medes, who seem to be the first to wear pants. The blonde whites of Northern

Europe added rye, oats and buckwheat to the cultivated grains, and their kindred of India originated several ideas of a secondary nature.

Substantially all of the ideas of the ancient world came from the Valley of the Nile. So did the great bulk of what is supposed to be our modern ideas.

Most of the valuable discoveries, which enabled our ancestors to rise in the scale of civilization, were made by the Kemians, 5,000 to 3,900 B. C., which period passed into tradition as "The Golden Age."—The age of the great inventors, who became "The Universal Gods."

The greater portion of the remaining beneficial ideas came from the period 3900-3200 B. C., and this became known as "The Silver Age."

The destructive and injurious ideas developed 3200-2400 B. C., in what was af-

terwards known as "The Brazen Age"—the age of vice and crime.

The period of the application of these depraved ideas, after they were once developed, was known as "The Iron Age." This lasted from 2400 B. C. to modern times.

Verv few ideas, either good or bad, originated between 2100 B. C., and 1400 A. D.

The history of the world, for the last 5,000 years, is said to be "A Biography of Kings"; it is also said to be "A record of crimes." Both views are correct. Behind us stretch fifty centuries of a hideous past. When once clearly understood, we will wish to forget it.

Since 1500 A. D. some of the white people of Western Europe, and lately of North America have been thinking. This is true in a few countries only, and of but few people. The inhabitants of the earth taken as a whole are much like Sir Joseph Porter, K. C. B., who sings,

"I never thought of thinking for myself at all."—Gilbert.

In so far as thought is probable, or even possible, it appears that the white race is the reflective race, the inventive race.

The blacks are idlers; they laugh and talk, sing and dance, produce little, and consume little.

The brown are dreamers, ever seeking the supernatural.

The yellow imitate. The white think;—that is to say, some of them do,—a very, very few.

Even among the whites, the actual, creative, beneficial thinkers appear to be as far apart as the stars in the heavens. For instance:

The diameter of the solar system is only 5,000 times as great as the aggregate diameters of the sun and planets. The United States at present has as many beneficial thinkers to population as any other nation. Divide our 76,000,000 people by 5,000, and we have 15,200.

Strictly speaking, have we 15,000 creative, beneficial thinkers, or 1,500 even? Certainly not. We haven't 150 who after death, will leave a track or trace of value to the human race.

Therefore, it may be truthfully said, that the solar system is more thickly sprinkled with astral bodies, than is the earth with creative brains.

Again: The apparently infinite depths of space are not more vacant than are the minds of men. All that "great void" is filled with simple minded atoms, which, like our fellow men, think not, but respond to waves of light and heat that come to them from afar. They receive these impressions, and pass them on, but add nothing to them.

Man for man and star for star, these great gaps and gulfs of space are not more void of twinkling stars than are the minds of men of beneficial ideas.

The distance to the nearest star, Alpha Centauri, is less than 5,000 times the diameter of the solar system. Our sun and planets would fill 1-20 millionths of the gap between us. Divide the 1,500 million people on the earth by twenty million, and we have 75.

Are there 75 people in the world who have done or will do something of appreciable value to the human race? If so, who are they?

Of course, everybody thinks superfic-

ially. The horse thinks where is he going ; so does the dog, or the ant, or the caterpillar. Many thousands are properly and profitably studying how to benefit themselves. In doing so, some of them incidentally benefit the race. Some do not.

An unpleasantly large number of our most prominent people are thinking how to gain an advantage by destructive methods, by methods injurious to a large portion of their fellow citizens, and ultimately to civilization itself. The number whose thoughts will perceptibly benefit the race, are few and very far between.

Among the Americans Edison thinks frequently ; Tesla, Grey, Bell, and Marconi think occasionally ; a few reflect once in a lifetime ; others ponder not at all, or think hostile and injurious thoughts.

OSIRIS DISCOVERS FIRE.

We now arrive at the period of the greatest discovery that the animal man has ever made, in any age or clime. Greater than any modern discovery, such as the electro-magnet, greater than gunpowder, the printing press, or X-ray, was this ancient discovery of the use of *fire*.

Without fire, man would still be in the primitive state ; in the stone age ; confined to the tropics, with summer excursions into the temperate regions. Give him the benefit of every idea or invention he now has, except the knowledge of fire, and he is thrown back into the primitive state.

Man's natural foods are *what he can eat raw*, such as ripe fruit, berries and nuts, or tender vegetation. His mouth waters at sight of luscious fruits, but not at raw flesh.

Man is no carnivorous animal, growl-

ing fiercely at sight of blood ; a bloody carcass is revolting to him. It excites a feeling of horror as he looks at it. True, he can digest raw flesh ; so can the horse, but the taste is offensive. He can hardly swallow a piece of it, even when washed ; his stomach rebels at the very smell. Yet, cooked, its condition is changed ; its odor is attractive ; his mouth waters at the smell ; his stomach is pleased, and flesh becomes meat.

His food supply is now world wide. He can live anywhere, from tide-water to timber-line, from the Torrid Zone to the icy regions about the pole. He finds fresh food everywhere, walking around, flying in the air, or swimming in the waters, waiting for him to take, cook and eat.

The new food takes precedence over the old, though he first learns to cook the old kinds. We say "meat and bread." Our eating houses charge for the meat, and "throw in" the bread and vegetables.

As the use of weapons, particularly the bow and arrow gave the Simian possession of the earth, and raised him to the higher primitive state, so the use of fire raised him from the primitive to the savage state, and gave the lordly savage "dominion over the beasts of the field and fowls of the air." Instead of driving them away, he eats them.

The human animal now goes into partnership, as it were, with certain forms of vegetable life. The man prepares the ground, plants the seed, and destroys competing vegetation ; so that the favored plant is enabled to enjoy a vigorous and pleasant growth. He gathers and preserves the seed, and takes for his share a much smaller quantity than nature

would exact in the contest of vegetable against vegetable.

When the chemist learns to control the formation of complex molecules as thoroughly as he now does the compound, he will be able to manufacture foods directly from the raw material, and we will then be independent of vegetable life. This will revolutionize our descendants' mode of life, as thoroughly as the use of fire changed that of our ancestors. The desert regions of the earth will then become more attractive than the rain-belt.

Human culture began with fire, and increased in direct ratio to its use. The first public building was to preserve the tribal fire; men were appointed to keep it burning day and night, so that domestic fires could be replenished from the common stock. The Egyptians had one in every temple. The Medes, Persians, Greeks, Latins, in every town and village. All ancient nations did the same (Levit. 6: 13); so did the American Indians.

No Greek or Roman army crossed the frontier without an altar on which fire, taken from the Fire Temple or Pryteneion burned day and night.

The principal functions of the state itself grew out of this custom,—the council fire, the temple, the organization of great enterprises. The Greeks as well as the Aztecs received ambassadors in their fire temples. In Corea, the preservation of the ancestral fire is considered of the greatest importance to the happiness of the family.

When the Greeks sent out colonies, the immigrants took with them living coals from the altar of Hathor (Hestia), and lit in the new country a fire like that left

burning in the old. The "Regia," Rome's sacred center, the abode of Hathor (Vesta) stood by a fountain, furnishing fire and water. If the vestal fire went out, all business stopped until it was relit. The Peruvians, Mexicans, Mayas and Natches had "National fires" burning upon large pyramids.

After the invention of lamps, the synagogues of the Byzantine and Roman Catholic churches kept "Eternal lamps" burning. (Elie Reclus in *Encyclopedia Britannica*, Vol. 9, p. 227.)

The American Indians allowed their tribal fires to die out after the introduction of "flint and steel" from which a spark could be struck at will. The Eskimo now use a piece of quartz and a nugget of iron pyrites to strike a spark.

In ancient times all civil and political interests grouped around the public fire. The fire-house in time became the town-hall, gossiping resort, tribunal and temple. All public, and most private business in cold and chilly climates, was transacted by the light and warmth of the common fire.

The men who attended this fire in ancient Greece were called "Prytanes." They were fed at the public expense, and were required to eat together. As they grew to be old men, they were called, in compliment, the "City Fathers." Thus the first guardians of the tribal fire became expert cooks, and the earliest public officials. By degrees they appropriated to themselves all important offices. They became magistrates, (Anchorites), captains, priests and kings (Basileis). Thus the cooks became kings,—the flagstones became sacred. Confederated Greece

made Delphi its central hearth. (*Encyclopedia Britannica* Vol. 9, p. 229.)

The board of firemen still survives as the Board of Aldermen, or Board of Public Improvements and City Councils of our modern cities, who are still called our "City Fathers."

The chief of the Roman Board of Firemen was called "Pontifex Maximus," or great bridge builder. And, as the old men of the Board had long since received the honorary title of "City Fathers," the Chief Engineer became known among the Romans as the "Great Father," or great papa.

When Augustus usurped the Roman Empire, he assumed the powers of the public board of firemen. He made himself Pontifex Maximus, and moved the public fire to his own palace. The title is now claimed by the head of the Catholic Church,—Pontifex Maximus, Great Papa, or Pope. He also claims to be the successor of the Roman Empire, and a royal person, Priest-King or Messiah and therefore "infallible—while his cardinals claim to rank as princes of the church.

But, to return to Egypt.

In fashioning chipped stone, into useful implements, an accidental spark in tow (Flax grew wild in Egypt, and was used for bedding) dry grass, straw or other fibrous material, probably caused many a destructive blaze before it occurred to anyone to control it, and turn it to a beneficial use. Finally the right man saw the spark, observed its effect, and reflected on its action.

There is a persistent tradition, widely scattered over the earth, that fire was

first produced by rubbing two pieces of wood together.

Fire uncontrolled, is the most destruc-



EGYPTIAN APPARATUS FOR STRIKING A LIGHT.

tive thing with which we are as yet acquainted; yet, controlled, it is our best friend.

"Fire; the worst of masters, the best of servants."—Schiller.

Fire was controlled and the name of the man who did it comes to us through the Greeks as

OSIRIS.

He seems to have made this marvelous discovery in Upper Egypt, at the entrance of the First Cataract, on a small island in the River Nile, called Philae, the very sands of which, afterwards became sacred from love of him.

If we accept the Egyptian traditions, from Philae he went to Abydos, which became one of the primitive hamlets of Upper Egypt.

Osiris' great discovery must have had the effect of making him a leader in this



OSIRIS.

small primitive population. The fact that he could control a powerful and dangerous force, and turn it to a beneficial use, in supplying people with food, so as to change the habits of this primitive settlement, would naturally attract an occasional visitor from some other community, who, understanding that there was something wonderful, came charged with curiosity and returned full of ambition to use and control this marvelous power.

They afterwards classified fire with earth, air and water, as one of the conditions of matter,—one of the elements. During the mythological age the Grecian

poets declared that fire (Hestia) "was the first born child of Time and Earth."

In historic times, the county of Abydos bore the name of "The Reliquary" of Osiris, and the probability is that his body was buried there. The location being handed down as a tradition by his descendants, who pointed with pride to the spot of his interment, over which in later years a tomb was raised.

The Kemians were a reverential people, and very clanish. Respect for parents and ancestors was a marked trait in their character.

In after generations, as the value of his discovery was developed and discussed, visitors brought votive offerings, in incredible numbers, to his tomb, and though the destructive hand of war has repeatedly swept over the place, and an alien race now inhabits the spot, the broken remains of these pious gifts yet encumber the ground in such quantities, that the Arabs call the place "The mother of pots." (Dawn of Civilization, 232 a.)

As time went on, the grateful Kemians first praised and honored him; and as population increased, so that hamlets grew to be villages, towns and cities, they glorified, idolized; and finally some 2,500 years after his death, when Egypt had become a populous nation, of possibly ten millions of people; and the fashion of worshiping the live kings and canonizing the dead ones was in full blast; and when the theory that "The breath is the life" began to supplant the older theory that "The blood is the life"; they defied him along with subsequent inventors and discoverers; and in poetic fancy placed his vital breath (Ba) and reputation (Chu)



ISLAND AND TEMPLE OF PHILÆ.

among those of the dead kings, who left endowments for this purpose.

As time passed on, they made his name first and greatest of all their benefactors, and the rest of the world approved the idea and did the same.

They say that he lived among them long before writing was invented; that he died and was buried at Abydos; that he was the oldest of the gods, and the beginner of human civilization.

The personality of Osiris, if not the name, is the oldest in point of time of any person that has come down to us from the confusion and darkness of the unknown past. It is also the most cele-

brated of any primitive, savage, barbarous, enlightened or educated man. His name, or some of his complimentary titles have been translated into all languages, and into every dialect.

As the story of his deed was carried further and further from his native valley, the idea of just who he was, and what he did, grew fainter and fainter; and by lapse of time, and alien invasion, even in the land of his birth, it became decorated and distorted by later fancy, and blended with other people and other things.

In Kemia itself, in after generations, as the community life developed and the language expanded, his "immortal name"



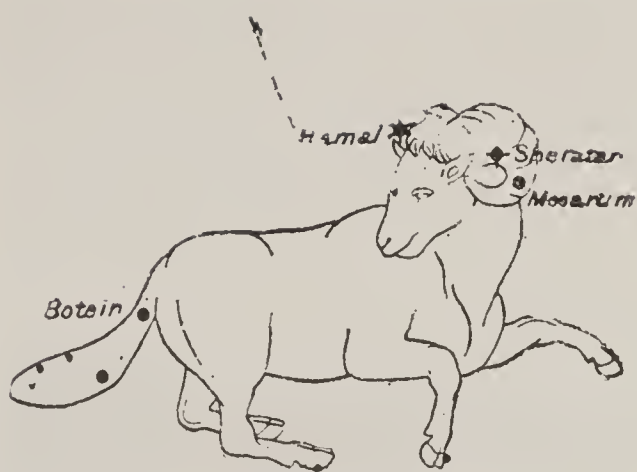
ABYDOS, RUINS OF THE TEMPLE OF SETI I.

was transferred, in song and story, to the cemetery of Mendes, called "The Meadow of Rest," then to the imaginary Elysian fields, the "Garden of the Gods," the "Islands of the Blessed," etc.; and he became successively, a benefactor, hero, judge; on the one hand, a king, lord and master, god and creator; on the other, Judge of the Dead, Lord of Darkness, inflictor of punishments, demon and devil.

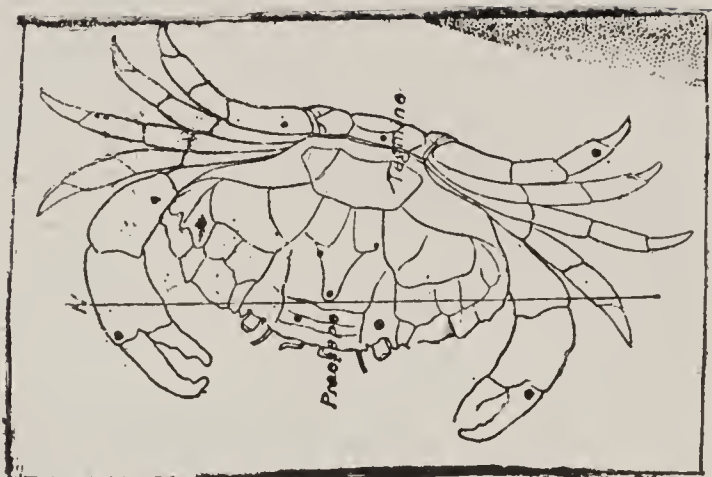
If we trace the exportation and translation of his name and titles from country to country, and from tongue to tongue, a record is found that at first appears incredible. As fire was transported from tribe to tribe, and from race to race, successive importations of his name and

fame caused the name or various complimentary titles of Osiris to become, under one theory, the giver of food and therefore the "Giver of Life"; and through another, the "Vital Air," and the "Bright Sky." Afterwards through the development of the parasitic theory of government, by union with the idea of the deified king or monarch, personified as the "Sky King," the Lord and Master; while the development of the other idea, that of "Judge of the Dead" caused him to be considered the spirit of darkness opposed to himself as the spirit of light.

Under the evergreen tamarisk of his native Egypt, by the banks of the River Nile, which his descendants loved so well,



CONSTELLATION ARIES.



CONSTELLATION CANCER.

his body was laid away. Nearly seven thousand years have passed and gone since then; time has softened down his glory, but the same stream of prayer and praise is still lifted to his translated name, in all countries; in softer cadence, but ever increasing volume, by hundreds of millions of worshipers, who have long since lost all track or trace of who he was, or what he did.

No one that ever walked this earth has received a tenth of the honor and glory that grateful man has poured out to Osiris. His fame has been chanted in every country, trodden by the foot of man, where fire was used. He became "the beginner," "the civilizer," "the universal father."

The poets of the mythological age dedicated the four elements: Earth, Air, Fire and Water to Osiris; also the River Nile, the evergreen tamarisk, the North Star, the fruitful earth, the bright, blue sky, the wind and cloudy sky.

The constellations of the zodiac: Ares, Taurus and Cancer bear his symbols; while that of Aquarius, the Waterman, also received its name from him.

Our month of January, also the third and fourth days of the week, Tuesday

and Wednesday, are named for him; also the largest planet in our solar system, Jupiter, and the next beyond, Uranus.

Fire, the sun and the lightning, the eagle, crane and goose, the feather, the egg and the eye, the bull and ram, the crocodile, snake and scorpion, were used as his symbols.

According to the poetic mind, he rules the storm-cloud and hurls the thunder-bolt; he controls the rain-cloud and the dew; to him we owe the sunshine, and the ripening grain.

Before the Sheep-herders' conquest of Kemia, he was the tutelary god of the fourth, eighth and nineteenth nomes of Upper Egypt; of the ninth, eleventh, twelfth, sixteenth and seventeenth of Lower Egypt.

After the Hykos expulsion, he became the Supreme God of Egypt, and ultimately of all other countries. Supreme for good, supreme for evil. Jupiter and Pluto, Zeus and Hades, Allah and Shatan, Eloah and Satan, Jehovah and the Devil.

The discovery of fire occurred at such a remote period, so long before the invention of writing, that little is preserved of Osiris' personality.

After an interval of 7,000 years we can



COUNCIL OF THE GODS.
(Osiris (Zeus) as the Sky-King)

hope to recover only a few meagre details, though there is possibly many a forgotten fact laying around among the ruins of Egypt, which may yet be recovered from the dust and dirt of ages.

It would be interesting to know why Osiris wished to control fire. In Southern Egypt, where frost was then rare, and now unknown, he evidently cared but little for the heat or warmth of fire. Under that brilliant star-lit sky, he would have less use for its light. He could scarcely have reasoned out that cooked food would be superior to raw. Such a mental feat is beyond our modern intellectual capacity. What did he want it for?

Indian corn (maize) seems to have been native to the Nile Valley, though it has, like the papyrus plant, the hippopotamus and crocodile, disappeared from Egypt. In ancient times it was called "Egyptian corn."

The offering mentioned in Leviticus 2:

14, was of green corn roasted by the fire. Grains of this corn have been found in an Egyptian tomb, under the head of a mummy (Smith's Bib: Dic. 64); and it is supposed to have been mentioned by Homer and Theophrastus.

The Egyptian variety differs somewhat in the form of the ear from ours. The immature ears of this corn, when roasted before the fire, constitutes one of the most attractive foods known to us. There is no kind of garden vegetable more delicious than the "roastin' ear."

It is possible that an accidental fire in Osiris' own, or even in an unobserving neighbor's lodge, burned with the shack an armful of green, Egyptian corn, and scorched or roasted the ears.

The sense of smell was better developed in primitive man than in ourselves. This roasted corn would emit an attractive odor, not to be despised by a man accustomed to roam in search of his daily

food. To taste it would be sufficient to reveal its merits.

But green corn does not last the year around. Osiris must have learned to roast or bake other vegetables and grain, as he is given credit for being the first to systematically attempt their cultivation.

He was the world's *first cook*. Following his example, others, particularly members of his own family, were induced to test this new power, and in time, through many singes, burns and blisters, they accomplished the first "ash cake."

The ash cake is made by pounding or grinding the mature corn into meal, wetting this into a dough, wrapping it in corn-husks and covering it with hot ashes. In course of time there followed the "Johnny cake," which is made by laying a handful of the dough firmly on a smooth rock to which it adheres. The rock was then held or "propped up" before the fire, and when the cake dropped off, it was "done." Then came the "hock-cake" and "corn pone."

From this ash-cake also developed, by the use of wheat, the pan-cake, griddle-cake, flap-jack, batter-cake, pie and plum-pudding, while a collateral branch developed the loaf of "homemade" or baker's bread, and another the dough-nut, pound-cake, angel-cake. etc.

In time they learned to cook meats without incidentally cooking themselves, and produced the first "roast"; and, after the discovery of iron, about 1,000 years later, the first "stew."

The "flesh-pots of Egypt" seem to have been a source of tender recollection to the departing Israelites.

Wild honey was prized as an article of

food from the Simian state. The first use of "sweetening" in cooking was that of honey. Afterwards they learned to manufacture syrups and sugar.

The beneficial use of fire was discovered about 5000 B. C., the exact date cannot be given.

The use of fire spread slowly through the small white population of the Nile Valley, which may have been 1,000, and probably did not exceed 2,000 primitive people at this time.

After permeating Egypt, the knowledge of the use of fire spread very slowly through Central and Southern Arabia and to the whites along the South shore of the Persian Gulf; from thence to those on the North shore, and to the brown people in the River Valleys.

From Philae, it probably took 700 years to reach the vicinity of Mecca (say 4100 B. C.) and 300 more to reach the Medes on the North shore of the Persian Gulf, (3800 B. C.) To transport live coals by hand, through a desert country, to a primitive people, unacquainted with its use, was a slow process.

Instead of relying on a convenient method of producing fire, they preferred to carry the burning faggot or the pipe. The pipe seems to have been invented for transporting fire, and not for smoking tobacco; this was a subsequent idea. They learned to produce fire artificially, by friction, at an early date. In modern times, it is also produced by percussion.

The word "temple" has been somewhat misunderstood. Though the church edifice grew out of the temple idea, the original temple was no church. It was an enlarged idea of the old fire house, and seems to

have been the principal public building of the Kemians, previous to the sheep-herders' invasion. It was the Court-house, city hall, Merchants' Exchange, and College combined.

As the taxing power was developed, and abused, the temple gradually assumed a religious phase.

The ancestors of the fire-house were shelter, shack and shanty.

From the enlarged fire-house or temple, has sprung the capitol or legislative hall, court-house, city hall, tabernacle, cathedral, church, hospital, dispensary, college, school house, library, museum, studio, laboratory, bank, Merchants' Exchange, store, factory, music hall, theatre, gymnasium and circus,—all legitimate descendants of the original fire-house.

The shedding of the greater part of the Kemian's hairy coat probably occurred before the discovery of fire, during the higher primitive state (6000-5000 B. C.) but the process was not completed among them as a people until after the introduction of fire, and subsequent change in food and habits.

Among the other races and tribes it seems to have proceeded more rapidly among the leading families than in the less progressive, and in warm than in cold countries, for many of the present inhabitants of cold countries are even yet very hairy about the body and limbs.

The Scythians, 400 B. C., in the lower savage state, were still covered with scattering hairs, and had pendant paunches. The Phoenecians, 2500-2000 B. C., were apparently in the same state. Even the anthropoid ape has partially shed his hair; their faces, hands and feet

are bare, and their bodies but thinly covered with it.

"Through Africa, from Cape to Cairo," Edwin S. Grogan, Smithsonian report, 1900, says: "Near the head waters of the Nile, when exploring with a small number of followers, I observed some ape-like creatures leering at me from behind banana palms, and with considerable difficulty my Ruanda guide induced one of them to come up and be inspected. He was a tall man with long arms, pendant paunch, and the short legs of the ape, pronouncedly micro-cephalous and prognathous. I failed to exactly define their social status but from the contempt in which they were held by the Warunda, their local caste must be very low. The stamp of the brute was so strong on them, that I should place them lower in the Human scale than any other natives I have seen in Africa. Their faces, body and limbs were covered with wiry hair and the hang of the long, powerful arms, the slight stoop of the trunk, and the hunted, vacant expression of the face, made up a "tout ensemble" which was a terrible pictorial proof of Darwinism."

There was a custom in very ancient times to smear the body with grease, oil, or even clay; probably to hasten the shedding of such scattering hairs as still remained. They also learned to shave their faces and heads at an early period, and seemed to admire the purely hairless state.

As oil was uncommon, and when properly treated had an agreeable odor, it was used with pride by the leading savages, and by perfuming it with some pleasant scent, it helped to "kill the smell"

of the "great unwashed." From this grew the use of perfumery.

Hathor, 4300 B. C., introduced the cultivation of the olive, from which she extracted olive oil and used it in her toilet. The word "annointed" originally meant about the same as "slicked up," perfumed, or "well groomed." When afterwards used to consecrate the deified king, or sanctified high-priest, it acquired a graver significance.

There is a custom among the lower savages of the present day to shave the face, and sometimes the head, and often the entire body. This is a painful process, as their instruments, often a shell or stone carefully ground and whetted, are poorly adapted to the work, and many of the hairs are pulled out by the roots. They endure the torture in order to be smooth.

Tourists in Egypt report seeing a family where the sons shaved themselves comfortably with modern steel razors, while the father continued to use a sharp flint, though his face was very raw and bloody after the operation.

NAMES.

In the lower savage state, a personal name is simply a title or epithet, usually drawn from some defect, such as limpy, one-eyed, swell-foot, etc., or from resemblance to some animal or bird, such as Black-hawk, Black-bear, Lone-wolf, etc.

In the higher savage state, the use of the noun is enlarged and compound names even are used.

From the root Gna, to know, comes the Sanscrit naman, Gothic, nama, and English, name; also the Greek onoma, and Latin, nomen.

The Kemians as the originators of ancient civilization, were the first to develop and enlarge the habit of systematically naming people and things. This proved to be so very useful, that in course of time they came to regard the name as a necessary part of the thing.

The name was a revelation of the person or thing, almost equivalent to the thing itself. (Compare Revelations 2: 17). Nothing was complete until the name had been applied. A person was identified by his name.

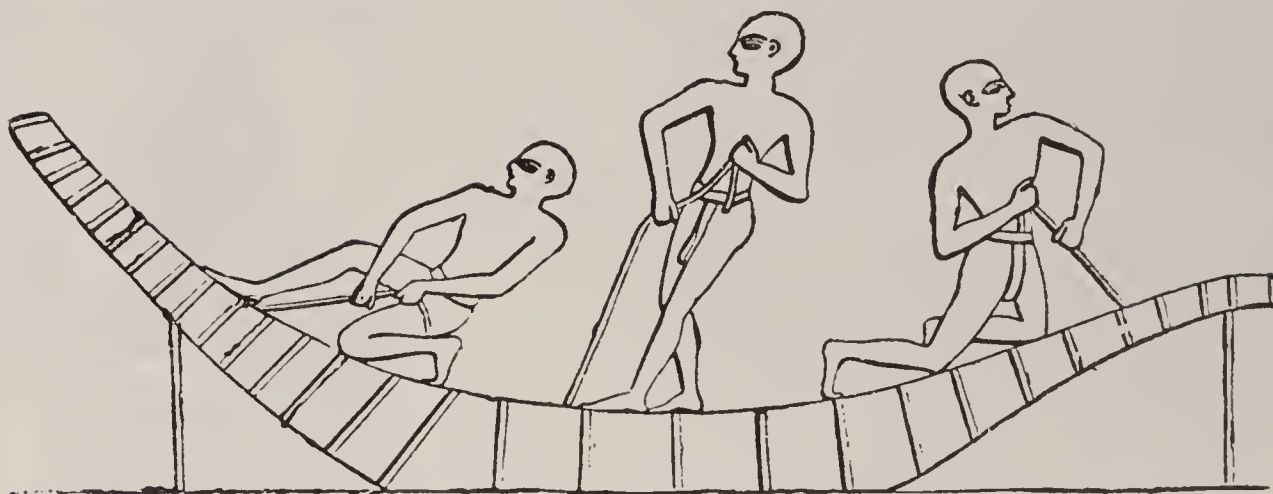
The name having taken possession of him, as it were, never left him. After death the name lived on. The nameless dead, like a living man without a name, was, during the mythological age, considered as non-existing.

To name a thing gave something of an ownership in it. (Isaiah 43: 1. Gen. 2: 19). This phase of the idea yet survives among children.

ON.

INVENTOR OF THE HARPOON AND OWNER OF THE FIRST BOAT.

After the introduction of fire, the flesh of animals was used for food, and in course of time, fish were caught, and thus the waters drawn on for other foods. Then a second great idea or invention began to develop. Some man, whose Kemian name seems to have been On, made a float, by tying a bundle of dried reeds together, with their ends turned up so as to keep them from becoming water-logged. He provided a paddle and the convenient branch of a tree was fashioned into a double pronged harpoon or "gig." Kneeling carefully on this float he navi-



BOAT-BUILDING ON THE NILE.

gated the marshes of the Delta, where he "gigged fish" which seem to have swarmed in such numbers, that sometimes the fisherman of later years is represented as striking two at a time.

The first object of his invention was to gain elevation so he could look into the clear water for the coveted fish. The second, to use the float as a protection against the crocodiles which infested the Nile, and made its waters very dangerous to primitive and savage man. This idea is yet in use among the blacks of Central Africa, who make similar contrivances for crossing crocodile infested streams. As the water was warm and he wore no

clothing, there was no object in making the float water-tight. Because of the refraction of light, when he used a single prong, he would jab over the fish; with a two-pronged gig, when he thrust at his prey with the upper prong, the lower one usually struck the fish.

It is evident that a convenient log had often been used for crossing a dangerous stream, and it is probable that an occasional raft had been constructed, only to be abandoned after temporary use.

In this man's hands, the float became a piece of property; retained and used in gathering his daily food. His invention was the carefully thought out act of a



EGYPTIAN GIGGING FISH

leading member of the community; and his claim to originality seems to have rested more on his harpoon than on his float.

Though no county was named for him, yet the names of the Eastern and Western Harpoon, attest the appreciation felt for the use of his gig.



NERIDE AND TRITON.



DAGON.

This original navigator and fisherman lived about 4600 B. C. During the mythological age he was called Dagon, or Dag-On, "The Fish God," by the Phoenicians, Philistines and Israelites.

There was a Beth-Dagon in Judah, one in Asshur and another in Ephraim. The Philistine temples at Gaza and Ashdod were dedicated to him. As the first fisherman, he was the Greek Triton; when combined with Osiris (Oceanus) to whom water had been dedicated, he was the Greek Poseidon and Latin Neptune; also the Chaldean Oanes who, according to the Chaldean account of the deluge, told the Chaldean Noe to build the ark.

The Phoenecians and Babylonians rep-

resented Dagon the Fish-god as part man and part fish. Under this aspect he was the Greek Triton; as the changing sea he was the Greek Proteus and Nereus, and Hindoo Nereus.

His float was enlarged and improved by others, and when made water-tight, it became a canoe. Afterwards the oar was invented as an improvement on the paddle, and the canoe became a skiff or boat. After the invention of the sail, his reputation was greatly enhanced and the boat grew in size until it became a ship.

As the first boat-builder and navigator he is still recognized as "Lord of the Sea." When a ship crosses the equator, even at the present day, a burlesque cere-

mony of some kind is usually practiced in his honor by the sailors.

The planet furthest from the sun, Neptune, has been named for him, and one



NEPTUNE.

of the months in the Greek calendar was also named in his honor, Poseidon, and a constellation of the Zodiac Pisces.

After the invention of picture writing, his symbols were the harpoon and fishing net. During the mythological age, the poets gave him additional titles and other symbols, such as the crab's claws, seaweed, dolphin and serpent-horse.

From this primitive float there developed, in course of time, all kinds of boats or vessels which sail the high seas or navigate inland waters.

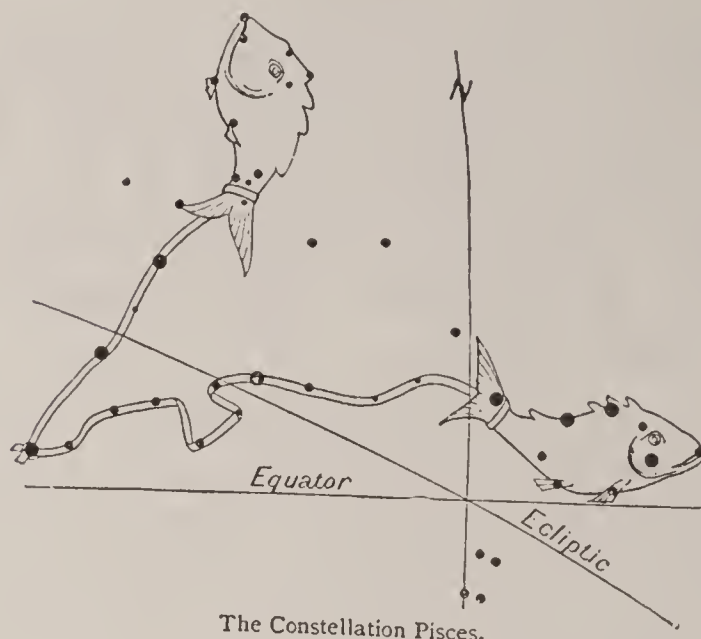
ANUBIS.

INVENTOR OF BRASS AND BRONZE.

Also the saw, awl, bevel, plummet and glue; also inventor of the first musical instrument, the lyre; first musician, poet and artist.

Gold seems to have been the first of all metals utilized. It is usually found pure. Only three things will dissolve gold; there are twenty-one that will dissolve silver.

Pure gold (24 carat) is nearly as soft as lead; it can be worked cold, and hammered into shape with a stone or bone; it will take a high polish, and will not tar-



nish. It was used for ornament, probably to distinguish the leaders, such as necklaces, bracelets, armlets, anklets, breast-plates, etc. Jewelry seems to have been invented before clothing.

The probability is that only nuggets were used, as they would scarcely have noticed powdered gold. Afterwards silver was discovered. Silver was supposed to be a species of gold, and was called "white gold." It is sometimes found pure, but usually requires smelting.

The exquisite delicacy and finish of the jewelry found at Dashur made about 4,400 years ago shows that nothing has been gained in technical skill since that remote date.

The discovery of copper followed that of silver; then tin, zinc and lead. In trying either to purify or harden copper, about 4500 B. C. an ingenious savage, who lived at the village of Siut (Lycopolis) in Upper Egypt, succeeded in making brass by fusing copper and zinc, and

bronze by a mixture of copper and tin.

During the Greek period he was known as Anubis. Thus the THIRD great man came to the front.

As the first artisan, his name in the Hebrew is Cain, meaning artificer or smith, and in the Greek Daedalus, the "cunning artificer," so that he may be fairly regarded as the original "smith."

As the knowledge of metals grew, the Kemians began the use of bronze and brass instruments, and gradually added these to the ones heretofore made of stone and bone, though they continued to use stone to some extent, even down to the Roman period, and do so yet. So do we, for the "burr" mill-stone, mortar and pestle, grind-stone and whet-stone are still in use.

Before the invention of bronze, our ancestor had nothing better than a splintered bone or sharp stone to cut or pierce with. He usually used his teeth.

Anubis also made of bronze the first metallic ax, knife and chisel, (Pliny N. H. 7-198)—these implements having been previously made of stone and bone.

He also invented the awl, bevel, plummet, gimlet and glue; as he did the saw, the idea or model of which he is said to have copied from "the chin-bone of a snake." As the snake's teeth incline backwards, so did those of the original saw.

The Egyptian saw was single handed; the teeth usually inclined toward the handle, instead of away from it, like ours. In most cases they have bronze blades attached to the handles by leather thongs, but some of those in the British Museum have the blades let into them like our

knives. Double handed iron saws were used later.

The idea of drumming on some resounding object goes back to animal life. Anubis, who had an ear for "the harmony of sweet sounds," undertook to manufacture a musical instrument, and invented the lyre or primitive harp, which was the first musical instrument of which we have any historical knowledge. A tortoise shell was used for a sounding board, across which four of its sinews were stretched for strings, afterwards it was enlarged and the horns of a goat used for posts. It then had four strings, a bridge and a brace.

From this lyre there developed in course of time, all known forms of stringed instruments, and it was honored by having a constellation named for it.

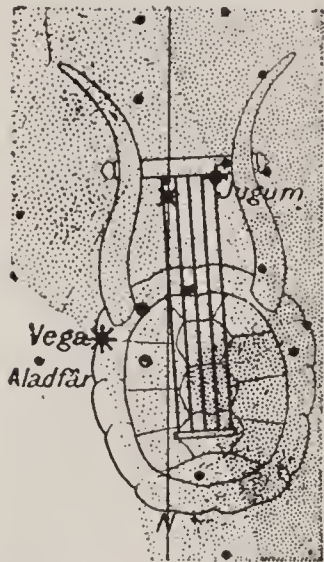
Horus afterwards enlarged and improved the lyre, by increasing the number of strings to seven, though two of them had the same pitch. He also provided a strap to support the increased weight of the instrument; it was then called by the Greeks a Cithera or Kithara, and in Central Africa it is yet called a Kissar. The Greek Terpander added an eighth string, called octachord, from which comes the word octave (Aristotle Problems 19: 32).

As the first musician or "Father of Music" his name in the Hebrew is Jubal (Gen. 4: 21) meaning music, and in the Greek, Musaeus from which come our words, Music, Musician, &c. The Grecian Muses were derived from the same source.

Anubis seems to have composed a song and sung it to the accompaniment of the

harp. He is also the first songster or poet of whom we have any knowledge.

In this capacity he was the Gaelic Ossian and Greek Orpheus who sang so



The Constellation Lyra.

sweetly that "he could move trees and rocks and tame wild beasts by his song."

The tale of Orpheus and Eurydice is only a variation of an older song of Anubis' (Hermes') trip to the lower world in search of Hathor (Persephone).

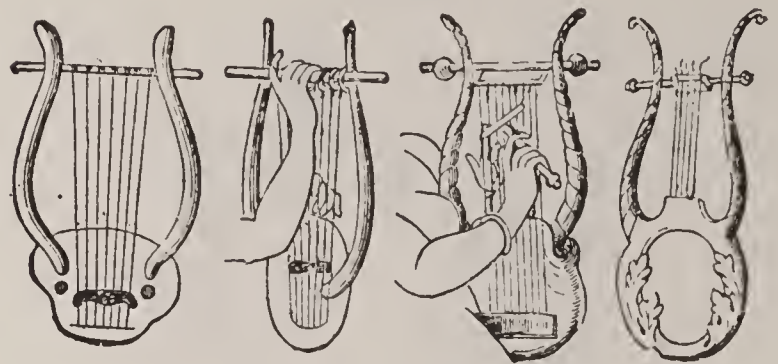
Originally epic poems were sung to the accompaniment of the Cithera. This idea had penetrated to Greece in the days of Homer; to France in the days of the troubadores, and to Scotland and to Ireland in the days of the Ossian Bards.

Besides the Cithera there sprang from the harp a "one stringed fiddle" called the "Monochord." Pythagorus 580 B. C. made a trip to Egypt and brought back with him to Greece the monochord and the thoery of the transmigration of vital breaths.

From the monochord developed the family of viols and violins. This one-stringed fiddle is now in use in China. The guitar and the lute can be traced

back to the Egyptian Nefar, which was in use as early as 3000 B. C.

Anubis was considered second only to Hathor as an inventor, and in after years



ANCIENT GREEK LYRES.

the tradesmen and mechanics of Egypt, Greece and Rome did him especial honor as the "God of Invention."

He was also the first artist of whom we have any historical knowledge, for he carved in wood and improved on the ruder efforts of his savage predecessors. (Dict. Class. Antiq. p. 171.)

He is said to be the first artist who attempted to represent the human figure with eyes open, and the legs separated. He also gave freer motion to the arms, which had, in previous efforts, hung close to the body. (Diodorus, IV. 76.)

Anubis is also considered the father of chemistry and particularly of metallurgy. He was therefore the first teacher and when Thoth afterwards invented picture-writing, in course of time these two great teachers were united as Thoth-Anubis; and as such were the Greek, Hermes; Norse, Hermod; Latin, Mercury and Babylonian, Nebo.

Like Osiris and other benefactors, Anubis was honored, idolized, and in after years, canonized, and along with the kings who left endowments for their per-

sonal worship, he was transported to the "Garden of the Gods," in song and story, and deified.

The effect of his inventions was to



Egyptian Harps.
a, from a painting at Thebes; b, from a painting at Dendera.

make his native town, Siut (Lycopolis) a place celebrated for its wealth in very ancient times. Probably the first public building dedicated to any man was named in honor of Anubis. His idolization began before that of Osiris, but he was soon outstripped by his great rival, as he was in time by Hathor, Horus and Thoth.

The Egyptian poets of the mythological age chose for the hieroglyph or symbol of Anubis a species of dog or domesticated wolf, called the Jackal, probably because of its bronze color; and the artists of the mythological age, usually represented him with the head of a dog. The Jackal being fleet of foot, this characteristic of his totem was in time ascribed to him, and he was called "The swift footed." This suggested to the romantic mind the artistic idea, that he should be provided with winged sandals (Mercury), or as the American Indians call them, "moccasins of magic," and the people of Northern Europe "Seven league boots." As the swift footed he was the Norse Thialfi, Trojan Dolan (Ilaid b. 10,

p. 191), and Israelite Asahel (2 Samuel 2: 18).

Anubis' name and fame spread over the earth along with his bronze. Brass,



ANUBIS.

then as now, was considered a cheap imitation of gold. It would take a high polish, but would not retain its lustre, as it tarnished readily.

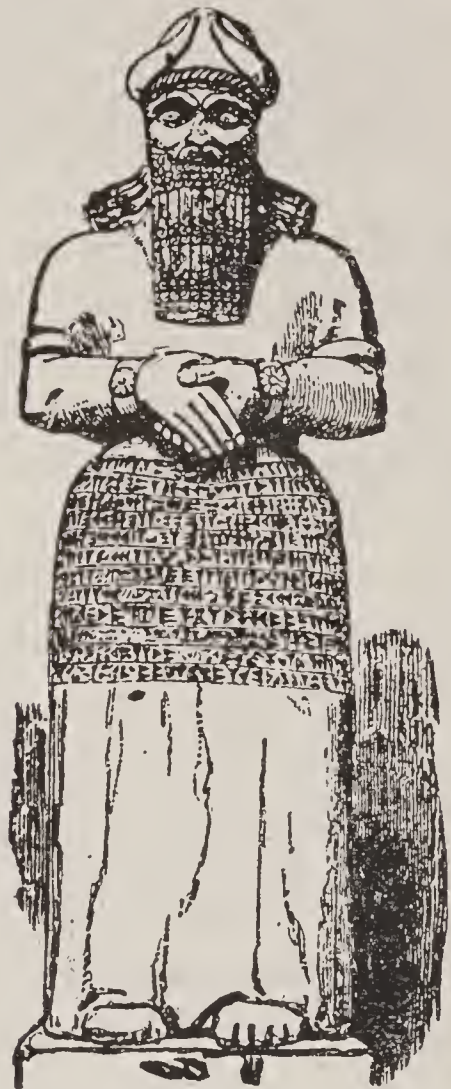
As bronze had a commercial value, it was the first medium of exchange in Egypt, and thereafter in the ancient world. By analogy, Anubis became "God of Commerce" (Mercury), and of liars (Ananias).

The Roman Mercurials or merchants, on May 15th, sprinkled themselves and their goods with "holy water" to give themselves "good luck."

In course of time the Kemians made bronze disks, and as pockets had not been invented, provided a hole in the center so they could be strung on strings, and used them as a medium of exchange or money. Genesis 42: 35 says that Jacob's sons carried into Egypt "bundles of money," and the ancient Teutons had "ring money."

This idea was carried to China, where it is still in use.

The Chinese "cash" is a coin of bronze with a hole in the center, and is their

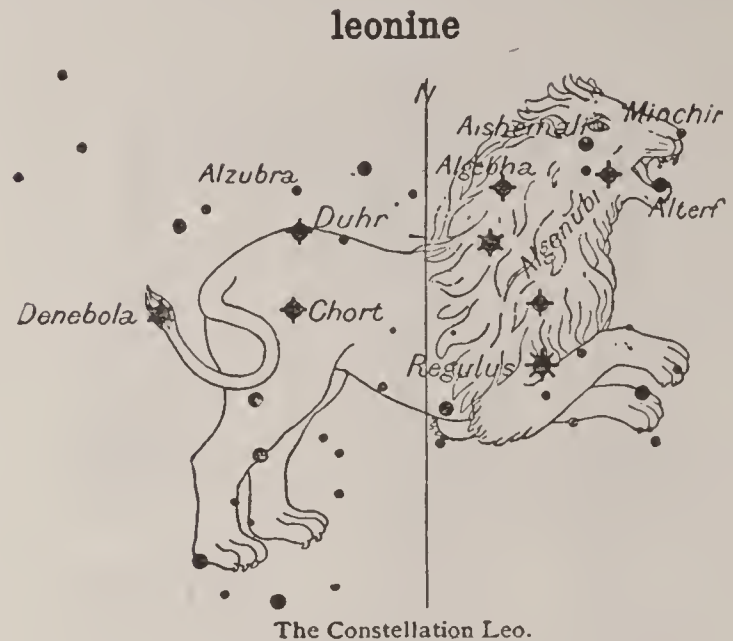


NEBO (THOTH-ANUBIS).

common form of metallic currency. The Indians of North America used wampum for currency, and strung it on strings. The whites sold them hollow beads of colored glass, which they prized very highly, and used in the decoration of their clothing. This idea is now in Central Africa, as well as among the Red-skins of America.

According to the Parian marbles silver coins were in use at Argos as early as 860 B. C. Herodotus says that the Lydians of Asia Minor were the first to issue gold coins. The great value of coin in trade and commerce is now recognized.

Anubis was the Babylonian Gibel, who first mixed tin and copper; the Hondoo Narada; Syrian, Nibhaz, and Israelite Naphtali.



The fifth month in the Jewish Calendar Ab, was dedicated to Thoth-Anubis (Nebo).

The first planet in the solar system, Mercury, was named for these two.

The constellation of the Zodiac, Leo, the lion, was probably dedicated to Anubis, but as this idea comes to us through Babylon, the dog of Anubis became a lion, which was used as a symbol of Horus.

Anubis was, after the development of the religious system, worshiped as the supreme god of the 13th, 17th and 18th Nomes of Upper Egypt, and particularly in the 13th, his home county, which was called the Terebinth.

The population of the Nile Valley, in the days of Anubis, probably amounted to 125,000 people.

At a very early date, the idea of having an annual gathering about the time the Nile began to rise, developed at Oniontown, the chief village of Lower Egypt, and it grew into a festival or fair

and became one of the most important stimulants to the development of civilization, known to ancient times. Its beneficial effects were far-reaching.



EGYPTIAN WEIGHING MONEY.

As these people depended solely on their own creative intellects, and were the only people on earth capable of thinking out a useful or beneficial invention, they quickly developed this motto:

"Honor the beginner, though the follower does better."

They wisely determined that it was the birth of an invention, however crude, which made possible its subsequent beneficial development. Therefore, a person who could think out an invention which in his native village might be of little interest, thought of the annual Onionton festival as a place to exhibit it for there he would receive praise and honor from the leading people of the country.

KEM.

Domestication of animals and bees; cultivation of the vine; invention of the whip, shepherd's crook and syrx.

The Kemians now began to domesticate animals and to use them for food.

The first animal domesticated was the goat. At this point a fourth great man appears. His name was KEM.

He lived at Apu, county seat of the Ninth Nome of Upper Egypt. His native name was afterwards named Kem in his honor, and Apu was called Panopolis by the Greeks.

He was the first goat-herder, and while it is probable that an occasional pet had been raised, Kem was the first man to go into the business of systematically raising domestic animals as an occupation.

The goat was miked and the use of butter and cheese introduced as additional varieties of food.

Very soon afterwards the sheep, dog, hog, ox and ass were domesticated; also chickens, ducks, geese, pigeons, guineys and pea-fowls. Their ancient pictures show that they also domesticated the antelope, gazelle, hunting cat, quail, stork and falcon.

The domestication of animals seems to have proceeded with great rapidity when once started, for Kem was living when Hathor appears, and she afterwards invented the plow, which was yoked to milk cows and later to oxen.

The dog seems to have been domesticated at Cynopolis; the sheep at Thebes; the cat at Bubastis, and the cow in the vicinity of Onionton, possibly at Athribis.

The use of domestic animals gave the Kemians an immense increase in their food supply; for, though the flesh of wild animals was eaten, a steady supply of this cannot be depended upon, in a thickly settled country. As Kem was the first

herder, he was given credit for the idea of domesticating animals for food.

Some 2,000 years later, in the days of Khnum (Hercules), they domesticated



KEM (PAN)

the horse and camel, and used the leopard for hunting. About 3,000 years after Kem, the Aryans brought the elephant into use in India, and probably the native buffalo, while the Scandanavians, about 5,000 years later domesticated the reindeer. Descendants of the Kemians, at a date unknown, domesticated in Peru, the Llama and the Alpaca.

Kem had another claim to distinction, from the fact that he first introduced the cultivation of the grape. The vine grew wild in Egypt, but Kem began its systematic cultivation, and kept the first vineyard. By this means the wild grape was improved into the cultivated variety.

The wild grape is eaten by animals and

birds. In ancient Egypt, the value of the wild grape was appreciated as an article of food. Cultivated grapes were used fresh, and afterwards dried as raisins. The freshly pressed juice was valued as a pleasant beverage. At a later date, when boiled down, it produced a syrup; when fermented, wine, alcohol and vinegar. In course of time, cream-tartar was made from the lees; carbonate of potash from the twigs and stalks, and a fragrant oil was pressed from the seeds.

To "sit under one's own vine and fig-tree" was considered a picture of peaceful repose and prosperity. The drinking of wine the greatest delight. To have plenty of corn, wine and oil, was to be rich.

The grape was prized much more highly after the manufacture of wine was introduced. The first alcoholic drink was wine. It was found to be exhilarating, and also intoxicating, and its value was exaggerated. Through the medium of wine, the name of Kem became celebrated in the cities.

Wine was believed to have the power of restoring youth. In the Chaldean language the grape-vine was called "The tree of life," and in Gen. 3: 22-23, Adam is expelled from the Garden of Eden to prevent his eating of it. In Homer red wine is called Nectar, the drink of the gods. (Compare Judges 9: 13.) They invented a large bowl or vase, called by the Greeks a "crater," in which wine, diluted with water, was placed, on festive occasions, and a constellation named for it. The poets exaggerated the size of these hospitable craters until the opening of a volcano was called a crater.

Of all the illustrations Kemian invent-

ors mentioned, Kem was the one who appealed most directly to the countryman. At first his following was entirely rural, —those who were engaged in pastoral

man, pot-bellied, with bald head and snub-nose, his whole body being very hairy." They called him Pan, "the pasturer."



CRATER VASE.

pursuits honored him, while the town people were inclined to "make fun" of his bucolic majesty, and for a long time the artists sportively represented him as a goat-man or goat-fish, and when united with the agricultural Osiris, the double god was considered the god of fortune or good luck.

Kem's name is still cherished by secret societies, who sometimes initiate their members by having them "ride the goat," just as they did 2,500 and possibly 4,500 years ago.

The ancient Israelites worshiped Kem as one of their ancestral gods, and many conceptions of him appear in their earlier literature; such as Abel, Jabel, Noah, Lot, Edom, Esau, Isaac, Gad, etc. He was also worshiped by the shepherds under the name of Bes.

Kem invented the shepherd's crook. He was also the first bee-keeper; the domestication of that industrious gatherer of honey, being attributed to him. He is described by the Greeks as "a little old



THE FROLICSOME BES.

As a goat-herder and flute player he was the Silenus and Marsyas of Asia Minor; the Greek, Pan; Latin, Satyr, Sylvanus and Faunus; Aryan, Revena; Hebrew, Sair and Shedim.

As cultivator of the vine, he was the Greek Dionysus and Iacchus; Latin Liber and Bacchus; Aryan, Rama; Chaldean, Noe; Hebrew, Noah, Lot and Isaac. After the worship of the sexual principal was introduced, Osiris-Kem was the Latin, Priapus.

The Dythramb and the drama owe their origin and development to his worship in Greece. As it takes three years from the planting of the seed for the vine to bear, the myth of Dionysus recites that he was torn to pieces by the Titans (eaten) at the command of Hera (Isis) and every third year, after spending the interval in Hades (the soil) he was born anew.

Kem alone, and sometimes combined with Osiris as Osiris-Kem, was regarded



ARYAN BACCHUS.

as the god of plenty and of good-luck (Jewish Baal-Gad). The donkey as a useful animal, was originally dedicated to this double god; but after the domestication of the horse, it was appropriated to Osiris as the bad god, Set or Satan. A favorite totem of modern times is the horse-shoe as a sign of good-luck.

Kem, or more accurately, Osiris-Kem (Baal-Gad) as God of Abundance and Bringer of Good Gifts, was so very dear to the agricultural population, that he was canonized by the Greek church as St. Nicholas, and under this name he is now the patron saint of Russia. St. Nicholas, also known as Kris Krinkle, was the Dutch, Santa Klaus and English, Santa Claus, who fills the good children's stockings with toys and sweet-meats at Christmas time. As Robin Goodfellow, it was his duty to look after bad children. As a punisher he became unpopular. Bad children were in danger of being "eaten up" by him, and Robin Goodfellow, who was also called Rupert and Knight Rupert, grew to be Hobgoblin and Bloody Bones.



CONSTELLATION CAPRICORNUS.

His symbols were the vine, with a bunch of grapes; the Pandean pipe; the whip and shepherd's crook; also wine, milk and honey. "A land flowing with milk and honey" was sacred to Kem. (Num. 16: 13). Kem was the Supreme God of the 5th and 9th Nomes of Upper Egypt.

The constellation of the Zodiac, Capricornus, the goat, was named for Kem. The second month in our Calendar year, February, received its name from a festival in his honor.

The Lupercalia held in Rome from time immemorial, on February 15th, was in honor of Kem, (Faunus) who was here worshiped under the name of Lupercus, in the grotto of Lupercal. The object of the festival was by expiation and purification, to give fruitfulness to fields, flocks and people.

After a sacrifice of goats, the blood was smeared on the foreheads of two youths, and immediately wiped off with wool dipped in milk, whereupon they were bound to laugh.

After the feast, the Luperci crowned and anointed and naked except for an apron of goat-skin, ran round the ancient city on the Palatine, with thongs in their hands, cut from the sacrificed goats.

Women would place themselves in their way, so as to receive blows from the thongs, which was believed to be a charm against barrenness.

These thongs were called Februa, from an old word Februare, "to purify." The day was called Dies Februatus, "The day of purification," and the month Februarius, "The month of purification."

In 494 A. D., under Bishop Gelasius I., it was changed into the "Feast of the Purification." (Dic. Class. Ant. 365.)

The city festival held in Rome on March 17th (St. Patrick's day) was in his honor, while the country festivals in Greece were celebrated about Christmas.

Under the name of St. Patrick, Kem was said to have expelled the snakes from Ireland, and possibly from England also, as the serpent is quite as rare on the island of Great Britain as it is on that of Erin.

There is not a mile in Ireland's Isle

Where the dirty vermin muster,

Where'er he put his dear forefoot,

He murdered them in clusters.

The toads went hop, the frogs went flop,

Deep down into the water,

And the beasts committed suicide

To save themselves from slaughter.

It is possible and even probable that a priest named Patricius, did missionary work in Ireland, and was made a bishop; but these romances are older than the mission. Before the coming of the priest they were related of the rustic Kem, who was known under a local name which sought to identify him with the locality. The snakes of Ireland were therefore expelled, not by the bishop, but by the god Kem, who is now partially disguised under the name of St. Patrick.

Kem was also the Greek shepherd Epimenides who slept for fifty-seven years, the Roman Catholic St. Dionysus, who slept for two hundred years, the German goat-herd, Peter Klaus, who slept for twenty years, and Washington Irving's Rip Van Winkle, who slept for twenty years.

A degraded Kem was "The Old Bogy" man of the Saxons. He was also the Erl-king or Elfin-king, and king of the dwarfs.

In the Mother Goose melodies, Kem appears as follows:

Old King Cole was a merry old soul,

A merry old soul was he;

He called for his pipe, and he called for his bowl,

And he called for his fiddlers three.

During the "dark ages," Kem, as old King Cole, became the father of Helen of Troy and grandfather of Constantine the Great.

At first the Kemians used water as did their Simian ancestors. After the domestication of the goat and cow, the use of milk was introduced. Then came wine, which is a fermented drink, containing alcohol.

The next drink seems to have been meth or moeth. It is in use in Russia to-day and is made of water, with honey and spices. It is a light, sparkling beverage, containing a trace of alcohol. Large quantities of it are made at St. Petersburg and Moscow. A cheaper variety, called Mead, which is made by using sugar and syrup, instead of honey was introduced from Russia to New Orleans, from whence it spread to St. Louis and other places.

After moeth they learned to brew beer by the use of barley. In course of time other drinks containing a larger proportion of alcohol were devised. As the worshiper at the shrine of Kem (Bacchus) was enabled to get drunker and also to get drunk quicker by the use of the improved kinds of liquor, they gradually displaced moeth and beer.

Kem seems to have lived at the same time as Hathor, about 4200 B. C., and when that great inventress threw away her flute, it was the goat-herder Kem who secured it and learned to master it. He then invented the syrinx, or "Pan's Pipe," and seems to have been Hathor's chief competitor for "first honors" at the Oniontown fair. (Dic. of Class. Ant. p. 609.)

Kem also invented the whip, which became a celebrated instrument, when used on men. After the Egyptian tax collector set up as "lord and master" of his unfortunate countrymen, the whip was used to collect taxes. The statues of the ancient kings show the whip and shepherd's crook held in the chief tax collector's hands as symbols of power and authority over "man and beast."

The whip invented by Kem comes down to us as the "cat o' nine-tails" of the navy, which is still used on men. It was made by tying a number of thongs to a short stick.

HATHOR.

Inventress of the Loom, Plow, Mill, Bridle, Yoke, Rope, Drum, Trumpet, Flageolet and Dance. First cultivator of the olive, fig, apple, flax, and of flowers.

In time the idea of the "use of fibres" slowly developed. Flax and afterwards

cotton was grown; "wool was gathered," and plaiting, twisting, spinning and weaving were developed.

The use of linen was introduced; also, that of rope, and the *sixth* great invention, the *loom*, was made. But, as Egypt was a warm country, where clothing was considered more of a convenience than a necessity, the full value of the loom was scarcely appreciated by them and developed very slowly.

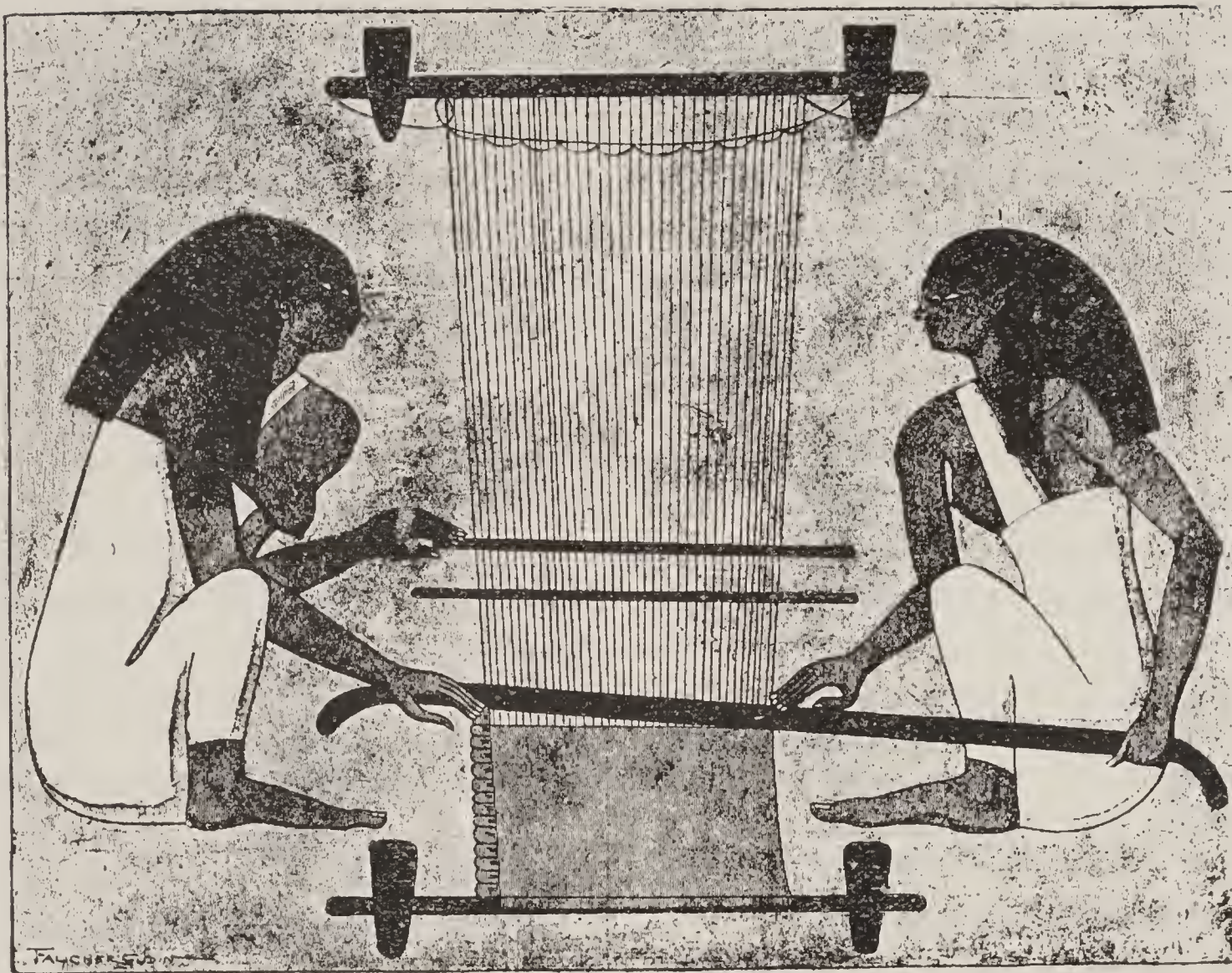
The loom was invented by *HATHOR*, a young girl of Tep-a-he, a village in the 22d Nome of Upper Egypt, about thirty-five miles from Oniontown. This place afterward became known during the Greek age, as Aphroditeopolis, in honor of her.

Hathor gathered some flax, which grew wild in Egypt at this time, soaked the stems in water, and separated the fibre from the stalk. This fibre she bleached in the sun, and twisted with great care into a thread, which she wound upon a stick or "spool;" she then fastened a large number of these threads between two sticks, some three feet apart, making a "warp;" and passed another thread alternately over and under these warp threads, for the "woof," and thus wove or plaited a half-yard of linen cloth.

This half-yard of linen she tied around her waist, in a tasteful manner, and wore it to the Oniontown festival. It was called "the girdle of Hathor."

This was the *first woven garment* ever worn by anyone.

When the primitive Kemians came into the Nile Valley, they wore no clothing whatever, and probably needed none. In course of time, as they shed their hair, a



TWO WOMEN WEAVING LINEN (FROM A TOMB OF THE TWELFTH DYNASTY).

skin was sometimes thrown over the shoulders in chilly weather and the men began to wear the "gee string."

After the loom was invented the leading ladies, who had heretofore worn only a "modest look," or, perhaps, some golden ornaments, and a "sad, sweet smile," following the Hathor style now began to wear the girdle when they went in public.

In after years the poet claimed that it possessed a magic charm, and contained the arts of "persuasion, yearning and longing."

When Hathor was deified as the goddess of love and beauty, these attributes of her girdle were personified as "The Three Graces" which followed in her train, and they were named Joy, Bloom

and Brilliancy. The three combined were also personified as Cupid. Her first strand of thread became "The thread of life," which was in charge of the three Fates.

The use of the girdle, as a religious symbol, is retained. It is used, on state occasions, by Kings, Nobles and Priests.

Soon the leading men begun also to wear this girdle, which consisted of a half-yard linen strip tied around them, called by people of the present day a "Loin cloth." Owing to their crude methods of manufacture, this girdle, when roughly made, cost about as much, in labor, as a cheap suit of clothes of the present day, say \$10, but when woven with great care it equalled the best modern linen, and cost in labor about \$100.

As wealth accumulated, so did the pride of ornament. Several generations later the loom was enlarged, and those who could afford it now wore a "yard of

breeches or pants. That was a Median idea of a later day.

The Kemians sometimes wore skins as mantles in winter, and with this enlarged



MANTLE OR CLOAK. (12th Dynasty.)

linen," and the girdle of the men extended to the knee, while that of the ladies extended to the ankle. As it fitted them much like a glove, they were compelled to take very short steps, thus setting a fashion that still survives. Ladies of wealth take short, mincing steps.

More than a thousand years after the loom was invented, it was again enlarged, and the educated classes extended the length of this garment to the ankle, thus making a skirt, and upwards to the shoulders, thus making a dress. But they never thought of the garment we call



(Spinning.)

(Girdle.)

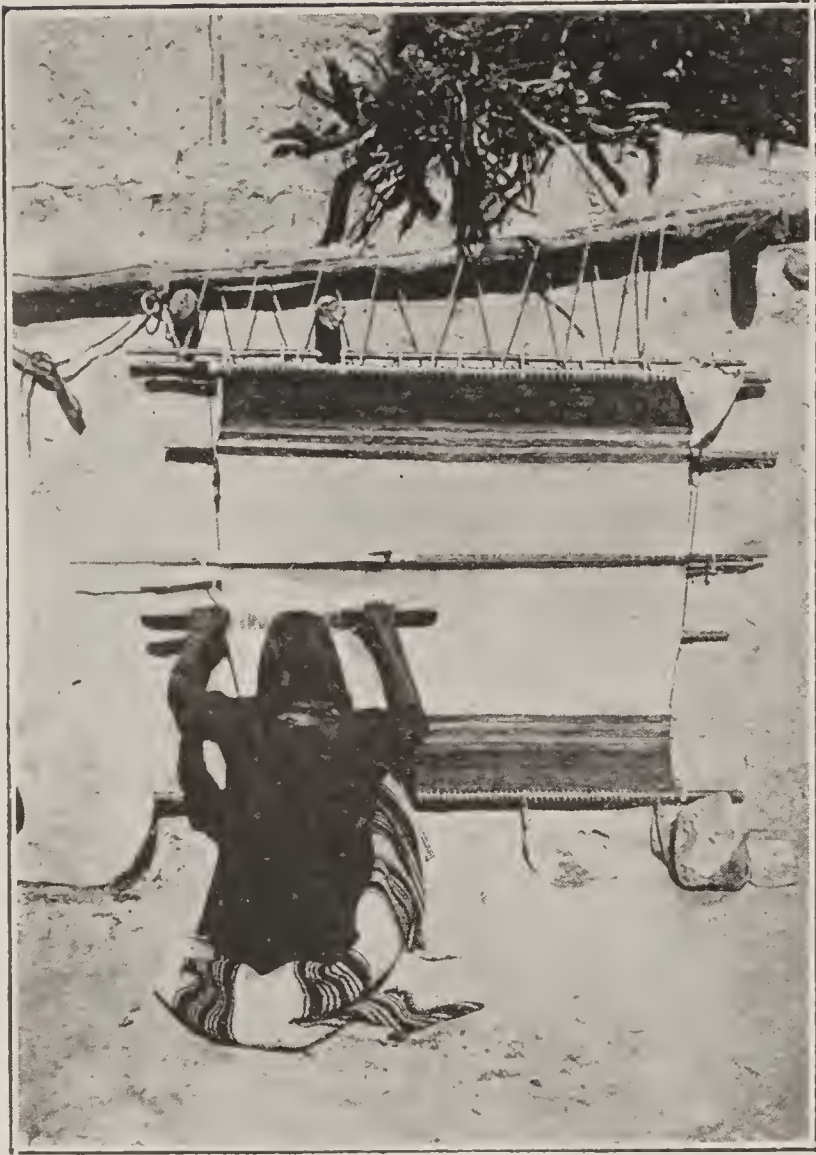
GREEK FIGURES.

and improved loom, they made linen sheets or "mantles" which they wrapped



GREEK FIGURE.

around themselves, and in course of time began to add under and outer garments to the first dress. The festive attire of one age became the every day dress of another.



NAVAJO WOMAN WEAVING.

The Hathor loom, as enlarged a second time, is now in use among the Navajo Indians of Northern Arizona. The idea has reached St. Louis and is used in the public schools to weave beads.

When the skirt reached the ankle, they began to wear sandals, then slippers, and finally shoes and boots of leather. Fishermen, farm laborers and mechanics "went bare-footed" and wore the loin cloth or gee-string only.

From this simple girdle, through the use of the loom, all kinds of woven materials have gradually developed. In one direction, all kinds of clothing worn on the person. In another, sheets, bedding, table-linen, curtains and draperies of all kinds.



THE THREE GRACES.

Very little use was made of skins. The fur mantel still survives; so do the slipper and shoe.

Hathor is universally accredited with creating the arts of spinning and weaving. She undoubtedly invented the spindle and distaff, and made the first piece of woven goods.

In modern times, the use of steam, and improvements in the loom, have added immensely to the use of woven goods, so that the annual output seems incredible.

Up to the invention of the fly shuttle, in 1738, spinning and weaving were nearly as simple as in ancient times. Then came the spinning jenny and Cartright's power loom, (1785), which is regarded as the beginning of the English factory

system, which has revolutionized the industrial system of the modern world.

Howe's invention of the sewing machine, has further stimulated the use of woven goods. The luxuries of one generation become necessities for the next. The use of machinery gives increased production, at a lower cost, with shorter hours of labor, and better wages.

The modern invention of the knitting machine, gives promise of a new development of a superior order of clothing; for there can be no question of the advantage of knit goods over the older woven forms in the line of masculine clothing, at least.

When we come to use knit goods, we will cease being "animated bundles of dry goods," and may learn to make our clothing "fit us," a feat that has never been accomplished with woven goods.

In enlightened countries, the use of excessive clothing in summer, is the cause of a great deal of discomfort, and considerable fatality.

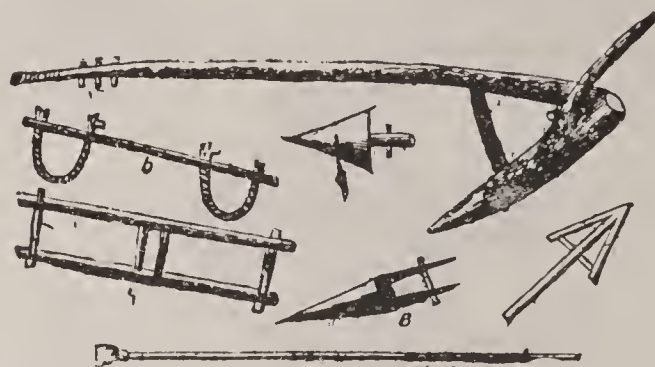
We have received from the Jews the impression that the human skin is obscene or vulgar, if not actually immoral, and that it should therefore be hidden under all circumstances.

This idea is the product of senile vanity, which hopes to outshine youth by brilliancy of dress. In some countries, the use of clothing is compelled by law.

The world's great staple fibre is cotton, though silk and wool are largely used; hemp, jute, and various grasses to a less extent. The United States now produces twice as much cotton as all the world besides.

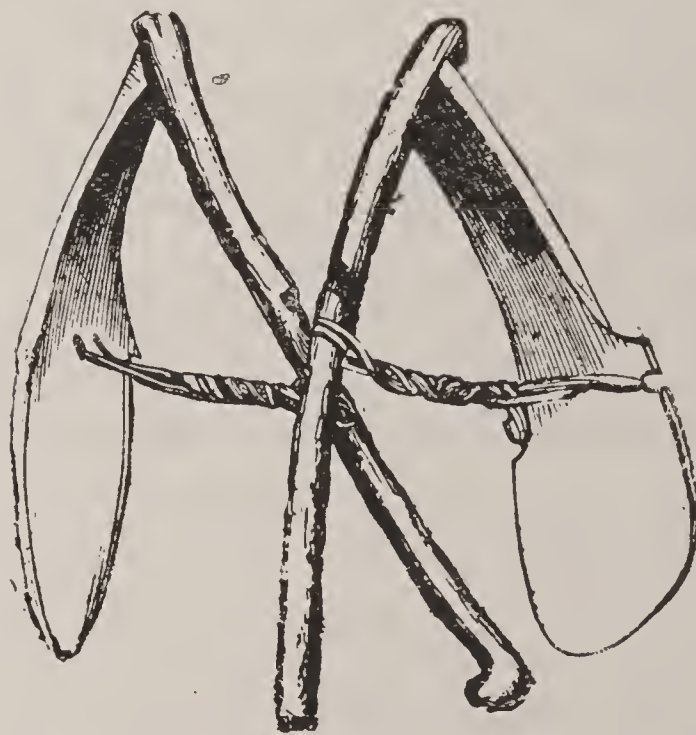
THE PLOW—FIRST USE OF ANIMAL POWER.

Having domesticated the ox, they next invented the plow, but because of the peculiar condition of the Nile Valley, where it seldom rains, the absence of



ANCIENT EGYPTIAN PLOW AND ATTACHMENTS.

grass or sod, its exceedingly loose, sandy loam, into which the seed could be trampled with goats, the full value of the plow was not realized by them, as it was



EGYPTIAN WOODEN HOE USED AS A PLOW.

by the white people of the North, who lived in the "Rain belt," or grass country, where clay and sod must be broken to insure good crops.

By the Northern people of the white race, the plow is regarded as one of man's greatest inventions. It was not



PLOWING AND SOWING.



THRESHING AND WINNOWING.

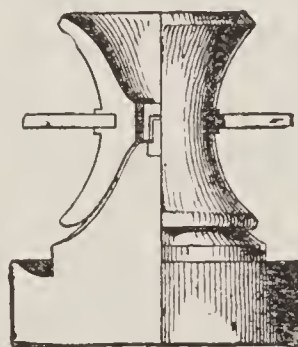
used by the blacks until recent times, and to but a limited extent by the brown and yellow races. It is one of the white man's most effective implements.

The plow was a development of the wooden hoe, which was sometimes pulled by hand, so as to make a shallow furrow. The hoe was enlarged and improved, handles were attached to it, and it was drawn by milk-cows at the suggestion of Hathor, who showed them how the cows could be fastened to the plow by a yoke, and controlled by a bridle with reins.

Thus the first use of animal power came from the observation and reflection of a woman. This invention probably doubled the population of the Nile Valley.

MILL.

Another important invention attribut-



HAND MILL.



HAND MILL.

ed to Hathor, is that of the Mill. Before her invention of the hand-mill, grain was pounded or rubbed between two flat stones, so as to convert it into meal or flour. She fashioned a conical stone (Greek myle) and fitted over it another hollow stone, with a suitable opening or hopper to receive the grain at the top. Handles attached to the sides allowed it to be turned round and round, so as to grind the grain, which ran out of the

crevice between the "upper and the nether mill-stone."

This first hand-mill was afterwards enlarged and turned by oxen or donkeys, and again improved by using water as a

was incessant. When the mill was not working, it was a sign of desolation. In Asia, to this day, these hand-mills are seen, worked by two women.

So necessary to the daily subsistence



EGYPTIAN WOMAN GRINDING GRAIN.

source of power, thus forming the familiar "grist-mill."

Afterwards wind was used as a motive power, and in modern times steam.

Mills are mentioned twice in Homer. The Hathor hand-mill was used by the Greek and Roman armies in the field, the invention of which they ascribed to her (Demeter or Ceres).

Water-mills were known in Rome before the Christian era, but were not common until the 4th Century A. D.

In ancient times, each family ground its own grain, and the professional miller was unknown; but later, the public baker gradually grew to be a miller.

The use of the mill in each household



FEMALE FLUTE PLAYER, GREEK.

was the use of the mill considered by the Jews, that they made a law against pledging either of the stones. (Deut. XXIV, 6.)

In Austria the modern idea was introduced, of using steel rollers, to crack or crush the grain, instead of grinding it with the mill stones; but the idea was kept as a family secret until the present generation.

The finest flour is now made by the roller process.

FLUTE.

It is also said of Hathor that she cut a hollow reed, fitted a mouthpiece and tongue to it, and made a musical instrument, which they called the "flute," but which was more like what we call the flageolet or clarionette.

This seems to have been the first wind instrument invented.

When she came to play on it in public, apparently at the Oniontown festival, the

performance was deemed such a novelty that her unexpectedly distended cheeks caused an involuntary burst of laughter from the audience. This seems to have embarrassed and annoyed her so that she declined to play on "the flute," and petulantly threw it away.

The instrument, however, was picked up by the goat-herder, Kem, who seems to have been one of the audience. He developed such musical capacity that the flute was considered the sweetest of musical instruments, superior even to the lyre.

After the lyre was enlarged into the Cithera, in a musical contest between Horus and a flute player, the palm was awarded to the flute.

The Cithera, however, was found of great value to aid the voice in singing, and with the development of the orchestra, it seems finally to have surpassed the flute in favor.

TRUMPET.

Hathor also invented the dinner-horn, which long afterwards proved of great utility in war, and was then called a trumpet. For this invention she afterwards received the complimentary name of Nit or Neith and became a war-goddess.

It is said that she took a ram's horn, soaked it in oil, and straightened it; cut off the small end, and enlarged the opening with a piece of hot metal, and thus made a horn which gave forth a musical note. It was used to call the workmen to dinner. Afterwards for sounding an alarm in camp and field, and later for announcing religious ceremonies of vari-

ous kinds. It is still in use for religious purposes among the Jews (Keren or Shofar).

Afterwards they improved this by making a horn of brass like that shown on ancient monuments, or used on "Talla-ho coaches" of the present day.

She also polished the cow's horn and used it as a convenient bottle or vessel from which comes the cornucopia or "Horn of Plenty."

Hathor must have been the star attraction at the Ontonagon fair for several years.

DRUM.

Hathor invented the Egyptian hand-drum or tambourine. She is also given credit for originating the first dance, which she danced to the accompaniment of the tambourine.

In after years her hand-drum was used by the soldiers to mark time, so as to keep step when marching, and her monuments usually show the tambourine in her hand.

Cent. Dic., Vol. III., p. 1781: "Drum; early modern English, drumme; Low-German, trumme; Old High-German, trumpa. It appears that our words drum and trumpet are derived from the same word."

Hathor was called "Lady of the Dance and Mirth." From her hand-drum has developed the kettle-drum, snare-drum, and bass-drum.

The reaping-hook is associated with the name of Hathor without assertion that she invented, though she may have improved it. The original method of gathering grain was to pull up the stalks

by the roots. In savage countries this is the usual process now.

From the ancient reaping-hook or sickle, there developed the scythe, and in modern times the cradle, mowing and reaping-machine, also the self-binder and header.

OLIVE.

Hathor introduced the cultivation of the olive tree, from the fruit of which she extracted olive oil, an article very highly prized by the ancients.

They used it for anointing the hair, in the bath, and in cooking food, as a substitute for butter and lard.

As the people of ancient times were fonder of perfumery than ourselves, this olive oil was the basis for many sweet smelling ointments.

The sense of smell has gradually grown feebler. It would be a mistake for us to allow this faculty to become rudimentary; it ought to be cultivated and developed.

The olive was native to Egypt 4,300 B. C. By a gradual change of climate, it was found in after years to flourish best a little farther North, in Phoenecia and Crete, and about the Christian era, in Attica; later, in Southern Italy, and now in Spain and Southern France.

The olive tree bears in its seventh year, and continues to do so for several hundred years. The yield by the acre is worth about a hundred dollars.

In war it was considered a great feat to cut down the fruit trees, as it was to burn the houses, and lay waste the fields. (II Kings, 3:19-25.)

A sacred olive tree was kept in the court of the Temple of Pandrosus, on the

Acropolis, at Athens, and the allusions in Psalms 52:8 would imply that they were grown in the Temple Court on Zion, as they are now in the courtyard of the Mosque standing on the site of Solomon's Temple. The olive is regarded as a sacred tree in Revelations 11:4; in Zech. 4:3, and in Gen. 8:11. The olive branch is a symbol of peace. The holy oil (Ex. 30:24-32) was olive oil perfumed with spices.

Trees are taxed very heavily in Mohammedan countries, whether bearing or not, and from the time they are planted, which prevents enterprise. Nearly the whole support of a family can be had from the orchard.

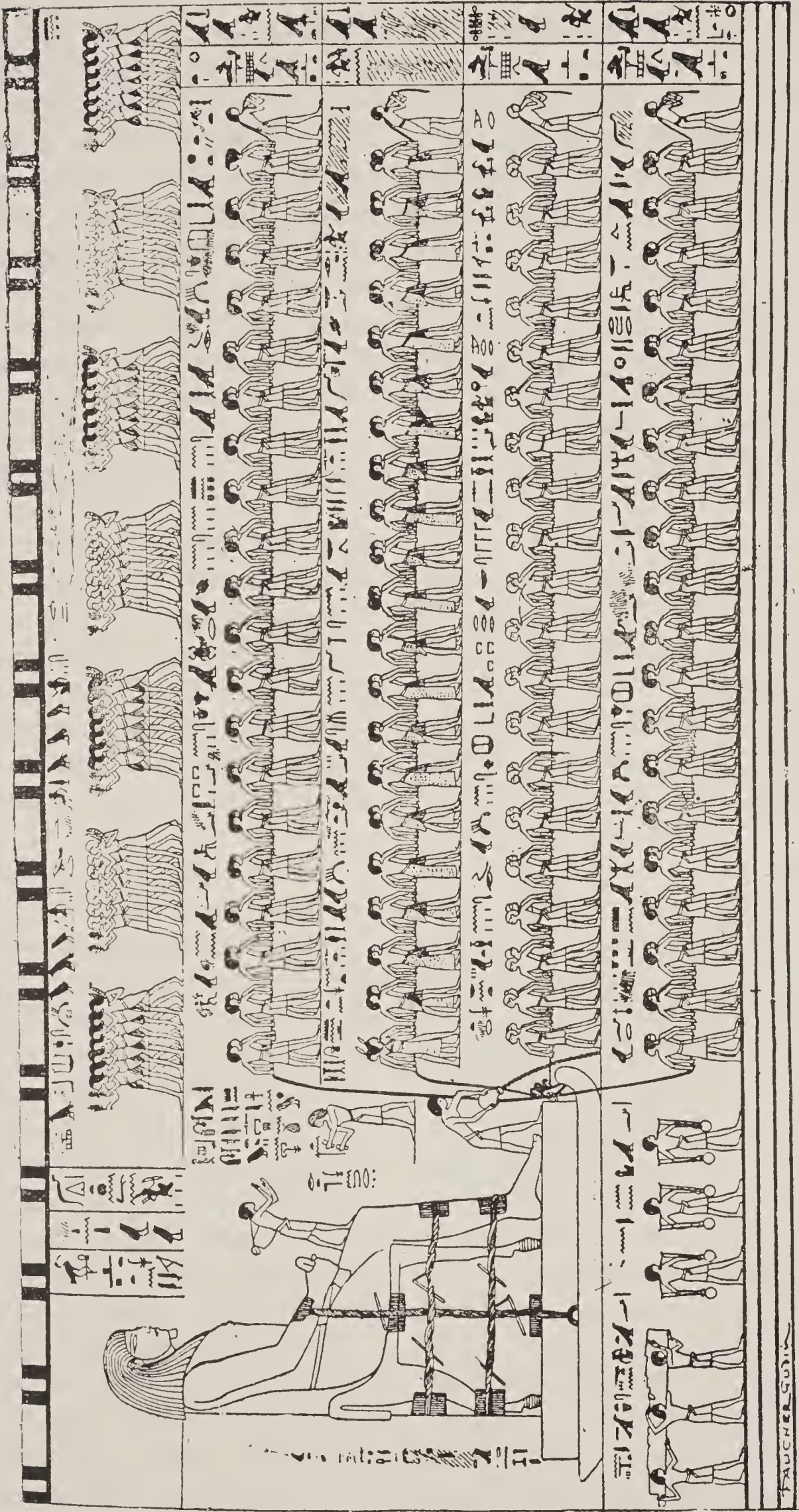
The cultivation of the fig is also ascribed to Hathor. The sycamore fig is astringent, and the common cultivated variety is from a different species. A sacred fig is called "the tree of knowledge" by the Hindoos.

The sycamore fig tree was and still is worshiped in Egypt by Mohammedans and Christians alike, as a sacred tree. One of these sacred sycamores, even at the present day, is considered the personification of Hathor.

The fig was unknown to the Persians in the days of the elder Cyrus. The sycamore fig or mulberry fig was cultivated in Judea (Amos 7:14).

The apple is also associated with Hathor, and there is assertion that she introduced the cultivation of it.

Hathor had the first flower garden; she cultivated the rose, lily, violet, myrtle and probably other flowers. In after years these flowers were held sacred to her. As goddess of flowers she was the



MOVING COLOSSAL STATUE OF THOTH-HOTEP (SERVANT OF THOTH).

Greek Cloris, and Latin Flora; also the Aztec Coatlicue.

The origin of soap is a mystery as yet unsolved. Its use in some form seems

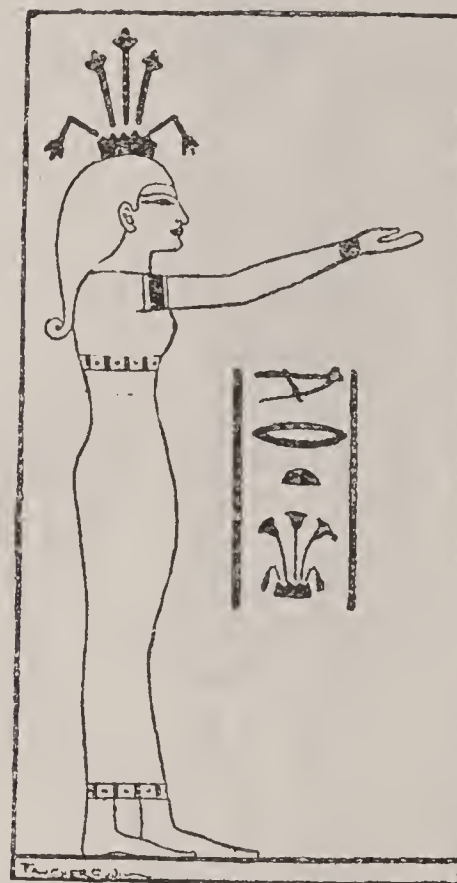
her, and a coil of rope is frequently shown at the base of her monuments.

In building great structures of stone, they would lay rollers on the ground and



HATHOR

As the war goddess Nit or Neith of Sais, wearing the crown of Lower Egypt.



HATHOR

As the Nile goddess or water goddess Mirit.

to have originated with Hathor, probably in the shape of the vegetable alkali, potash, though it is possible that "soft-soap" was used by her.

The use of some form of cleansing material was introduced into Judaea shortly before the captivity, and is mentioned in Jeremiah 2:22. The gillo or "soap-plant" of Egypt is used in the manufacture of soap at Joppa today.

Natron was and is now used by the people of Egypt for washing clothes, for yeast and soap; also as a cure for toothache when mixed with vinegar. It is found in the soda lakes of Egypt fifty miles west of Cairo.

The invention of rope is attributed to

attach ropes to the blocks of stone. Hundreds of men would then take hold of these ropes, and draw the stones over the rollers.

The personality of the Kemian woman whom the Greeks called Hathor constitutes one of the most interesting phases of ancient history. She has received more honor and sincere praise, is the most renowned, and in fact, beyond all question, the greatest woman that ever lived. Nowhere in the pages of history can be found the name of a woman who has done so much for humanity as this fair Kemian girl.

There is associated with her a tradition that she was a charming young

woman, with a sweet, musical voice, and that she possessed superior physical beauty, refinement and taste, in comparison with others of her day, as well

Her name has been translated into all languages, and all dialects, where human culture and love of beauty have prevailed. She was, like Osiris, On, Anubis,



ARTEMIS (DIANA).



VENUS OF MILO.

as a remarkable originality and power of invention. She was undoubtedly regarded as the prettiest and most perfectly formed, as well as the smartest and most enterprising woman in the world, and wherever civilization has spread, she has ever been considered the standard of beauty and grace.

Among the ruins of Egypt, about 360 different artistic conceptions of Hathor have been found. It would appear from these that she was rather slender, had large and brilliant eyes, and clear-cut, refined features.

Kem and other benefactors, in course of time, translated to the Garden of the Gods; then lifted to the skies, with the deified kings, and became in after years the "Goddess of Beauty and Love."

Some 1,500 years after her death, the romancers of Oniontown married her "immortal name" to that of the blacksmith, Horus, while others betrothed it to that of the agricultural Osiris, or imagined her as the poetic sister of Horus.

As the imaginary wife of Horus, in-

ventress of the loom, and standard of beauty, she was the Babylonian Mylitta, Arabian Alitta, Jewish Ashtoreth, Greek Aphrodite, and Latin Venus.

Ancient songs which degenerated into

things ascribed to her namesakes in other countries.

Hathor was the Babylonian Ishtar or Istar; Moabite Aster, Elamite Estra, and Hebrew Esther.

As the chaste Hathor and sister of Horus, whose symbol was a single star, she was also the Egyptian Bast, Greek Artemis, early Teutonic Orthia, the severe; Latin Diana, and Gaulic Arduenna. The female guardian of a Spanish girl is yet called a duenna.

As the imaginary sister of Horus (the musician and sun god) and inventress of the trumpet and drum, she was, in song and story, the Egyptian Nit, or Neith, Greek Athene, Enyo and Hippolite, the queen of the Amazons; also the Latin Minerva, Goddess of War.

The Jewish feast of Purim, 14th and 15th Adar, in honor of Hathor (Esther), corresponds to the Babylonian feast of Ishtar (Hathor), sister of Samos (Horus). The story of Esther if not the feast, may, however, have been imported from Susa rather than from Babylon, as the principal characters mentioned in the Book of Esther are Hamon, chief deity at Susa (Orisis as the Storm-God, Ramon) and Vashti (Hathor, the beautiful), while Mordecai is the Hebraized form of the Chaldean Marduk (Orisis, the warrior) and Esther that of Ishtar.

The Passover was originally an agricultural feast, at the beginning of the corn harvest (4th to 11th of April), in honor of Hathor (Esther). Likewise the German Ostern, a festival in honor of Hathor (Austro) as the Goddess of Spring, the old English Eastre and the modern Catholic Easter.



EGYPTIAN STANDARDS.

1. Horus. 3. Thoth. 4. Anubis.

myths, did not claim that Hathor herself was wife or sister of Horus, or even lived at the same time; but, that after death, their "immortal names" and "vital breaths" were united in the Elysian fields.

By union with Horus, the war god, she was the mother of Fear and Alarm, according to the romantic school.

The worship of Hathor, as Goddess of Beauty, whose symbol was the sistrum, seems to have been sensualized by the priests for the sake of "Temple revenues." Under this aspect, the Jews called her Ashtoreth. Among the brown people, most of the poetic conceptions of Hathor appear under the name of Ishtar, who is given credit for doing the various

She was the supreme Goddess of the Third, Sixth, Seventh, Fourteenth and Twenty-second nomes of Upper Egypt; of the Fifth and Eighteenth of Lower Egypt.

The moon was dedicated to Hathor, or named in her honor, and as the Moon Goddess she was the Greek Phoebe, Io

(Osiris-Kem) was Hathor as the "Goddess of Good Luck." She was also the Greek Hecate and Latin Fortuna.

As inventress of the plow and mill she



NAPRIT.

and Cynthia, and Latin Luna, whose symbol was the crescent moon. After battle flags came into use, the crescent was preserved as the Hathor "War Goddess" totem, and comes down to us still in use by the Turks.

She was the Baaltis, wife of Osiris (Baal). The Jewish wife of Baal-gad



CERES.

was associated in mythology with the agricultural Osiris, as the Egyptian Maa, or Ma't and Mut or Muth, "Mother-Earth" or "Mother-Nature." In this capacity she became the Pelasgi Cybele, "The Great Mother" Hellenic Ge or Gaia, "Mother-Nature" and Rhea "Mother of the Gods," and later Demeter, "Mother-Earth."

Another poetic conception of her was the Egyptian Naprit, the ripening grain, and Latin Ceres. One of the principal deities of the Aryans was Hathor (Sri), as Goddess of the Furrow.

Water was also dedicated to Hathor, by the poets of a later day, and she was personified as the Nile goddess Mirit.

By reason of her many inventions, Hathor was the patron goddess of fullers, dyers, cobblers, carpenters, musicians, sculptors, painters, physicians,

for her, also the second planet, the brightest and most beautiful in the solar system, Venus. The most brilliant star in the heavens, Sirius, "The Scorching," was



HATHOR AS NUT THE STARRY SKY.
(From a Coffin-Lid of the 21st Dynasty.)

actors, poets, schoolmasters, and especially of school children.

The continent of Europe was named



CONSTELLATION VIRGO (THE VIRGIN).

dedicated to her. The triangle stood for her name in this capacity. The constellation of the zodiac Virgo, the virgin, was named for her (Astraea). The second and sixth days in the week, Monday and Friday, were named in her honor; also the fourth and fifth months of our calendar year, April and May. So were the third and fourth months in the Egyptian, and the sixth and thirteenth of the Babylonian and Jewish calendars.

She had many symbols, such as the systrium, triangle, horn of plenty, star and crescent moon; the cow, lioness, cat, gazelle, hippopotamus, scorpion, snake, vulture and raven; the olive and sycamore-fig, rose, myrtle, lily and violet.

In ancient Egypt the fruitful-earth and starry-sky were dedicated to her. The constellation of the Pleiades or "Seven Stars" represent her seven principal in-



HATHOR (ARTEMIS) WEARING BUSKINS.

ventions, and their names were but repetitions of her own. As goddess of beauty, we worship her still.

Hathor lived about 4300 B. C. The population of the Nile Valley at this time amounted in the aggregate to about 250,000 people.

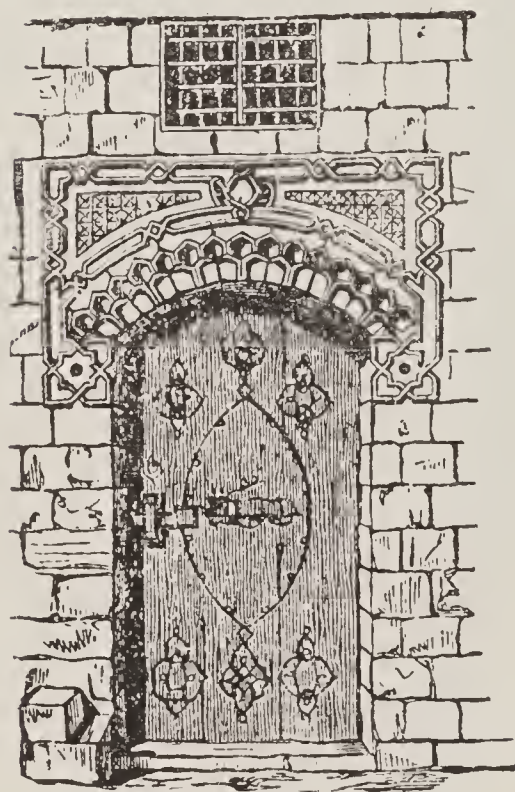
These inventions and discoveries caused a great stimulus to intellectual activity. Their brains enlarged; so did their language, and as a people, they became smoother, more refined and better looking.

The Kemians were now entering the higher savage state; they further developed the idea of numbers. Some savages of the present day count the ten fingers and ten toes, and call twenty "a man." The Jews called twenty "a score." Two score not only meant forty but it much oftener meant an indefinitely larger number. (II Sam. 15:7).

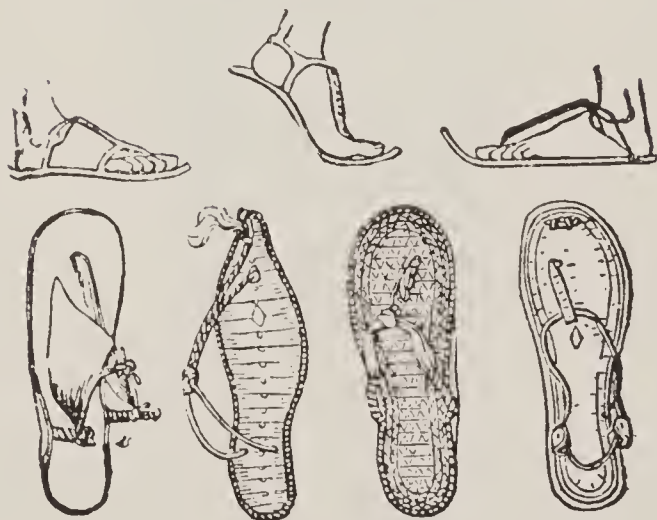
After the Hyksos expulsion from



ARM CHAIR. (19th Dynasty.)



EGYPTIAN DOOR.

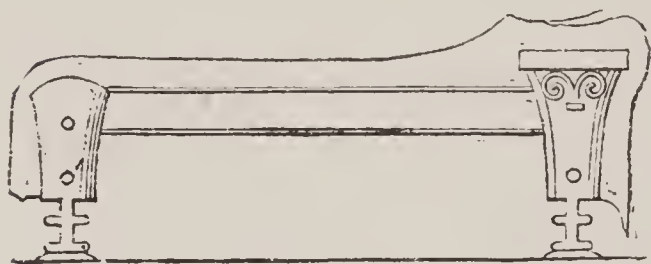
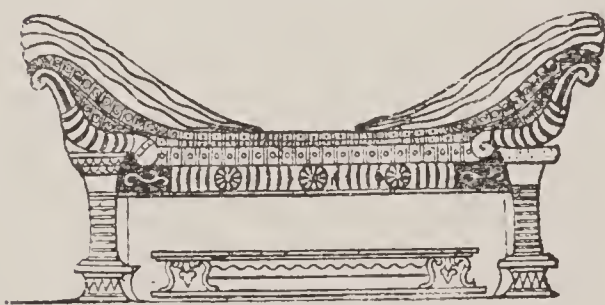
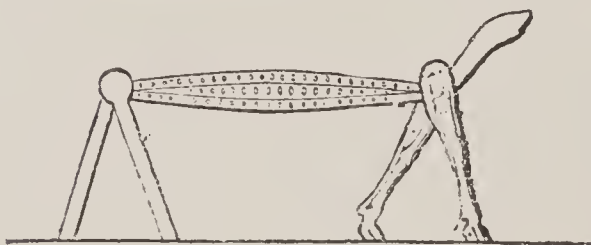


SANDALS.

Egypt, the Israelites returned to the Nomadic life, and wandered two score years. David reigned two score years; Solomon reigned two score years, etc.



EGYPTIAN WOODEN PILLOW.
(This Idea is now in Japan.)



GRECIAN BEDS.



Ancient Swing, from a Greek red-figured hydria of the 4th century B. C., found at Nola.



EGYPTIANS BAKING PIES.

Besides the principal grains and fruits, most of our garden vegetables came from Egypt. Cabbage, carrots, cauliflower, cucumbers, beans, egg-plant, garlic, gumbo, lettuce, maize, onions, parsnips, pumpkins and watermelons.

They tattooed themselves; painted their cheeks, and under the eyes; used wigs, and dressed their hair in various ways.

The Kemians also learned to work in clay; made sun-dried bricks (adobe), then burnt bricks, pottery and tiles.

They continued to increase in numbers, and put more land in cultivation. They had previously invented the hoe, lever, fulcrum and wedge, as they did the roller.

The Kemians invented the level, rule, plane, drill, hatchet, mallet; also the harrow, mattock, adze, spade, hinge, lock, razor and the hand mirror of polished metal.

They made tunnels and drains, and in later years, engraved gems, enameled, inlaid, and plated with metals. They

originated and developed the art of irrigation, and began the cultivation of nearly all the grains and fruits, and many of the flowers.

They built better houses as wealth accumulated and used mica for window glass.

They invented stools, chairs, tables, couches and bedsteads, pillows, cushions and matting for the floor. Also the ladder and stair, syphon and blow-pipe.

The fire-pan or chafing dish was used by them to carry burning coals. They invented pins and made safety-pins even. They made buttons and button-holes, hooks and eyes, plates, dishes, jars, jugs, bottles, spoons, cups and saucers, brooms and fly-brushes, fans and parasols or sunshades.

The monkey sits on a tree or on the ground; primitive men sat or squatted on the ground; savages do so now; in the barbarous state, people began to use chairs. The first chair was called "a throne."

When taxation was introduced, the officials who held executive powers usurped the judicial and legislative also, and the throne became, and is yet regarded as a symbol of judicial power; the decision is announced "*ex cathedra*," from the chair, from the bench or from the throne. Our chief sits in the "chair of state," "President's chair," or "Governor's chair." The presiding officer of an assembly is usually called the "chairman," and sometimes "the speaker." He opens the session by "taking the chair." In his absence a temporary officer is "called to the chair."

Kemia is probably the only country in

the world which passed quietly through the savage state, without war or conquest. This was largely due to the fact that taxation had not yet been invented, and the idea of robbery was as yet in its infancy.

By increase in numbers, they were gradually outgrowing the tribal state. Wealth was accumulating. A rudimentary trade by exchange of presents, slowly developed into a system of barter or swapping.

Controversies, particularly over boundary lines, arose. If between members of a family, the elders were consulted. If the relationship was remote, a member of the fire-wardens was usually selected as arbitrator, to settle the dispute. Certain ones developed aptitude for making sensible and correct decisions.

In time a few rules were laid down, to guide the contestants and the arbitrators. These were gradually expanded, and grew into a code of laws.

What is known as our modern Mercantile Law, is mentioned in the old law books as "The Customs Merchant." In England, "Immemorial Custom" and "Law" are nearly synonymous terms.

In a controversy, when there is no statute law governing the case, it is sufficient to prove that a thing has been done for so long, that the oldest inhabitant cannot remember the beginning of it; or that it was the custom to do a thing from a time so remote that "the memory of man runneth not to the contrary."

As property increased, the amount in controversy grew to be more important. Sometimes, it was observed, that a fire-

warden, when closely related to one of the contestants, made a decision which was manifestly unfair. The loser was dissatisfied, and unwilling to be bound by the decision; so were other members of the community: the controversy remained unsettled and the matter was sometimes retried before some man who had a reputation for fairness.

In course of time, for convenience, at the principal town in each of the districts, a judge was selected, whose duty it was to hear appeals from the smaller villages. These county appellate courts survive as our Circuit Courts.

As wealth and trade increased, so did their controversies and law suits; their judicial system being gradually expanded to meet the greater demands.

The local arbitrator survives as the English squire, magistrate, or justice of the peace. His first assistant, as our modern constable; and his first scribe, or second assistant, as our local clerks of various courts.

As population and wealth increased, greater care in conducting a controversy was used, and gradually developed a better system of trials. Instead of conducting his own case, the litigant induced a member of the Board of Firemen to act as his counselor by making him a present, and thus appeared by attorney.

These men made it a profession, and soon developed a system of trial courts and courts of appeal. Also rules and regulations which we now call "laws."

The Board of Firemen in the various hamlets and villages gradually expanded into other useful occupations of a public or professional nature.

As coin had not yet been invented, no salaries were paid, but presents were freely given, especially on gala occasions. Consequently, the idea of celebrating something or other, by which a crowd could be gathered, started at Ontiontown, and gradually spread through the other villages. So did customs and manners, and the idea of ceremony, fashion and precedent, for they invariably had a "procession" or column of march.

Out of these celebrations grew the modern "County Fair" as well as the "City Convention."

The herder brought "the firstlings of his flock," the finest specimens of his ranch, while the cultivator brought vegetables, fruits, and in time, wine. These were compared with each other, admired and praised, and after the Fair or ceremony, the animals, fruits, etc., were presented by their owners as gifts or "offerings" for the officials to serve up to the crowd as a feast. After the development of the religious system, the gift was called a "sacrifice."



CONSTELLATION CORONA.

A suitable mark or token was selected for the victor or "prize winner" so that he could be readily distinguished by the onlookers in the crowd, from which comes our custom of awarding "a blue

ribbon" to the first best, a "red ribbon" to the second, and a "yellow" to the third.

The Greeks awarded a "Crown of Laurel Leaves" to the victor at the Olympian games, held in honor of Osiris (Zeus), and this carried with it exemptions of various kinds, and was very highly prized.

As other villages grew to be cities, they began to imitate Oniowtown, and one after another got up annual festivals or fairs of one kind or another.

Lower Egypt was finally divided into twenty counties. Upper Egypt into twenty-two. The chief town of each district became the county seat, where court was held, and in after years, the growth of these county seats represented with considerable accuracy the agricultural capacity of the respective counties.

The basic principle of wealth rests on food, and therefore on agriculture. When a man has "something to eat," he looks around for other pleasures; but deprive him of food, and he quickly loses interest in all other forms of wealth.

"We may live without friends, we may live without books,
But civilized man cannot live without cooks."

—Owen Meredith.

As the Kemians increased in numbers, hamlets grew to be villages and towns. In time, some of them became large cities. These primitive, agricultural whites, by use of fire developed into the savage state, and in course of time organized two tribal governments—that of Upper Egypt with Abydos as its chief village, and Lower Egypt, with its capi-

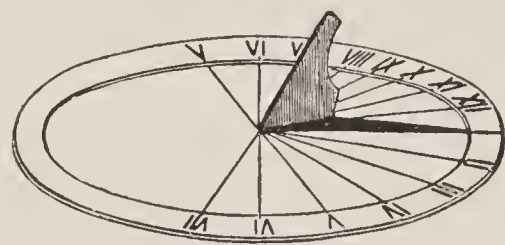
tal at Oniowtown, called On by the Jewish writers, and Heliopolis by the Greeks.

Both Heliopolis and Abydos remained until historic times, and their sites are now well known.

These two tribal governments flourished side by side for an indefinitely long time, probably two hundred years.

THOTH.

Inventor of the Sun-dial and picture writing; the second scientist; first teacher of mathematics and astronomy.



Sun-dial.
Face of horizontal dial, shadow pointing to one o'clock.

A tenth great idea now appears,—an invention of the first class, superior to the telegraph and telephone; one ranking with the steam-engine or electro-magnet, and probably superior to either of these,—the invention of WRITING.

The idea sprang from the brain of a single man, and fortunately we can name him with as much accuracy as we can identify the immortal Watt, as constructor of the first modern practical steam-engine.

James Watt's improved engine was a clumsy affair, and carried only seven pounds of steam, but—it worked, and in course of time, improvements have made it one of the wonders of the modern world; from which has sprung a race of giants,—the railroad, steamship, steam-furnace, steam printing press, milling machine, etc.

The Kemian Thoth conceived the idea of communicating by means of what is called "picture writing." His efforts were successful. The story he intended to tell could be understood, and the Egyptians used it more than all other people of ancient or modern times.

It is still in use among the American Indians, and some other savage tribes; who did not invent, but continued to use it, just as it was taught them.

This precious seed from the "tree of knowledge" was planted by Thoth. It grew and flourished, until now its branches extend over the whole earth, and in its shade repose the white, yellow, and brown races, but not the black.

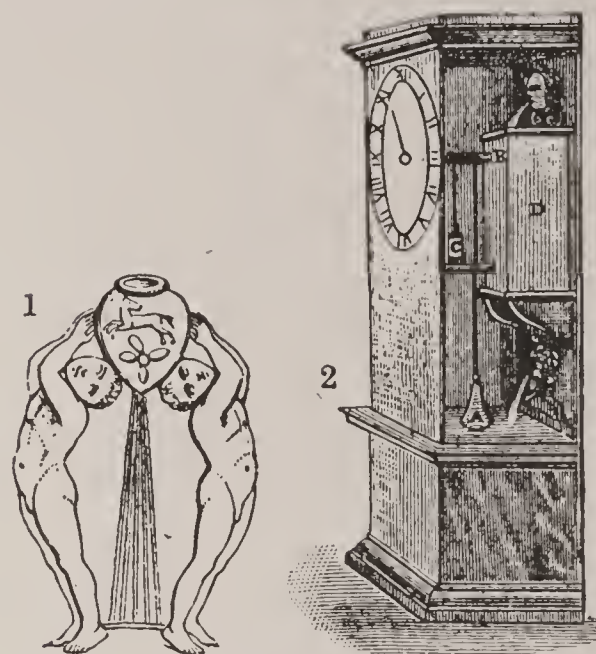
An intelligent man can, by word of mouth, teach others, for a brief period of time; and if his facts fall on barren ground, as they usually do, they perish. But, when he can write them down, he enlarges his class, and embalms his idea, and thus preserves it until the right man appears.

Writing is the art preservative. The library is the public store house of knowledge. There the scribe has his facts recorded for the benefit of man.

SUN-DIAL OR CLOCK.

Thoth was a great and learned man for his day. He was the first to make a science of mathematics and astronomy. He is said to have taught arithmetic, and in a very crude way, geometry and mensuration. They calculated by counting on their fingers, and by use of small stones. A table spread over with sand was used to mark on, and afterwards the counting board, which is now used in China, was invented.

Besides the invention of picture writing, he taught the Kemians how to "keep time" by the use of the sun-dial, and is therefore entitled to be called the inventor of clocks.



WATER CLOCK.

Thoth was not only the world's first writer, but he was the first man to construct a *mechanical instrument* that would run of itself. This was the SUN-DIAL.

The sun-dial is known to have been in common use at Babylon 540 B. C. and probably had been introduced much earlier.

The sun-dial seems to have been introduced into Judea during the reign Ahaz, 729-714 B. C.

Isaiah 38:8: "Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, 10 degrees backwards. So the sun returned 10 degrees, by which degrees it was gone down."

The use of the sun-dial in Greece (Gnomon) was said to date from Anaximenes, 500 B. C.

The first Sun-dial used in Rome (Solarium) was brought there 263 B. C. from Catena, in Sicily, and set up in public. It

was not, however, until 164 B. C., that one adapted to the latitude of Rome was constructed. After that time, the use of sun-dials became so common throughout the Roman dominion, that its use was assumed in legislation. All private business was regulated by the hours marked on the dial.

Probably 1500 years after Thoth's sun-dial was constructed, the Kemians invented the water-clock, as an improvement, for indoor use. It consisted of an earthen-ware vessel, having a hole of a size to insure the water running out in a given time.

Such water clocks were used in the Athenian law courts to mark the time allotted to the speakers.

They were first introduced into Rome 159 B. C., and used in the Roman courts in the same way. In camp and field, they were used to mark the night watches.

The invention of the best kind of water-clocks was attributed to Plato, who divided a glass water-vessel into twelve parts or hours, by lines drawn on the sides.

As the Egyptians divided the day into twelve hours, and the night into twelve hours, all ancient nations did the same. So do we.

The water-clock developed into the sand-clock, or hour-glass and the clock that runs by means of weights, and finally those that run by means of springs, as we use them today.

Thoth is said to have invented the checker-board and to have taught engineering.

Many years after his death, the Kemians improved his picture-writing into

the hieroglyphic, and then into the hieratic systems. Realizing the value of Thoth's great discoveries, particularly what they called "The ingenious art of painting words and of speaking to the eyes;" they canonized him; and placed his name among the stars, next after Horus. But, his worship was not so popular outside of Egypt, because the neighboring people were illiterate and poor. Afterwards, letters were introduced, and surrounding nations did not use picture-writing to any great extent, so he more frequently appears combined with the first scientist Anubis by illiterate foreign nations, as Thoth-Anubis.

Thoth came from Hermopolis *Parva*, in Lower Egypt. He was called "The twice great lord of Hermopolis." He was the tutelary deity of the Fifteenth Nome of Lower Egypt, and the Fifteenth Nome of Upper Egypt.

Thoth was the Phoenecian Taaut, to whom they attributed the invention of the alphabet or the invention of writing. Also the Hebrew Enoch, "the teacher;" who is identified by the Arabs with Edris, "the learned" of the Koran; who is accredited with inventing the art of writing, and the sciences of arithmetic and astronomy. He was also the Aryan Budha, "the wise one," who invented these things in India, and the Chaldean Sin, who did the same in Chaldea.

As the Babylonian Nebo (Thoth-Anubis) he was called "The maker of writing." Also "Opener and enlarger of the ear" and "Interpreter of the Gods." Also "The Prophet" and "The wise one." The symbol of this double god was the magician's wand. Mount Nebo (Deut. 32:29)



PICTURE WRITING.

(Lone Dogs Winter Count of Seventy-one Years.

and the town of Nebo in Reuben (Num. 32:3) were named for him. Nebuchadnezzar meant "Nebo, the mighty."

Thoth lived about 4100 B. C. The population of the Nile Valley at this time amounted to about 500,000 people.

In Argos, Greece, which was settled by a Kemian colony, fleeing before the shepherd invasion, the fourth month was named for Thoth; and as he was said to have been born in the fourth month, the number 4 became sacred to him. The fourth day of the week was formerly named for Thoth or Thoth-Anubis (Mercury's day) but by error in identification this was lost to Osiris (Woden's day). The metal quick-silver or

mercury, the loadstone, and the color blue were dedicated to Thoth-Anubis.

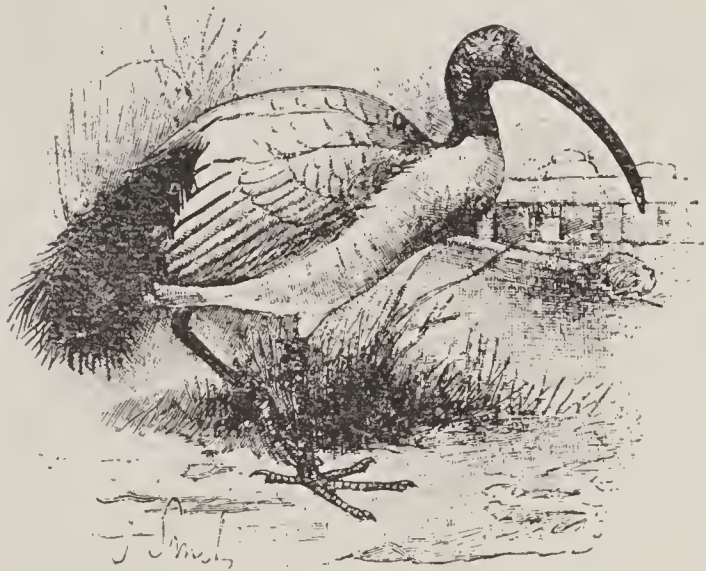
The art of writing as invented by Thoth, consisted of symbolic pictures, without arbitrary signs, now termed "picture-writing" or pictography; and is in use among the red-skins and other savage tribes living on those portions of the earth most distant from Egypt.

About the time of Mena, 3892 B. C., the idea was developed and improved by adding arbitrary signs, by which the word could be spelled out with the aid of pictures, after a laborious fashion.

They seemed afraid to trust entirely to the arbitrary signs or letters, but supplemented them with pictures so as to

make "an illustrated alphabet." This system is called hieroglyphic, and is now used by the yellow race.

Between the 6th and the 11th dynasty



Sacred Ibis of Egypt (*Ibis religiosa*).

2800-2400 B. C. it was again improved and simplified, and became the hieratic. This system is used by the brown race.

Again it was improved and made to conform to the ordinary language. It was then called Demotic. This system is used by the white race. About 200 A. D., in Egypt it was changed again to the Coptic.

At an early date, the ancient Phoenicians abandoning the cumbrous cuneiform system, originated the Greek alphabet; as they did other Pelasgian alphabets, that were used along the Mediterranean by white nations, which were afterwards exterminated by the brown people. But as the Phoenicians were themselves overrun and absorbed by the brown, and their records destroyed by Alexander and others, the names cannot be given of anyone connected with these improvements.

About a thousand years after Thoth the idea of picture writing probably

passed across Arabia to the Pelasgians on the south shore of the Persian gulf, and from them to the Medes, and thence to the Bactrians.



THOTH Records in Millions of Years the Reign of Rameses the Great, as Decreed by the God on the walls of the Temple of Seti I. at Abydos.
(Dawn of Civil 221.)

In time the idea of picture-writing reached the yellow race; and was also introduced into Japan previous to the Japanese-American (red skin) emigration, who brought it across the Pacific to America.

No tribe of the black race seems ever to have adopted the idea though the blacks of Ethiopia were in immediate contact with Egypt for six thousand years.

After the improvement into the hieroglyphic, the Phoenicians who had migrated to the Mediterranean before this idea reached them passed this on to the Medes, and they to the Bactrians, and thence to China.

The Phoenicians or Babylonians simplified the hieroglyphic into the cuniform or arrow-head writing, and this was also passed on to the Bactrians and to the Assyrians.

The invention of picture-writing had a marked effect on the system of customs and ceremonies, which was slowly developing out of the annual fair held at Heliopolis (Oniontown) in Lower Egypt. As this place grew in population, its fire-house grew in size, and in three or four hundred years must have been renewed several times.

After the introduction of bronze, they had occasion to tear down and rebuild, enlarge and improve their fire-house, to meet the greater needs of the growing city.

Thoth's picture writing had recently been introduced. They were trying to develop it, and there is evidence tending to show that Thoth was then a citizen of Heliopolis, and apparently the Chief of Lower Egypt. The tad-pole had been selected as the pictograph of an innumerable multitude, and the bulbous onion was suggested, perhaps in fun, as the symbol of Oniontown.

The ibis was selected as the hieroglyph of Thoth; probably because of its long beak, which suggested the stylus or instrument with which the pictures were drawn. In after years the artists represented him as a man with an ibis head,

and an ink-horn by his side, always engaged in writing or recording something (Ezek. 9:2-11. Dawn of Civil, 221).

Thoth had also invented the sun-dial, which they were about to install as "One of the latest improvements," and which did become as a matter of fact, the ancient time meter or clock.

This sun-dial was the object of so much pride and became so intimately associated with this place, that the name was changed from Oniontown to Sun-dial-town (Pi-Ra) and finally "City of the Sun," (Heliopolis). This sun-dial may also have been suggested as the city's pictograph. Both ideas seem to have been used.

This enlarged fire-house, which had grown to be the capitol, city hall, courthouse and college combined, was called a "temple."

The sun-dial was given the post of honor, as it were, in an enclosed court which was kept securely fastened. It was called "Ra."

Words, like clothes and fancies, wear out in time, and are replaced by others. After many generations, the time-meter, Ra, became associated with the idea of time itself. The song writers claimed that at a place where they "keep time," they must have time, and therefore time itself dwells there.

Some 1500 years later, when the combined system of king-worship and phallic-worship was being developed at Heliopolis (Oniontown) and at Memphis, this time, meter Ra, was developed by the poets of Heliopolis, many of whom were the descendants of Thoth and personally interested in the invention into a "great

god," having the characteristics of "Old Father Time," whose symbols were the sun, the sun-dial or water clock and the sickle, and in modern times the hour-glass and the scythe.

Ra was, so they claimed, the ancestor of all things, and everybody; or at least of royal persons and other gods; while the bulbous onion became the sun's disc, the onion itself a sacred vegetable, and the city became known as the city of Ra, a sacred city, and the fountain-head of the world's mythology.

The original sun-dial consisted of two parts, a post and a circle. One part was afterwards used for the phallic pictograph of the masculine, and the other for that of the feminine.

Some of the more intelligent people of Heliopolis, in fact, Thoth himself, had been observing the stars under a cloudless sky, and had developed the science of astronomy to a considerable extent. He is given credit for observing the moon's phases, and he afterwards became known as "the moon god," while Hathor was the moon goddess.

They noted a North Star which seemed to be a fixed point, pole or pivot around which the starry system nightly revolved.

The North Star of that day, Alpha-Draconis, is not, however, the North Star of today, Polaris. The "Great Precession of the Equinoxes" has caused an apparent change in the starry system itself, since the days of Thoth.

They determined that this North Star was the most important star in the heavens; because it, and it alone, seemed to be a fixed point. For this reason, it after-

wards became the star of navigation, and was dedicated to Osiris, the greatest of all benefactors.

Sirius was considered the brightest of the so-called "fixed stars;" and these were classified into stars of the 1st, 2nd, 3rd, 4th and 5th magnitude, a custom which is still followed.

Thoth, or his descendants, noted the apparent path of the sun among the stars, and divided it into twelve "houses," in each of which the sun dwelt for a month. We now call them the "Twelve Signs of the Zodiac."

They named the principal constellations; they observed the gradually shortening days of autumn, as the sun receded towards the South; also the slowly lengthening days of Spring, as it returned towards the North; and fixed the longest day in the year (at present about June 21st) as the Summer Solstice (Sun Stands Still). Likewise the shortest day in the year (about December 20) as the Winter Solstice.

They also observed that about March 21st, the length of the day and night were equal; counting from sunrise to sunset, and this comes down to us as the Vernal Equinox (Springtime—Equal Night). A corresponding point in the fall (about September 23) became the Autumnal Equinox.

The common people of Egypt, being still in the savage state, had no mechanical appliances whatever to measure or record the passage of time, but depended on observation only; the leaders had none except this sun-dial, Ra, which had been set up in an inner court of the temple at Heliopolis. It was kept secluded by

Thoth and his descendants, who placed around it the ancient patent-right of "Secrecy."

For lack of such appliances, these ancient people observed the phenomena of nature more carefully than we do. In the present day the country folks are much more influenced by and dependent on "the weather," than are people who live in cities, and consequently they observe and "talk about the weather" a great deal more than those who live in town.

In tables still preserved they recorded the rising and setting of certain stars and star-groups (constellations). Sirius, the scorcher, in the dog of Orion, comes down to us as "the Dog-star." It appeared in mid-summer, and was used to mark the completion of the year. This period was afterwards called "the dog days."

According to one of those tables, Sirius arose at day-break on the 16th day of the 8th month, of the 7th year, of User-tesen III, of the 12th Dynasty. By calculation astronomers fix this event about 1875 to 1876 B. C.; although Prof. Lepsius' table of dates gives 2136 B. C. for the beginning of the 13th Dynasty.

HORUS.

The first iron-smith or blacksmith; inventor of the cithera, potter's wheel and turning lathe.

An *eleventh* great invention or discovery was that of smelting iron.

Gold, silver, copper, tin and lead were soft. Bronze (Amalgum of copper and tin) was harder, and superior cutting and piercing utensils could be made out of it. But the growing intelligence of

Egypt demanded a still harder metal, one capable of taking a keener edge. The want of such a metal was severely felt. Tin and therefore bronze was scarce, and



HEPHAISTOS (VULCAN).

too expensive for general use. From Edfou in Upper Egypt, another great man now steps to the front and introduces the use of iron.

Iron ore is found on the Upper Nile, near Khartum, in Central Africa, and in the hills of Judaea, as it is in the most parts of the world. So far as known, there were no deposits of iron ore in Egypt proper, and it is presumed that the ore was imported.

Iron is tough and hard; better uten-



APOLLO AND THE NINE MUSES.

sils could be made from it. With iron bars, the sturdy Egyptian now attacked the limestone strata of the encircling hills. He began to construct public buildings called temples; afterwards pyramids and sphynxes of stone that stand even unto this day, the wonder of the world.

The use of iron was introduced by Horus; who came, like Osiris, Anubis and Kem, from Upper Egypt. He lived about 4000 B. C.; shortly before Menes.

Horus discovered a process for smelting iron, and was responsible for introducing its use. He was leader of the privileged guild of "iron-smiths" who for a long time enjoyed great distinction in Egypt; and the tradition of him as an iron-smith is still preserved in Central Africa.

Horus as a blacksmith was called Masnit, which meant the place where the blacksmith worked the forge, or the smithy. The warrior-priests of the temple of Horus at Edfou called them-

selves Masnatiu, Blacksmiths. (Dawn of Civil. 202).

There were in later times four sacred forges, in as many temples, dedicated to Horus, the Blacksmith.

In the Hebrew his name is Tubal, meaning iron (Gen. 4: 22). Tubal-Cain is Horus-Anubis, the iron-smith. In the Greek language Anubis, as an artizan, was called Daedalus, and Horus Daedalion, and the two smiths as a double god, Hephaistos.

POTTER'S WHEEL.

Horus is also entitled to credit for the invention of the potters' wheel; an instrument of greater value to the people of ancient times than to ourselves. The clay, when wet, was trodden by the feet to form a paste; then placed on the wheel, and shaped with the hands. The wheel was turned by the hand, or by a treadle. The vessel was then smoothed, coated with a glaze, and burnt in a furnace.

TURNING LATHE.

Horus also invented the turning lathe; many forms of which are in use today, —from the Jeweler's lathe, where the most minute and finest work is done, through the wood turning lathes to the great machines where locomotive axles are turned, and others where stone columns even are deftly shaped.

He is said to have invented other things; probably the tongs, anvil and bellows. He used the blast furnace and charcoal. His fame as an artist and inventor crowded close upon that of Anubis, and there was a disposition in later years, to consider him the greater inventor of the two.

CITHERA.

Horus enlarged the four-stringed lyre of Anubis into the Cithera of seven strings, and may have taken second honors in a musical contest with a flute player, thereby giving rise to the myth of Midas with his asses ears.

As a musician and sun-god he was the Greek Apollon and Latin Apollo. The nine muses with which he was associated, were repetitions of Hathor. According to the Greek version they were:

1. Epic song (Calliope). She of the fair voice.
2. History (Clio). She that extols. (Egyptian Safekh; Norse Saga).
3. Lyric Song, with the Double flute (Euterpe). She that Gladdens.
4. Comedy and Bucolic poetry (Thalia). She that flourishes.
5. Tragedy (Melpomene). She that sings.
6. Dancing (Terpsichore). She that dances.

7. Erotic Poetry (Erota). The Lovely One.

8. Solemn Song (Polyhimnia). She that is rich in hymns.

9. Astronomy (Urania). The Heavenly One.



HORUS AS A GREEK GOD OF WAR

Egypt continued to make rapid strides in civilization, population and wealth. The combined population of Upper and Lower Egypt, 4000 B. C., must have been about 900,000 people.

Previous to the sheep-herders' invasion, the Kemians had no important war, if any war at all, and their tribal or national existence had never been imperiled.

The official class having been allowed to increase the taxes until the king virtually owned the country, those officials who had received lucrative offices by appointment of the monarch, canonized their dead kings, and afterwards deified the living ones. They supplemented this by the canonization of their great bene-



HORUS as a Musician and Sun-God
(Apollo).



HORUS the Sun-God grants Years and Festivals to Seti I who is presented by the lioness-headed Sokhit (Hathor) here described as a magician. (From the Hypostyle Hall at Karnak)

factors, which occurred long before this invasion. Horus was canonized as a blacksmith and as a musician; afterwards when wars became fashionable, he was made a war-god also. His spear-heads and swords of iron were superior to those of Anubis' bronze.

As a war-god, he was the Babylonian and Assyrian Nin, Nera and Nergal; Chaldean Shamos, Moabite Chamosh; Jewish, Shemesh and Shem; Greek, Ares; Latin, Mars, and Teutonic, Thor.

In ancient times, in Italy, at the May-day festival of the Dea Dia, the help and protection of Horus (Mars) was demanded; and in still earlier times he was invoked at the hallowing of the fields; that he might bless the family, the fields and the cattle, and keep off sickness and bad weather. In later times Hathor (Ceres) and Kem (Bacchus)

were substituted for him on this occasion.

The symbols of Mars were the ravenous wolf, the warlike and prophetic woodpecker and the lance.

As the divine blacksmith, Horus-Anubis, was the Latin Vulcan or Volcan, whose chief festival was on August 25th; when certain fish were thrown into the fire on the hearth, and races were held in the circus Flaminius. His temple was in the Campus Martius (Field of Mars).

The Kemians were so impressed with the value of iron, and the novelty of the blacksmith-shop, with its flaming forge, that many of the poets dedicated the sun itself to Horus; though it was also dedicated to Osiris and to Ra; and it is a difficult question whether the sun-god, having direct charge of that luminary, was a personification of Osiris or Horus

(Egyptian, Tum; Jewish, Uriel; Greek, Helios, and Latin Sol.)

Horus appears to have lost an eye, and was possibly a little lame, though these traits may be only poetic fancies. He is said to have been a large and powerful man, who was renowned as an athlete.

Horus was the Greek Oedepus (swell-foot) who answered the Sphinx's riddle, and the Israelite Eshbaal, who was diseased in his feet, and Jacob, who was lame in one leg, a peculiarity also attributed to Vulcan and Hephestus.

After his canonization his "breath of life," his shadow or double and also his "immortal name" or reputation, were associated in song and story, through the mists and myths of ages with that of the beautiful and talented Hathor; sometimes as her brother, sometimes as her husband.

As a musical sun-god and brother of Hathor, he became the Greek Phoebus and Apollon; Latin, Apollo; while Hathor as his sister, was the Greek Artemis, and Latin, Diana. As a sun-god he was the Norse Freyr; while Hathor, as his wife, was the moon-goddess Freya. As a sun-god he was the Babylonian Samos or Shamos; while Hathor, as his sister, was Ishtar.

Horus is said to have been born in the seventh month, and on the seventh day of the month; and the number 7 became sacred to him. In Babylonia the seventh month was dedicated to Horus (Samos), and he had especial feast days on the 7th of Nisan and 7th of Tisri. In Greece and Rome the 7th day of the month was sacred to Horus (Apollo). In the

Chaldean and Jewish calendars the 7th month was dedicated to Horus as the sun-god, Shamos or Shemesh, and the 9th to Horus, the war-god (Nergal).

The sun, the spear and hammer, the lion, the hawk and the woodpecker were used as symbols of Horus.

He was the supreme god of the 2nd, 10th, 12th and 16th Nomes of Upper Egypt, and of the 2nd, 10th, 14th, and 20th of Lower Egypt.

In the Roman calendar the first month (our March) was dedicated to Horus as the war-god, Mars. The 5th day of the week, Thursday or Thor's day is also named in his honor. Omitting the earth, the 3rd planet in the solar system, Mars, was named in honor of Horus; and also a small planet thought to be inside Mercury's orbit, which is called Vulcan. A mountain in active eruption is called a volcano. Horus is said to have lived shortly after Thoth.

Egypt was getting rich. She got at least two thousand years start of any other nation, and maintained the lead for two thousand years longer. For four thousand years no nation on earth was the material, much less the intellectual, equal of the Kemians.

From the time Osiris discovered fire, to the day Columbus discovered America, a period of about six thousand five hundred years, the only people that ever came near them in intelligence was the Greeks; none ever equalled them in originality, or power of invention, and none ever equalled them in wealth, unless it was the Romans; and the Roman wealth was stolen, not created.

If we place in one column a list of

the Kemian inventions and discoveries, and in another, those of the whole world besides, and compare their relative importance to civilization, we begin to recognize the fact, that this ancient people had, before the coming of the savage sheep-herders, say 2100 B. C., done more for man, than all the other nations of the earth combined have done since.

The four leading nations of today, Great Britain, France, Germany, and the United States, are struggling to get abreast of Egypt in beneficial, intellectual achievements. Not one has done it, and all combined have never equalled her.

On the world's great race-track of discovery and invention, it is a case of "Egypt against the field," with Egypt far in the lead; Great Britain, France and Germany "well bunched," and the United States "coming strong."

The United States had a great chance in this race. But our people appear to be as powerless before the parasitic idea as the Greeks or Romans.

The National Banker, protected manufacturer, owner of public service corporations, and other monopolists are struggling desperately to pull down this nation, and it is showing signs of distress. It is a mournful fact that the greatest

damage to modern civilization is now being done in the United States. We praise and honor our greatest rascals and too often place in the President's chair or send to the Senate Chamber, men who should be sent to the penitentiary. To deceive the general public is considered the highest mental feat; and the man who successfully plunders them is worthy of the highest honors. Here the modern parasitic ideas are getting such a foothold as to discourage the friends of human progress. They are losing confidence in modern man.

It is true we have a broader and better civilization than had the Kemians. Knowledge, and consequently, wealth, is better diffused. But, we have also our modern inventions, in addition to, and made possible by, her ancient ones.

The better the people understand the facts, the more nearly equal is their opportunity for the production and accumulation of wealth.

Equal information alone will not cause an equal distribution, for ability, energy and forethought have their influence. But, a dearth of information makes a lack of opportunity.

The man that knows nothing has no show.

CHAPTER XVI.

THE SILVER AGE.

First National Organization; First Statute Laws; Origin of Taxation; Invention of the Water Gauge and Sail; First Use of Mechanical Power; Invention of Weights and Measures, Paper and Glass, Sugar and Syrup, Plaids and Purple Dyeing.

THE Kemians, as inventors of writing, naturally have the oldest records; older by 1,500 years than any other people; and it is from Egypt that we are able to look farthest into the past.

In course of time the people composing the tribes of Upper and Lower Egypt, with a combined population of nearly two millions of people, having outgrown the tribal state, with its crude organization, now entered the barbarous state, and were consolidated into the world's *first nation*. Mena (Greek, Menes) of Thinis, Upper Egypt, became the chief executive, or leading office holder of the nation.

Was this consolidation a benefit to these people? The answer unfortunately, is "No"; it was not. While consolidation and combination are indications of, and in fact, necessary to a higher life, this particular national consolidation seems to have been premature. It came before the people engaged in useful occupations understood the value of property—consequently they were insufficiently developed to curb or control their office holders. It had an injurious effect, and was "the beginning of the end," of the Kemian people's wonderful development.

From the earliest times, the white inhabitants of the Nile Valley were divided into small primitive settlements, which with the growth of population, assumed definite boundaries as districts, nomes, or counties.

The people of each county were supposed to be descended from the same seed (pait) and to belong to the same family (paitu). Their leaders were called Ropaitu; meaning guardians, pastors, or leaders of the flock; from whom have developed officials of all kinds. (Dawn of Civil. 71.)

As the agricultural population increased, these family communities grew to be clans if not tribes; whose leader or big chief was called Ropaitu-ha.

After the idea of taxation was introduced and abused, the guardian became a robber; the pastor a magician; the leader of the flock, a wolf.

Had the useful classes known how to curb, restrain, control and *punish* their public officials for abuse of official power, as they would have done had they understood the value of property, this marvelous development would have continued. Egypt could, and probably would have



OLD FATHER NILE WITH HIS SIXTEEN CUBITS AROUND HIM.

reached a degree of civilization 2000 B. C. equal to that which we enjoy to-day.

By abuse of his official power, the Egyptian tax collector became a scourge more dreadful than an epidemic of deadly disease. In course of time a disease will die out, but the Kemian tax collector never died out. The industrial classes did. Their system of tax abuse or legalized robbery of the producing classes, spread like a contagion through all foreign peoples; blighted every succeeding nation; and flourishes over the whole earth to-day.

However, a new site was selected by Menes about twenty miles from Onion-town or Heliopolis and the town of Memphis sprung into existence; it afterwards became the capital.

Someone in this new town, soon developed an idea of great importance; one which was destined to take rank in Egypt with the sun-dial, Ra; and may have influenced the location of the capital at this point.

The annual crops, and therefore the food supply of Egypt depends entirely on the overflow of the river, which occurs with great regularity. There is no similar condition to be found anywhere else in the world. From the most ancient times, Egypt was called "The Gift of the Nile."

The country was practically rainless. Previous to the systematic planting of date trees, in recent years, it is said that rain had not fallen in Lower Egypt for 400 years. Since doing this, light showers fall.

The source of this great river was to them unknown, and remained so 1,500 years longer, until the days of Khnum, and this one all-controlling, beneficial phenomenon, the annual overflow, appeared to the common people, to be absolutely causeless. They recognized its value to themselves, after they began to embark in settled agriculture, but, seeing no rain, they could not tell why the river flooded.

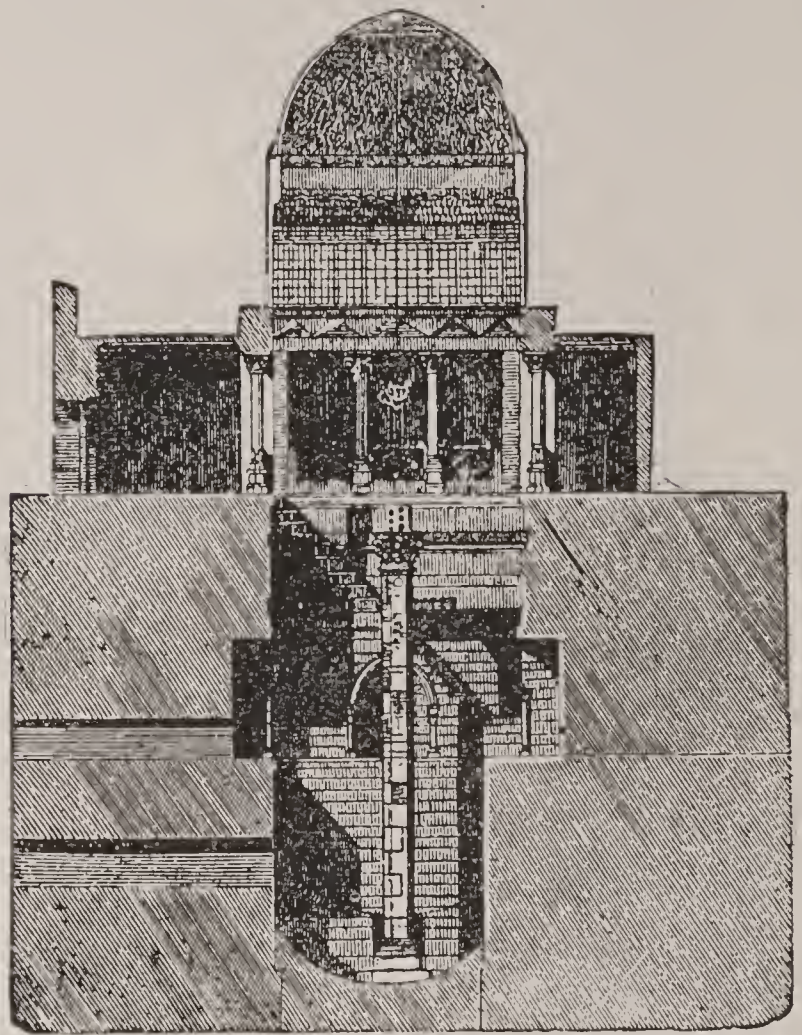
The height of the overflow is not precisely uniform. A swell of eighteen to twenty feet (10 or 11 cubits) was considered scanty; from twenty to twenty-four feet (11 to 13 cubits) was considered a "meagre Nile"; from twenty-four to twenty-seven feet (13 to 15 cubits) a good Nile"; twenty-eight feet (16 cubits) "a perfect Nile"; while more than twenty-eight feet became destructive and dangerous.

These facts are not fully understood at this time, and the idea of a Nile-Meter or water-gauge was suggested at Memphis, for the purpose of studying this question. This idea was carried out in a secretive manner and produced the *fourteenth* great invention.

Near the West bank of the river a well was dug, and walled up in a suitable manner, with steps leading down the inside. In the center of this well was placed a column, post or pillar, ruled off into equal spaces, by lines one cubit (20.64 inches) apart. This cubit became the standard of measure, both national and international. It is said to be the length of the fore-arm, from the elbow to the tip of the third finger.

This graduated column seems to have been called Tah. A carefully concealed

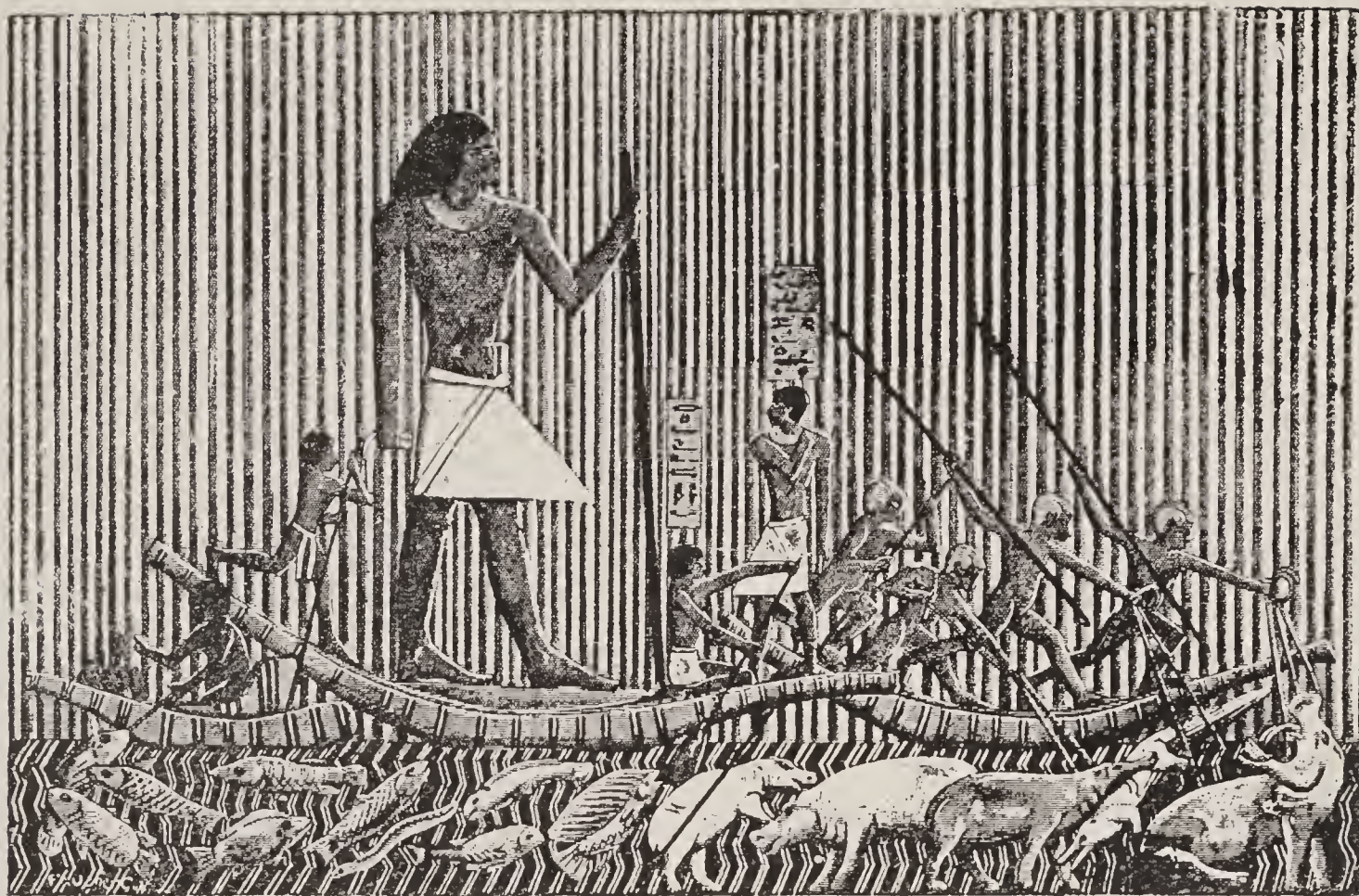
underground opening, to admit the river water when desired, was provided. This opening was controlled by a hidden valve; this valve was worked by a key, known as



NILOMETER.

the "Nile Key;" and the various stages of "high water" and "low water" marked on this column. The whole was enclosed, roofed over, securely fastened, and was called "P'-tah"; probably meaning "House of Tah"; just as we would speak of the "Pump-house"; and looked something like the "In-take Tower" of our modern city water-works.

It is still in use in Egypt, and is now called a Nilometer. In ancient times, no one was allowed admission to it, except the inventor and his descendants, who kept it as a family secret. These carried and controlled the key; observed the



HUNTING IN THE MARSHES (SPEARING A HIPPOPOTAMUS).

height of the water, and "took the readings."

To have arranged a water meter on the river bank, in sight of all, would have been a simple contrivance; the ingenuity displayed was in so constructing it as to make it a valuable family secret.

The importance of this knowledge may be inferred from the fact that a difference of one foot in the overflow at the present day, means a loss or gain of ten million dollars to Egypt.

Then began a struggle with the River Nile to control it, so that more land could be put into cultivation, as the available land was well occupied, and the various communities were grappling with this problem in a haphazard way.

The power of the consolidated nation was brought to bear. Low levees were built along the river front, and cross-

dikes, forming basins. The overflow was carefully measured, by means of this water-meter, P'tah, and was gradually brought under control; until all available land was finally put into cultivation, and the population became, in after years, the densest ever known in any country.

The present population of Egypt proper is seven millions; it has been twelve, and some think as high as fifteen, or even more. In no country of ancient or modern times, were there so many cities and towns, crowded together, as in Egypt.

In this contest with the river, the water-meter, P'tah, became literally "The key to the situation," as it measured accurately the pulsations of the river.

From the height of the water, when it reached its crest, about the Autumnal equinox, (September 23rd), the observer in charge of it could predict the condition

of the next year's harvest, even before the water receded, and the grain was planted. This, of course, was considered by the simple, savage peasantry, as a marvelous feat.

This water-meter was the second mechanical instrument in the nature of a machine ever invented; and was more important to these people than the Sun-dial.

From this instrument has developed the science of hydro-dynamics, which is subdivided into hydraulics and hydrostatics. From it has developed all instruments for measuring and controlling the flow of water in canals and rivers.

This Nile key is still in use among us, and is called a "Water-key." It is the official instrument used by the City Water Commissioner to shut off the water supply of delinquents, who have neglected to pay their water license.

The Nile-key came to be regarded as an instrument of such importance, that it replaced the whip, as a symbol of power, in the hands of the ancient Egyptian kings. Under this aspect it comes down to us as the modern monarch's scepter; which is only a conventionalized symbol or modification of the Nile-key.

In very ancient statues, the deified king held in his right hand a whip, sometimes called a flail, as a sign of authority. In his official capacity, as chief tax-collector, he lays the whip on delinquent cultivators of the soil. In his left hand, he held a shepherd's crook, to indicate that he had dominion over the owners of flocks and herds, as well as those who cultivated grain; or, as expressed in modern English, he controlled "Bread and meat."

After the institution of the worship of

the sexual principle, which began about the twelfth Dynasty, nearly 1,500 years later than Mena, the statue of the deified king holds a Nile-key in the right hand,



Fasces of a Roman magistrate.

and a sistrum or phallic sign of sexual fruitfulness in the left hand. The Nile-Key indicated his control of the food supply, and the sistrum that he was the giver of life.

The Roman tax collector's symbol of power was an ax, with which he cut off the heads of chronic delinquents, and a bundle of rods, with which he could beat them into submission.

After the sword supplanted the ax as an instrument for executing those condemned to death, the deified Caesars adopted the sword as a symbol of supreme power, and this idea comes down to us in military and religious life.

The observer in charge of this water-gauge was called "The Prophet," or as we say in modern times, "The fore-caster."

As the value of this information gradually developed, the importance and power of this official was enlarged, and the knowledge of the instrument, and principles on which it worked, were guarded with a jealous care that might

seem to us, absurd. However, it proved to be an heir-loom that raised its superintendent so high that in after years, he ranked next after the king.

In about 500 years the claim was advanced that he "had supernatural powers"; and as his predictions were verified by the facts, he developed into a "Prophet," able to foretell events of the utmost importance to the nation itself, and his claims to supernatural powers were in time conceded.

This superintendent of the Memphian water-meter, P'tah, was the world's first prophet. His predictions were made from the workings of an instrument and he was therefore a "true prophet," and no fake like the superintendent of the sundial Ra, at Heliopolis, who claimed an importance out of all proportions to the merits of his instrument.

In course of time, this meter was associated with the idea that it caused or controlled the overflow, and consequent fertilization, instead of merely measuring it; and the officials in charge did all they could, through song and story, to encourage this belief; for thereby they enhanced their own importance and gained an advantage.

Such myths can be seen growing around us in the present day. For instance: The U. S. Signal Service was established at St. Louis some twenty-five years ago; yet in that limited time the local observer has become "The weather prophet"; also "Clerk of the weather"; and on gala occasions, when fair weather is necessary to make some local parade a success, anxious inquiry is made of him as to the kind of weather we may ex-

pect; and he is even beseeched to "Give us good weather" on that day.

Our local "Weather-man" also predicts, within a few inches, the rise and fall



FROM THE TOMB OF PTAH-HOTEP.

of the Mississippi river for the benefit of steam-boat-men. By means of telegraphic reports from a system of P'tahs at various up-river towns; and, like his ancient prototype, surrounds this work with as much mystery as he can, by withholding information of the stage of water at certain points closest to St. Louis. Give him some instrument or mechanical appliance by which he could foretell the weather for a week in advance, with precision, and he would soon take rank with "Santa Claus," St. Patrick, or the Fourth of July.

Thus, in course of time grew up around the Nile-meter, P'tah, the myth that it controlled the overflow; and in about a thousand years P'tah was canonized along with those kings who had become tyrants, and required to be worshiped, and the temple of Memphis was dedicated to it. It then became "The Great God" of fertility and vegetation; the giver of food, and therefore the giver of life, and was called by the poets and

story tellers, "The producer of the egg of the sun and moon." It was, so the romancing officials said, "A creative principle" having the power of both sexes in itself. Therefore, it was the "Double God."

While in the elaborate mythology of Egypt as afterwards developed, it became, in fact, a successful rival of the great sun-dial, Ra, at Heliopolis; beyond Egypt it was usually consolidated with or merged into the Sun-dial; because it could not be worked profitably anywhere else; the conditions being different. The worship of the Sun-dial, Ra, as a time-god, or "Old Father Time" spread over the whole earth, for Time is everywhere. The inhabitants of Heliopolis had long before selected a day in June, when the Nile begins to rise, just after the summer solstice, as the date for their great annual festival. This change of capitol to Memphis, together with its development of the water-meter, P'tah, soon caused a change in the local festival system.

Memphis was too close to Heliopolis to fix a similar date for the Memphian festival; so the Autumnal Equinox, the period when the overflow reaches its climax, and from which prediction could be made of future harvests, was selected as the superior date for the Memphis festival. The prediction was probably announced at the festival, and was one of the "events."

The location of Memphis within twenty miles of Heliopolis, the former capitol and chief town of Lower Egypt, was a great, political blunder. It is said: "A political blunder is worse than a crime."

In course of time, the growth of Memphis killed the trade of Heliopolis. Had the new capitol been placed at a greater distance, or had the people of Heliopolis moved to the new capitol in a body, it is possible that the world's history would have been better than it is.

The citizens of this place, living in the old town of Heliopolis, struggled for existence, and tried to save their homes, temples and other improvements. The most profitable features left to them were their great annual fair, and their rude college or seat of learning. They held on to these, and developed them in a manner profitable to themselves, but injurious to the people of Egypt, and ultimately to the human race itself. For they introduced most of the artificial vices that now afflict the modern man.

They encouraged and stimulated the theory that the machinery of government should be used to extort taxes from one class of citizens for the benefit of another class; a theory that is in universal use to-day; a theory that has heretofore destroyed every National organization that indulged in it; a theory that literally "divides a house against itself."

This idea produces a majority and a minority, more or less antagonistic to each other. It causes the official class to become hostile to the producing classes, and makes of patriotism a doubtful virtue.

The greater pride we take in our government, the greater opportunity we offer for official plunder. While the volunteer soldier is struggling in the field, the politicians are scrambling to get at the public wealth. Under cover of public excite-

ment, they "create" debts of the most outrageous character, and plunder the nation under plea of saving it.

Instead of the greatest good to the greatest number, this theory seeks the greatest good to the smallest number; this produces a useless class who prey on the industrious classes, by bribing the officials to make laws that will give them an advantage. The logical result of such a system is that of master and servant. This is the political condition that the parasitical classes are struggling to bring about. The accomplishment of it necessarily brings on political decay and national death.

Another circumstance that intensified this mistake in the location of Memphis was that of the complete isolation of the Kemians from the other white people.

Had the Pelasgians emigrated to the Mediterranean coast with the Kemians, about 5500 B. C., instead of 2,000 years later, these inventions would have spread beyond the Nile Valley very much faster than they did. An export trade would have furnished an opening in manufacture, navigation and commerce for many active brains; who for the want of such opportunities, were forced into mere mental speculation or dreams, instead of physical research or useful employment.

As late as the Great Pyramid, 3100 B. C., there was no settlement or community of any kind with whom they could exchange anything. They stood alone.

When the first fire temple at Tyre was built, 2756 B. C., the mythology of Egypt was approaching completion.

When Babylon was founded, about

2400 B. C., this mythology was fully developed.

While the sound onion is a nutritious and healthy vegetable, in process of decay there is no known form of vegetable life that gives off viler or more sickening odors. So it was with Oniontown. As the commerce and trade of this place slowly died out, it sent forth ideas of the most baleful character.

Here mental disease had its origin. From this spot sprung and spread a contagion in official life that rotted Egypt and all subsequent nations. From this blight man has never yet succeeded in freeing himself.

The available evidence points to Heliopolis as the place where the first alcoholic drink, Wine, was used. Out of this discovery, they developed the vice of drunkenness, as a "religious rite." Here the maiden and her parents were persuaded that it was her duty to "Dedicate her virginity to the temple," and the vice of prostitution, as "a religious rite," was developed, for the purpose of attracting trade, and for the personal profits of the priests. Here gambling had its origin; and here was developed that improved form of gambling, known in modern times as "the brace game." Here were developed "slight of hand" tricks, "miracles and magic," fakes and fables, and probably usury. Here originated the vice of begging, and all the arts of preying on human weaknesses. In a word, here originated the world's mythologies.

Or, to put it in a different way. These people were deprived of their chances for trade and traffic. They struggled for existence; they were smarter and better

educated than the average population of other Kemian cities; they thought perhaps, that "The world owed them a living." Therefore they developed the art "of getting something for nothing." Here the fake was born.

Napoleon says, "A battle often decides the fate of a nation. The slightest thing may decide the fate of the battle." Hence, from the apparently insignificant fact that Memphis was located within twenty miles of Ontonagon, has sprung a large portion of the woes of man.

Henceforth there was a rivalry between the two systems and between the two cities. Heliopolis had so long been the leader, of this crude fashion and ceremony, of manners and customs, that she was unwilling to yield first place to her upstart rival, Memphis.

Therefore it was claimed by the officials of Heliopolis that the Sun-dial, Ra, caused the River Nile to begin to swell; while those of Memphis said that the water-meter, P'tah, controlled and regulated its flood. The people "could pay their money and take their choice." The secrecy thrown around the sun-dial Ra, was a fake pure and simple, and this official became in time, the world's first great fakir. He was the first to claim the title of a "Master of visions."

At this time there was no personification of natural phenomena; no deified king; no canonized inventors; no gods; no adoration, and no worship. These stories were told to attract visitors and trade. They were usually recited in poetry or verse, and sung to the accompaniment of a musical instrument.

Mena was the first king. He was still

close to the people, and though he instituted a habit of extravagance, which seemed to have shocked these simple minded people, indicating that Mena himself was no great man; nevertheless he was not yet "out of sight"; and had not grown to be "his majesty". No one thought of addressing him in that form. There were no courtiers, and but little accumulative wealth in the town of Memphis.

The possibilities of taxation were just beginning to develop. Their national benefactors were praised and honored, but not idolized. The chief executive was respected, but not adored. He was not a king in the modern acceptance of the word. He was the chief office holder, but no monarch. He was the head official, but not the sovereign.

600 years must pass before this adoration of the chief office holder begins; 700 before they begin to worship the mummy of the dead king; 800 before the poets commence to dedicate to Osiris, Hathor and Horus the phenomena of nature; and 1500 years before they begin to worship the live king.

They had annual festivals or fairs at various places, to celebrate some great victory in the arts of peace.

At Abydos the old capital of Upper Egypt, where Osiris probably died, they held a great fire festival in celebration of the discovery of fire.

At Siut (Lycopolis) they celebrated the invention of bronze. They celebrated the domestication of the goat at Apu (Panopolis); of the sheep at Thebes; of the dog, at Cynopolis; of the cat at Bubastis; of the cow, at Heliopolis, as they did

the rise of the Nile, and the invention of the sun-dial.

At Tep-a-he or Aphroditeopolis, they celebrated the birth of Hathor and the invention of the loom and plow; at Hermopolis the invention of picture writing, and the birth of Thoth; at Edfou, the discovery of iron; at Memphis, they celebrated the over-flow of the Nile, and the invention of the Nilometer.

In after years they held an annual festival at Busiris in honor of Isis, as inventress of the sail, and represented her as a maiden wreathed with flowers. At Heracleopolis they celebrated the birth of Khnum.

Each town that could claim the honor of some invention or discovery of value to the human race, in course of time got up an annual fair or festival, to commemorate that important event.

At each festival they had a line of march or parade. There was feasting and jollity, but nobody thought of getting up a flagellation or fast, for the simple reason that the Egyptian priests had not yet been invented.

After struggling through a dateless period of 2,000 years, as the surveyor tears through swamps and brush, we now emerge onto the world's first historical highway. Before us stands the first mile-post. It has a name, and is numbered. Its number is number 1. The name is Mena (Greek, Menes). First King of the First Historical Dynasty of Egypt, or any other country. Like Osiris, Anubis, Kem, and Horus, he came from Upper Egypt; from This or Thinis, near Abydos. His official life began 3,892 B. C. according to Prof. Lepsius.

It now seemed necessary to provide for the maintenance of the officials who must give their entire time to the public business. This was done.

The first Statute Laws were drawn up, and through the mists of after years, Mena passed into tradition as the world's first law-giver.

Mena was the Greek Minos, first law-giver of the Greeks; Aryan Manu, who wrote the institutes of Manu; Manu Copac the first Inca of Peru; and Jimmu Tenno the first Mikado of Japan; also the Hebrew, Moses, first law-giver of the Jews; Latin, Numa, first law-giver of the Romans and the British Molmutius first law-giver of the Britains.

The historical road is now broad and straight. It reaches onward 1,300 years without a break. Many historians' tracks are around this stone, and in the dust can be recognized the foot-prints of Herodotus, Manetho, Diodorus and Josephus. Thus far into the past they came; here they stopped, and turned back.

Behind this sign-board, figuretively speaking, is the gate-way of a ruined city. Across the gate-way may be read the name of "Memphis"; earth's first metropolis.

Mena founded the town of Memphis; it grew into a city, and the Kemians made it the leading city of the world. Greater than Heliopolis; greater than Abydos. Only three cities of ancient times: Thebes, Babylon or Rome could have equalled it in population or wealth. For 1500 years it maintained its supremacy. Memphis became the center of civilization and wealth; of learning and culture; and may have had a population of half a million people.

For 500 years, Ninevah, and for 1,000 years, Rome, sent forth armies to kill and burn, plunder and destroy. For 600 years Memphis sent forth science and art, to elevate and improve. Then came a change. Memphis was corrupted from Heliopolis, and vied with that place in sending forth fakes and fables, frauds and follies; superstition, national disease and death.

On the African side of Egypt at this time were the primitive blacks, and far to the south a remnant of the primitive yellow race. All other races and tribes of men were to the East; across the Isthmus of Suez.

The whites of central Arabia, having received the use of fire and passed it on to the Pelasgians, are now learning the use of bronze. The first tribe of white men to catch the inspiration of Kemian civilization, was the ancient Phoenician branch of the Pelasgi; yet the Pelasgians at this time were an unlettered people; just dabbling in the use of fire. Their mightiest intellects, struggling with the problems of cooking. Living along the South shores of the Persian Gulf; a portion of their small population still in the primitive state; monkey-like; unacquainted with the use of the plow or loom. Their arms, ankles and feet still disproportionately long and large, their brains and legs disproportionately small; still "bow-legged and pigeon-toed," and walking with a slouching gait.

400 years must pass before the Pelasgians move to the Mediterranean and acquire something of Kemian civilization, and though the Kemians now adopt the hieroglyphic writing, 1,000 years must

pass before the Medes on the North shore of the Gulf acquire the art of picture-writing, through the Pelasgians.

The brown race, still feeding on raw foods, in the primitive state, lower than the savage, most of them unacquainted with the use of fire, are roving, monkey-like among the orchards of the Euphrates Valley.

The Kemians reached what we moderns call "The iron age" before any other people reached the "Bronze age." They were honoring Horus before any others had heard of Anubis. They were fully 2,000 years ahead of their nearest competitors, the Phoenician branch of the Pelasgians; 3,000 years ahead of the Greeks; 3,500 years in advance of the Latins; 5,000 years ahead of the Spaniards and French, and 5,500 years in advance of the Russians.

That is to say, the Kemians of 4000 B. C. were as civilized as the Phoenicians of 2000 B. C., or the Greeks of 1000 B. C., or the Romans of 500 B. C., or the Spaniards and French of 1000 A. D., or the Russians of 1500 A. D.

The population of Egypt in the days of Mena, probably exceeded by ten to one, that of the whole earth besides. Its accumulated wealth was a thousand times as great as all others combined.

They built state houses or public buildings, called temples, of brick and stone, in which they held courts of law, for trial of controversies; enacted laws, surveyed land, measured it by the acre, held it in severalty, rented, leased, and conveyed by verbal contracts, (deed parole). They soon invented a system of weights and measures, which are in use to-day,

and developed a perfection in mechanics that is difficult to explain. There stand enormous blocks of stone, raised to dizzy heights; without the use of gun-powder, how did they quarry them? How did they elevate them, and make them fit? Our modern engineers, "guess" that they

sawed the stones with bronze saws, set with diamond teeth, and drilled holes with a diamond drill. But no one has found such instruments in their ruins.

The population of the earth at different periods, may be estimated as follows, after the first war or massacre, in the Euphrates Valley:

6,000 B. C.	White,			2,000	
	Brown,			6,000	
	Yellow,			2,000	
	Black,			2,000	12,000
<hr/>					
5,000 B. C.	White,			5,000	
	Brown,			35,000	
	Yellow,	{ Asia	4,000		
		{ Africa	1,000	5,000	
	Black,	{ Asia	1,000		
		{ Africa	4,000	5,000	50,000
<hr/>					
4,000 B. C.	White,	{ Blonde	5,000		
		{ Brunette	5,000		
		{ Pelasgians	10,000		
		{ Pun	900,000	920,000	
		{ Kemia			
	Brown,			50,000	
	Yellow,	{ Asia	10,000		
		{ Africa	5,000	15,000	
	Black,	{ Asia	5,000		
		{ Africa	10,000	15,000	1,000,000
<hr/>					
3,000 B. C.	White	{ Blonde	100,000		
		{ Brunette	200,000		
		{ Pelasgians	200,000		
		{ Pun	9,000,000	9,500,000	
		{ Kemia			
	Brown,			400,000	
	Yellow,	{ Asia	40,000		
		{ Africa	10,000	50,000	
	Black,	{ Asia	10,000		
		{ Africa	40,000	50,000	10,000,000
<hr/>					
2,000 B. C.	White,	{ Blonde	2,000,000		
		{ Brun. Pelasgians	1,000,000	3,000,000	
	Brown,	{ Turanean	500,000		
		{ Semitic	1,000,000		
		{ Hamitic (Brown-White)	5,000,000	6,500,000	
	Yellow,	{ Asia	80,000		
		{ Africa	20,000	100,000	
	Black,	{ Asia	100,000		
		{ Africa	300,000	400,000	10,000,000

1,000 B. C.										
White,	{	Blonde	{ Medes	3,000,000						
			{ Bactrians	1,000,000						
	{	Brunette	{ Aryans, in India	4,000,000						
			{ Pelasgians	4,000,000	12,000,000					
Brown,	{	Turanean		5,000,000						
			{	Semitic	{ Assyrians	2,500,000				
					{ Israelites	300,000				
	{ Other Bedouin	700,000								
	{	Hamitic	{ Babylonian	5,000,000						
			{ Egyptian	8,000,000						
			{ Phoenician	3,000,000						
			{ Philistines and Ethiopians	2,000,000	26,500,000					
	{	Yellow,	{ Asia	4,400,000						
			{ Africa	100,000	4,500,000					
Blacks,	{	Asia	4,000,000							
			{ Africa	3,000,000	7,000,000	50,000,000				
<hr/>										
1 A. D.										
White,	{	Blonde	{ Vendic	2,000,000						
			{ Teutonic	5,000,000						
			{ Iranian	5,000,000	12,000,000					
	{	Brunette	{ Greece	3,000,000						
			{ Italy	6,000,000						
			{ Gaul	3,400,000						
{		{ Spain	6,000,000							
		{ Others	4,600,000	23,000,000	35,000,000					
		<hr/>								
Brown,	{	Turanean		10,000,000						
			{ Semitic	10,000,000	20,000,000					
	{	Hamitic	{ Asia	15,000,000						
			{ Africa	5,000,000	20,000,000					
	{	Mongrel	{ Br-Y Tartars	1,000,000						
			{ Br-Bl Africa	8,000,000						
			{ Br-W-Bl	1,000,000						
			{ Dravidian and Malay	10,000,000	20,000,000	60,000,000				
<hr/>										
Yellow,	{	Asia	29,000,000							
			{ Africa	1,000,000	30,000,000					
Black,	{	Asia	1,000,000							
			{ Africa	4,000,000	5,000,000					
<hr/>										
							130,000,000			

1,000 A. D.						
	White,	Blonde	{ Vendic Teutonic Iranian	5 000,000 20,000,000 <u>5,000,000</u>	30,000,000	
		Brunette	{ Greek Italian Spanish French Celtic		30,000,000	60,000,000
	Brown,	Turanian		20,000,000		
		Semitic		10,000,000		
		Hamitic		30,000,000		
		Mongrel	{ Br-Bl	20,000,000		
			{ Br-Yl	10,000,000		
			{ Br-W-Bl	2,000,000		
			{ Br-Y-Bl	40,000,000		
			{ Br-W, Y-Bl	<u>3,000,000</u>		135,000,000
	Yellow,	Asia				100,000,000
	Black,	{ Asia		1,000,000		
		{ Africa		<u>4,000,000</u>		5,000,009
						<u>300,000,000</u>

Expressed in round numbers, the present population of the earth may be summed up as :

1900 A. D.	Brown,	825,000,000	
	White,	350,000,000	
	Yellow,	300,000,000	
	Black,	<u>25,000,000</u>	1,500,000,000

CHRONOLOGY.

Egyptian dates are usually taken as a standard; because they extend further back than any other nation, and are, notwithstanding the destruction of their records, the fullest and most complete.

The Egyptian historian, Manetho, about 250 B. C., wrote a work on Egyptian history, in which he set out a list of kings and the length of each reign. Unfortunately this book is lost, but the list of names, with many errors, is quoted by other authors, whose books survive.

Basing his calculation on these quoted lists, the archaeologist Mariette has estimated the accession of Menes at 5,004 B. C., but Prof. Lepsius has determined that several of these Kemian kings were ruling at the same time, in a divided country, and were therefore more or less

cotemporary with each other, and has reduced the age of Menes from 5004 to 3892 B. C.

Modern chronology connects with the Greek, which extends back to the first Olympiad 776 B. C.

No other ancient nation connects with the Greeks, and there are, therefore, but few of their dates that can be fixed exactly. We know approximately, but not exactly.

Assyriologists assume that Babylon was the cradle of civilization, and in order to allow time for its development, make claims for antiquity that are based on exaggerated theories. The views of the coolest investigators would place Menes about 3600 B. C., and the Shepherders' invasion about 1800 B. C. The writer inclines to this view, but has no complete

table of dates based on it, and therefore adopts Prof. Lepsius' as the nearest approach.

precise date of any event, either in the old or new testament. The Bible does not give a connected chronology from Adam

	DYNASTY	CAPITAL	DATE B.C.
WHITE KINGDOM OF KEMIA	I	This, or Abydos	3892
	II	"	3639
	III	Memphis	3338
	IV	"	3124
	V	"	2840
	VI	Elephantine	2744
	VII	Memphis	2592
	VIII	"	2522
	IX	Heracleopolis	2674
	X	"	2565
	XI	Thebes	2423
	XII	"	2380
	XIII	"	2136
	XIV	Xois	2167
BROWN SHEEP-HERDERS or HYKSOS DOMINION	XV	(The Hyksos)	2101
	XVI	"	1842
	XVII	"	1684
BROWN-WHITE (Hamitic) SULTANATE OF EGYPT	XVIII	Thebes	1591
	XIX	"	1443
	XX	"	1269
	XXI	Tanis	1091
	XXII	Bubastis	961
ASSYRIAN DOMINATION	XXIII	Tanis	786
	XXIV	Sais	729
	XXV	(The Ethiopians)	716
	XXVI	Sais	685
WHITE FOREIGN DOMINATION	XXVII	(The Persians)	525
	XXVIII	?	
	XXIX	Mendes	399
	XXX	Sebennytus	378
	XXXI	(The Persians)	340
	XXXII	(The Greeks)	332

Families 9 and 10, reigning at Heracleopolis, ante-date somewhat the contemporaneous families 7 and 8 reigning at Memphis. Family 14, in like manner, ante-dates family 13, at Thebes.

Smith's Bible Dictionary, page 55, under the head of "Chronology," says: "The Jews were not a mathematical people, or scientific in any respect, and computed the year by observation only." * * * "The original records are so few and so indefinite that it is difficult to fix on the

down, nor from Noah, nor even from Abraham. Nor is there any apparent purpose or system of dates that we can find."

The Jews, like the American Indians, counted by moons, and had so little knowledge of the divisions of time, that they could only tell when the month began by actually seeing the new moon. Watchmen were stationed on the walls of Jerusalem, to look for the moon, and when it appeared, that fact was announced by criers through the streets of



NAPOLEON AND THE SPHYNX.

the city. If it happened to be cloudy, the old month continued in force until the new moon actually appeared.

The present system of numerals, 1, 2, 3, 4, etc., had not been invented, and they used letters for figures and their choice of letters was faulty.

The writer has endeavored to furnish an approximate date for every important event, so as to give a clear conception of the relative order of events.

All dates back of the 1st Olympiad, are arrived at by calculation and comparison.

The Ptolemies or Greek Kings of Egypt, after Alexander's conquest, built up the great Alexandrian library; and spared no effort to make it a complete collection of every known book, from all the countries accessible to them. Julius Caesar, 47 B. C., burnt 400,000 volumes, Bishop Teophilus, 390 A. D., made fur-

ther inroads. The Saracens overran Egypt 640 A. D., and completed the destruction of this, and all other libraries in Egypt and they and their brother Turks held possession of the country for 1,150 years, until Napoleon's invasion. In that time the language died out; the temples and monuments were mostly destroyed, by using them as quarries for modern houses; the hieroglyphic inscriptions on tombs and ruins, owing to the change of language, became unintelligible.

Napoleon invaded Egypt A. D. 1790. Being a man of brains, eager for facts, he took with him a body of French Savants, that they might study these ruins of a dead and forgotten civilization.

In the trenches of Fort Julien, at the town of Rosetta, near the mouth of the Nile, Capt. Brussard found a block of black Sienitic Basalt, containing three inscriptions; the uppermost in hieroglyphic,

the middle in demotic the lowest in Greek.

A translation of the Greek inscription shows it to be a statute of the Egyptian priests, declaring Ptolemy Epiphanes to be a god. It commemorates his policy, and the gratitude of the priests for subserviency to their interests. It also states that the inscriptions are translations of each other.

This stone furnished Champollion and others the key for translating the other systems. The stone is now in the British Museum, and is considered the world's greatest philological treasure.

The next king after Menes bears the name of Tota according to the inscriptions on the monuments, and Ateta according to the lists. It is claimed that Tota had been a physician and wrote a treatise on anatomy, part of which survives to this day.

What state of civilization had these people reached when this man, Tota, 3,830 B. C., wrote a scientific book? The interval of time separating us from Tota is 5,730 years; even half that distance would carry us back to 963 B. C.; about the time of the introduction of letters into Greece; 210 years before the founding of Rome, and about 500 years before Genesis was written. Who can point to

a scientific book written by any man outside of Egypt as early as 963 B. C.? Yet, some of their formula for making pills are still in use.

4,500 years after Tota, (750 A. D.) our Teutonic ancestors were offering up their children as human sacrifices to propitiate their savage priests, and our Keltic ancestors were still walling up in the foundations of their churches, living victims for the same purpose,—to give "good luck" to the structures.

Besides the sciences of astronomy and mathematics they made considerable progress in chemistry and anatomy, metallurgy and hydraulics. They allowed 365 days to the ordinary year, and added one day to each fourth year (Leap-year).

They divided the year into twelve full months of thirty days each, and called the first month Thoth, after their great inventor, astronomer and mathematician, and the third month Hathor in honor of the beautiful inventress of the loom, plow, mill, bridle, rope, clarionette, trumpet, tambourine and dance. The remaining five days they called the little month.

They divided the month into three decades of ten days each, and the Greeks followed this idea.

After the development of mythology,

	English	Teutonic	Dedicated	Roman.	Dedicated to
1.	Sunday	Sun's day	Sun-god	Sol's day (Dies Solis)	Horus, the sun-god.
2.	Monday	Moon's day	Moon-goddess	Luna's day (Dies Lunae)	Hathor, the moon-goddess
3.	Tuesday	Tiwe's day	Osiris	Mar's day (Dies Martis)	Horus, the war-god.
4.	Wednesday	Woden's day	Osiris	Mercury's day (Dies Meruri)	Thoth-Anubis.
5.	Thursday	Thor's day	Horus	Jupiter's day (Dies Jovis)	Osiris, the sun-god.
6.	Friday	Frigga's day	Hathor	Venus's day (Dies Veneris)	Hathor the beautiful.
7.	Saturday	Saturn's day	Sun-dial	Saturn's day (Dies Saturni)	Sun-dial.

In the Tamil dialect of Southern India, the days are:

- | | | |
|---|----|--------------------|
| { | 1. | Nayain (Sun) |
| | 2. | Tingal (Moon) |
| | 3. | Shevvay (Mars) |
| | 4. | Budhun (Mercury) |
| | 5. | Vayazhun (Jupiter) |
| | 6. | Velli |
| | 7. | Sani (Saturn) |



MOON'S DAY OR MONDAY. (Raphael).

there was an attempt to divide the Lunar month into four weeks of seven days each.

Sun-dial's day was considered a day of rest until 321 A. D., when an act of Constantine changed it to the first day of the week, Sun's day, a law which is still in force.

"Let all judges and city people, and the

business of all arts rest on the venerable day of the sun; yet let those in the country freely and without restraint attend to the cultivation of the fields, etc."

Another conceit of the Egyptians was to dedicate certain stones, metals and colors to the same gods. This idea can be found in Babylon, Persia, Judea and Rome, as follows:

	Days	Gods	Planets	Metals	Stones	Colors
1.	Sunday	Apollo	Sun	Gold	Diamond	Black
2.	Monday	Diana	Moon	Silver	Crystal	White
3.	Tuesday	Mars	Mars	Iron	Emerald	Orange
4.	Wednesday	Mercury	Mercury	Quick-silver	Load-stone	Blue
5.	Thursday	Jupiter	Jupiter	Tin	Cornelian	Scarlet
6.	Friday	Venus	Venus	Copper	Amethyst	Silver
7.	Saturday	Saturn	Saturn	Lead	Turquoise	Gold



FRIGGA'S DAY OR FRIDAY. (Raphael).

In tables still extant, the Egyptians recorded the rising and setting of certain stars and constellations. 4,000 B. C. the equinox coincides with the constellation of the bull. In all myths the sun is associated with the bull in fructifying the

earth.
Vergil greets the celestial bull “opening with his golden horns the cycle of the year.”
The months, according to the Chaldean and Jewish calendars :

English Months	Jewish Months	Dedicated to	Babylonian Names	Symbols
1. April	Nisan	Osiris as a sky and corn god	Anu & Bel	Ram
2. May	Iyar	Osiris as a water-god	Ea	Bull
3. June	Sivan	Thoth and Khnum	?	Two dragons
4. July	Tammuz	Osiris as a corn-god	Tammuz	Snake
5. August	Ab	Thoth-Anubis	Nebo	Dog
6. September	Elul	Hathor	Ishtar	Ear of corn
7. October	Tishri	Horus as a sun-god	Samos	Yoke
8. November	Marchesvan	Osiris as a war-god	Merodach	Scorpion
9. December	Chislev	Horus as a war god	Nergal	Scorpion-men
10. January	Tebeth	Kem	?	Goat-fish
11. February	Shebet	Osiris as a storm-god	Rammon	Pitcher
12. March	Adar	Khnum	?	Horse

The months of the year as they come to us from the Egyptian, through the Romans, were modified to suit local conditions, thus :



SATURN'S DAY OR SATURDAY. (Raphael).

- 1. March, or Mar's month.
- 2. April, Aprilis.
- 3. May, or Maia.
- 4. June, Juno.
- 5. July, Julius.
- 6. August, Augustus.
- 7. September, Seventh.
- 8. October, Eighth.
- 9. November, Ninth.
- 10. December, Tenth.
- 11. January, or Janus.
- 12. February.

Horus as a war-god.
Hathor as a goddess of springtime.
Hathor as goddess of truth.
Isis as queen of heaven.
Julius Caesar canonized as a god.
Octavius canonized as a god.

Osiris as a warrior fire-god.
Kem.

Signs of the Zodiac from the Roman :

	Dedicated to			Symbols
1.	Aries	Osiris	as Amen	Ram
2.	Taurus	Osiris	as Apis or Baal	Bull
3.	Gemini	Khnum and Horus	as Castor and Pollux	Twins
4.	Cancer	Osiris	as Set	Crab
5.	Leo	Thoth-Anubis	as Mercury	Lion
6.	Virgo	Hathor	as Vesta	Virgin
7.	Libra	Horus	as Sol	Scales
8.	Scorpio	Osiris	as Januarius	Scorpion
9.	Sagittarius	Khnum	as Hercules	Centaur
10.	Capricornus	Kem	as Faunus	Goat
11.	Aquarius	Osiris	as Nile god	Water-man
12.	Pisces	On	as Neptune	Fishes

The names of the first five planets, omitting the earth, as they come to us through the Romans, are:

1.	Mercury	Thoth-Anubis
2.	Venus	Hathor
3.	Mars	Horus
4.	Jupiter	Osiris
5.	Saturn	Sun-dial
To these we have added in modern times:		
6.	Uranus, Osiris	
7.	Neptune, On	

The Kemian scientists determined that the earth was round, and used globes to represent the earth, but their romancers, even 1,000 years later, still thought it was square. A celestial globe, known as Charon's Sphere, was brought from Egypt to Greece apparently by the Kemian navigator, Khnum or Hercules, about 2,500 B. C., and another 360 B. C. They either estimated the probable size of the earth with precision, or by accident Kufu placed his great pyramid tomb exactly on the 30th parallel of North Latitude, just one-third the distance from the equator to the pole, and made it face the four cardinal points nearly as accurately as we can do to-day, with the aid of instruments.

People passing from lower Egypt to Upper Egypt, noticed that the stars appeared to be displaced toward the North, while others going in the opposite direction, noticed that they were displaced several degrees toward the South. This was commented on. Having divided the circle into 360 degrees, some one observed a star which passed over his native town in Lower Egypt, and by noting accurately the difference in its position or angle of declension from a town in Upper Egypt, the distance between them being known,

made a calculation of the circle, and thus ascertained the size of the earth.

They originated the decimal and duodecimal systems of mathematics, as they did geometry. They kept accounts, made statements of receipts and expenditures, and preferred the decimal system for its convenience.

Eight kings of the first family hold the office of chief executive for 253 years. Nine kings of the second family for 302 years. Nine kings of the third family for 214 years. The second king of this line is said to have been a writer and that during his administration the hieroglyphics and stone cutting or carving was improved.

During this long period of twenty-six generations, the country was in a peaceful state. The only military exploits mentioned were small slave-raiding expeditions of the 3d Dynasty up the Nile into Ethiopia or out into the Lybian desert to the west.

These people invented the eyeless needle; also embroidery and purple dyeing. They thought very highly of the purple color, and it was adopted for the king's robe, and became known as "Royal purple"—a name it still retains. The Roman emperors tried to prevent by laws, the use of the purple color by common people.

The idea of stripes and plaids was also conceived. As early as 700 B. C. the plaid was in use by the Israelite priests. Exodus XXVIII. "And these are the garments which they shall make. The breast-plate and the ephod and the robe and the coat of checker-work, the turban and the girdle." (Smith's Bible Dictionary, 81.)



PHRYGIAN AND LYDIAN.

About 550 B. C. the Phrygians of Asia Minor, and also the Persians were wearing plaid clothes. In the days of Julius Caesar, the Gauls were using it. From there it spread to the British Islands, and until recently was the National color of the Scottish Highlanders. Reminiscences of it still survive in the checked pants which the British wear from time to time.

Having invented the oar, and improved the canoe into a skiff, they navigated the River Nile, cut and rafted lumber, and devised new uses for wood. They made planks by splitting and hewing. They then used these planks to make larger and better boats.

ISIS.

Inventress of the sail. First use of Mechanical power.

At a date unknown, but previous to the 4th Dynasty, another noted woman stepped to the front with a beneficial idea



PERSIANS WEARING PANTS.

of importance, and a *fifteenth* great invention, the *sail*, was made. It was invented by Isis, a young girl of the town of Busiris, in the Delta.

Some of the Kemian poets of 3,000 to 2,000 B. C. considered Isis' invention of the sail of nearly equal importance to themselves, as Hathor's inventions of the loom and plow.

They canonized Isis, and the poets of Heliopolis first "betrothed" and then married her "immortal name" and "vital breath" to that of Osiris, and made her the poetic mother of Horus.

The Roman sailors considered Isis to be the inventress of the sail, and did her especial honor on that account. On her birthday, March 5th, a miniature boat called "The Ship of Isis," was laden with spices, painted in the Egyptian fashion, and carried in procession to the shore, where it was committed to the waves in honor of this maiden. (Dic. of Class, Antq. p. 325.)

Above the Delta, Egypt, except the small province of the Feyoom, is practic-

Peacock (*Pavo cristatus*).

ally confined to the Nile Valley, which is merely a narrow ribbon of land, 700 miles long, and from five to thirteen miles wide. The bed of the river is comparatively straight; the current of the Nile flows from South to North.

Isis noticed that the prevailing winds blew the other way. She wished to go to Heliopolis, and undertook to utilize these facts by sailing up stream, about sixty miles, and drifting and rowing back.

Hoisting her "yard of linen" in a stiff breeze, Isis "came riding on the cold North wind" and demonstrated that it was sufficient to propel her boat up stream. The idea was a success, and the sail, mast, spar and rudder were invented by her, thus utilizing about one-fourth of the power of the wind.

The first use of mechanical power was the product of the female brain.

Isis was the Greek Hera; Hindoo, Durga; Chaldean, Zirbanit; Hebrew, Zillah. Juno was originally Hathor, but when

Jupiter was identified with Zeus, Juno was supposed to be the same as Hera. The 6th month of our calendar year, June, is named for Juno.

The cow's horns were borrowed from Hathor and used as her symbol. The peacock was her favorite bird.

Isis became the supreme goddess of the 19th Nome of Lower Egypt.

The Nile became the great artery of traffic and transportation and fused the people of this valley into a homogeneous nation. Nearly all towns and villages were situated on the river bank. All cultivated land lay within a short distance of the river. Therefore, they had little use for roads. The sail sprang into use everywhere.

These Isisian inventions were adopted by the Phoenecians, who added nothing to them, unless it was the anchor. Khnum (Hercules) afterwards added the boom, and thus utilized one-half the power of the wind. But, as their traffic was a river traffic only, the Kemians did not invent the keel, as they would probably have done had they navigated salt water. The keel is not practical in shallow water.

The Phoenecians, Greeks and Romans used the sail, mast, spar and rudder, thus utilizing only one-fourth of the wind power, and failed to invent or even export the boom, which would have doubled the efficiency of the sail, but depended on the oar. They also failed to invent the keel, which would have quadrupled their wind power; enabled them to dispense with oars, and thus completed the ship, which can beat to windward, and go anywhere. When the keel was added, the oar was dropped.

CHAPTER XVII.

"THE BRAZEN AGE."

ORIGIN OF SUPERSTITION, AND TAX EXTORTION.

ABOUT 800 years after Menes, the second king of the fourth family builds the Great Pyramid, 480 feet high, and plants a monument in the path of time, of such startling proportions, that the traveler is compelled to pause and consider it.

The Great Pyramid was considered by the Greeks as one of the "Seven Wonders of the World." It is estimated to have cost \$200,000,000. It is related that it took one hundred thousand men twenty years to build it. It was Kufu's tomb. Ten years were spent on the foundation, and ten more on the superstructure. It was erected at the public expense, and with forced labor. The owner of the tomb "went barefooted," had an elaborate crown, plaited his whiskers, and wore a yard of linen cloth tied around his waist, in the prevailing fashion.

The Great Pyramid contains no religious inscriptions whatever, as it was built before the religious system developed. It seems to have been among the first of these structures built. Kufu's father began one, the ruins of which are now known as the False Pyramid of Medun, but this was never completed, and a smaller, crudely built structure, known as the Stepped Pyramid of Sakharah, be-

cause of its peculiarity, is thought to be older than Kufu's, and to have been begun by Zosiri of the 3rd Dynasty.

Kufu was a hypochondriac, a melancholy, gloomy minded, misanthrope,—perhaps a dyspeptic. It is claimed that he is guilty of having composed a portion of that literary night-mare, called by the Egyptians, "The Going out from Day," but Champollion called it "The Funeral Ritual," and Prof. Lepsius, "The Book of the Dead."

Kufu hated to die; so does the dog. When a dog thinks of death, he sets up a mournful cry, and we call it a "howl."

Kufu did a thing that has, directly and indirectly, caused untold misery and suffering, not only to the Kemian people, but to the great bulk of the human race, who have received their ideas from the Kemians.

Kufu had vast power, and greatly increased the taxes. He knew of but few ways, however, to expend his illgotten wealth, as the modern opportunities were not open to him. He couldn't keep a yacht, or "string of race horses," or even an expensive actress. He couldn't gamble it away, drink it up or spend it on clothes. Our fashionable vices had not yet been developed.



THE GREAT PYRAMID.

He was surrounded by a crowd of unmanly, abject, fawning sycophants, who longed to separate him from his wealth in some manner. The "chief reciter" seems to have been the head official of the king's lodge. "Story telling" was a standard amusement. Ingenious people, both male and female, vied with each other in effort to tell "the biggest yarn."

The world's mythology began with the 3rd Dynasty. It received fresh impetus during the 4th. Before Kufu's day there were many fables, but no one seems to have used them for systematic personal gain, until the building of the pyramids was begun. Before this there were festivals and songs, and a growing adulation, but no adoration, and certainly no systematic worship of the chief executive.

As the official class and "hangers on" around the chief increased, they continued to devise new schemes for taxation, and novel ways to spend the revenues, in a manner beneficial to themselves.

It was observed that in spite of the growing wealth and power of the king, in spite of the increasing noise he made in the world, when he died, his name was soon forgotten, for the simple reason that he did nothing for which he should or could be remembered.

If a man were asked "who was the king," two or three generations back, he could not tell; whereas the names of their great inventors were kept fresh by an ever grateful people.

This circumstance must have caused envy and jealousy among the officials, as



KUFU.

the moral tone of the official class steadily declined with the growth of power .

A selfish and ambitious man like Kufu, hated to think that he would, so soon, be forgotten when dead, and some shrewd fellow proposed to his father, Senoferu, a plan by which the king could effectually perpetuate his memory. Kufu resolved to carry out what his father had begun.

He would erect, at the public expense, a costly tomb, which would be a monument to himself, and endow it for annual services similar to the festivals of Heliopolis and Memphis, which would have the effect of keeping his name and fame alive, like those of the great benefactors, whom

the people voluntarily honored, on their personal merits.

As time went by, these people became better known, and it seemed as if their name and fame would never die out, but be perpetual.

Songs were composed before the 4th Dynasty, in which the argument was advanced that the king did not die, exactly, that his name and fame lived on, and his identity was not lost at death ; that the preservation of his mummy, was to a certain extent, the preservation of the king himself. "The king is dead ; long live the king."

The word "immortal" was coined, and a distinction was claimed between those who were mortal and those who were immortal ; those who disappeared and were forgotten when dead, and those whose names lived on.

It was cunningly argued that if a mummy could be kept long enough to insure the king's fame being perpetual, his name would be immortal, and his vital breath would for some unknown reason return to his body, which would "breathe anew" and the king would live again. (Dawn of Civil. 260.)

In time this idea became popular, and in a modified form, it still prevails over a large portion of the earth to-day.

The originator of this theory prudently put this resurrection period at the safe distance of five hundred years, for he doubtless thought that what happened five hundred years later, would be of little importance to him. His theory was built up in this manner :

At that season of the year when the inundation of the Nile began, promising

peace and plenty for the year to come, a peculiar Heron, bearing upon his crest two long black feathers, appeared in Egypt. Some bright official of Heliopolis, observing this strange bird, which was seen only at this particular time, composed a song, which he set to a catchy air. He called the bird "The Great Bennu of Heliopolis," and described in poetic fancy how he was a self-begotten creature that came to the Temple of Heliopolis, and taught the Sun-dial, Ra, the divisions of time.

This heron became known as "The Great Bennu of Heliopolis," and this song grew into a myth or belief that this bird had some connection with the Sun-dial, Ra, and with Osiris, to whom the River Nile was dedicated, for the bird was also dedicated to Osiris.

Out of this myth grew the more famous one of the Phoenix. In after years another song was written, which recites that once in every five hundred years a great bird, gold colored and red, and shaped like an eagle, came out of Phoenecia, to the court-yard of Ra. Here in the sanctuary of the Sun-dial, the winged creature buried the corpse of his father, embalmed in myrrh.

On reaching the age of 500 years, the Phoenix prepared a funeral pile, and burned himself upon it; then out of the ashes, he arose, by re-creation of himself, and bore away the remains of his old body.

This song became very popular. It was sung all over Egypt; also, in foreign countries, and the idea still prevails. The music itself set to new words is probably doing duty as one of our popular airs,

such as "The Wearing of the Green."

The Egyptian Phoenix became the Jewish Tsits; Hindoo, Semenda; Persian, Simorg, and the Arabian, Rokh, or Roc. The Roc's egg was considered the "father of magic," and figured extensively in the stories of the Arabian Nights. This mythical bird passed into the Roman Catholic mythology as a symbol of the resurrection and is frequently used as a church ornament.

The Kemians developed a theory that there were three conditions of matter, "earth, air and water," or as we express it, "solids, gases and liquids;" the philosophers claimed that Osiris had added fire as a fourth condition of matter. By use of fire they could change or combine the other three. So they expressed it as the four elements, "earth, air, fire and water."

A new theory of life had also been evolved by the anatomists, to the effect that the life was in the breath instead of being in the blood. The breath was thereafter called by the poets, "the breath of life," or "vital breath," and compared to a gust of wind. The sail was used by the artists as its pictograph or symbol.

The knowledge of what goes on in the body was but vaguely understood at this time. One of them writes, "The head contains twenty-two vessels, which draw the vital air into it and sends it thence to all parts of the body."

They found the veins filled with blood, the arteries empty. Life, they thought, was a little air, a breath, which drawn into the head, not only entered the lungs, but was conveyed by the arteries to all portions of the body. (Dawn of Civ. p. 216.)



THE BREATH OF LIFE.

This breath of life they called the Ba, an idea which yet prevails among us, for we call the breath of life "the spirit of life," which means the same thing, as "breath" and "spirit" are synonymous terms; while the blood vessels leading from the heart we still call arteries, meaning "wind pipes." (German, Luft-Ader, Air Vein.)

The poetic beneficiaries under the Senoferu and Kufu Pyramid endowments, using the above ideas as a basis, developed the theory that man was also composed of four elementary principles.

According to this theory, a man was composed of:

1. His flesh and bones.
2. His name, fame or reputation (Chu.).
3. His image or shadow (Ka.).
4. His life or vital breath (Ba.).

And the new theory that "The breath is the life" was made popular.

By means of embalming, the beneficiary saw his way to preserve his patron's flesh and bones (mummy). By means of statues or pictures, it was easy to preserve his image or shadow, (Ka). By means of annual celebrations, he was willing to undertake the task of preserving the name or reputation (Chu).

To preserve the vital breath in a satisfactory manner, was a difficult question. They had many aspirations along that line, as is evident from the "Book of Breathing Anew" or "Resurrection of the Dead," "The Opening of the Mouth;" also the "Metamorphosis of the Gods," "Transmigration of Vital Breaths," and "The Book of Knowing that which is in the Invisible." The best solution seemed to be by exiling the vital breath for a time.

However, the myth beginning with the Great Bennu of Heliopolis, and developed through the Phoenix, was now carried further in this manner.

After the death of the king, the kingly breaths are said to wander over the hills to the west, to a meadow or Elysian Field; here they remain for five hundred years, when they return to the body, provided the mummy is securely and safely preserved along with the Shadow and Reputation. The "Breath of Life" being able to identify its own body, would enter into it, and the mummy would "Breathe Anew" or be resurrected. It was absolutely necessary to preserve the name and image with the mummy, so the returning "Vital Breath" could recognize its own body.

It was a simple thing to preserve a dead body in Egypt, and their embalming added but little to Nature's process.



Dead Man Going West.

The climate of the Nile is similar to that of the southwestern part of the United States, the air being very free from germs of putrifaction. In Arizona, during the heat of summer, the writer has seen butter, in a melted state, keep fresh and fit to eat for a week at a time, and on the ranges, has seen the dried carcasses of cattle, apparently preserved as perfectly as if mummified.

Owing to this dry, Egyptian climate, the idea of preserving the bodies of the dead, developed at an early period. Anubis is the first one mentioned as having tried the use of chemicals for this purpose. He probably used Natron from the soda lakes, and possibly salt.

The priestly embalmers encouraged trade by causing laws to be passed which compelled people to mummify their dead and it is calculated that 420 million Egyptians were embalmed as a result of these laws.

They also improved their arts of sculpture and drawing. They painted the im-

ages or statues of the dead kings, and made them as life-like as possible.

Kufu was induced to extort from the populace an enormous amount of produce and labor, which he expended in building this great pyramid, as a monument or tomb, to which a chapel was annexed. He then made a large endowment, apparently of agricultural land; wrung from the useful classes under the guise of taxation, to support this chapel; and for the purpose of having a festival or annual service held in his honor, so that his memory (Chu) might not die out.

The chief beneficiary under this endowment was known as "The Priests of Kufu." It was his official duty to praise the memory of the dead king. (Egypt under the Pharaohs. Bruggsch, p. 48.)

He was also known as "Prophet of the Pyramid of Kufu," whose duty it was to predict that the King's "breath of life" would return at some stated time, and that his benefactor would then live again, or, as they expressed it, "Breathe Anew."

This annual service was undoubtedly enlarged into a worship of Kufu's mummy as a divine or supernatural person. This was kept up for about 2,400 years, as appears from a tablet now in the Louvre, which shows that a certain person who lived under the 26th Dynasty was still "Priest of Kufu."

So great was this endowment, that the earlier Kufu priests seem to have been rich enough to build small pyramid tombs as monuments to themselves, which they endowed for the benefit of poorer priests who should praise and honor them, and hold annual services in their behalf.

It appears that the worship of Kufu's



KHAFFRA.

mummy was the first worship of any person or thing. The language of flattery is easily mistaken for that of adoration, and a mere flight of poetic fancy should not be taken seriously. But the religious service held under this great endowment was in the nature of a worship, and soon became such in fact

The prophet of Kufu once a year worshiped Kufu's image and mummy and drew to his aid the arts of music and poetry. The forms and ceremonies which the Kufu prophets devised in approaching the mummy of the dead king were afterwards imitated by those who ap-

proached the living ones. They composed the first hymns, originated the nine forms of posture and prostration which were afterwards used in prayer, and drew up the first ritual.

Kufu is succeeded by Khafra, (Greek Chephren) third king of this fourth family, who laid such cruel burdens on the productive energies of Egypt. Khafra builds himself a pyramid tomb nearly as large as Kufu's, 457 feet high. He performs no act of value to his fellow men, other than he may have caused a large rock lying near the Great Pyramid, to be shaped like the Sphinx, in honor of the blacksmith, Horus. This is the largest image ever carved by one man in honor of another, if not the largest ever attempted by the hand of man. It became known as the "Man-lion" of Memphis, while the Arabs call it "The Father of Terror."

As the Kemians made drawings and painted pictures of themselves, and carved statues with great care, attention may be called to their personal appearance at this time.

In Khafra's day they appear to have fine faces, large and brilliant eyes, clear-cut, delicate noses, giving them an air of superior refinement and delicacy, in these respects surpassing even the Greeks. But, their hips were too narrow, especially those of the women. Their feet and ankles were much too large; their heads too small.

These defects were caused by the short space of time which had elapsed since they were in the primitive condition. 2,000 years before Khafra they were unacquainted with the use of fire; whereas the Greeks of Phidias (490 B. C.) had



NOFRIT, LADY OF MEDUN.

(A statue of the 4th Dynasty. One of the most ancient statues.)



VENUS DE MEDICI.

for fully 3,500 years enjoyed the use of fire, and had therefore a corresponding time to develop and readjust themselves. Yet, the head of "The Venus de Medici" is much too small; the hands of the "Apollo Belvedere" too large.

Khafra, like his predecessor, was surrounded by a crowd of flatterers, and was also induced to plunder the populace and build the second great pyramid, which he endowed in like manner. His image and mummy were annually worshipped by

"the chief beneficiary" who endeavored to earn his salary by getting up an annual function in Khafra's behalf, so as to keep his memory "ever living."

Menkera builds at the public expense, the third great pyramid about 220 feet high. Menkera is surrounded by the same influences as his predecessors, and endows his tomb in the same way.

This tomb of Menkera was plundered by the Arabs 1,200 A. D., and reopened in



MENKERA.

recent years by General Howard Vyse, who removed the mummy-case, and such portions of the mummy as could be gathered together.

The ship that bore it to England was wrecked near the Straights of Gibraltar, and the sarcophagus now rests at the bottom of the Mediterranean Sea. The coffin-top of wood floated, and the hieroglyphic legend on this case shows the development of the idea that the tax collector could, by main power of wealth, forever perpetuate his name.

This chief beneficiary, or more probably one of his descendants, writes on



MENKERA'S COFFIN LID.

Menkera's mummy-case, the following poetic effusion :

Oh, Osiris, King Menkera, Ever Living One;
Begotten of the Sky; carried in the bosom
of the sky;

Scion of the Earth. The sky, thy mother,
is outstretched

Over thee; in her name of the myteries
of the sky

May she Enroll thee, and destroy thine
enemies,

King Menkera, Ever Living One.

The Kemians of 3,000 B. C. had no gods of any kind, except the mummies of Kufu, Khafra and Menkera. These were "local gods." They had no following except the official worshippers, who were



NOFIR, The director of granaries, 5th Dynasty.

paid to do honor to them, under the pyramid endowments. The great inventors, who became "The Universal Gods" were not yet canonized.

Each succeeding king was induced to build a costly tomb, or temple and endow it in a lavish manner, with lands and slaves, so that annual services could be held in his honor, which would require a retinue of priests and servants.

These celebrations, in honor of the donor, were made as imposing as possible, for the effect they might have on the populace, and on the living king, who, being duly impressed, would imitate his predecessor's illustrious example, plun-



Dance of Priests.

der the public, and endow another tomb or temple.

This policy was carried out, and for 1,500 years the erection of pyramid tombs for the deified tax-collectors, became a state affair, chargeable to the general revenue.

The romancers of Heliopolis next seized on the ever-increasing fame of Osiris, and used his great name in promoting their mythology.

As early as the Sixth Dynasty, some one composed a song in which he referred to Osiris as "Judge of the Dead," and assigned him dominion over the cemetery of Mendes, which was called "The Meadow of Rest."

Others took up the refrain, repeated it, and thus the fable grew.

As wealth accumulated, men of means who were not kings, were induced to follow the royal example, and other rich office holders themselves built costly tombs, and endowed them as best they could.

"The sole hope of immortality for the king, lay in the pyramid." (Bruggsch.)

Thus the fashion and habit of king-worship grew and developed, but they could never make it popular among the producing classes, who saw no object in doing this.



STORING WHEAT.

The officials next thought of canonizing the great inventors, so as to get the dead kings "in good company;" and as the idea of picture writing developed, they idealized the sexual principle, and combined that with the other two. As animals and birds were used as symbols or pictographs of people and things, they finally developed a worship of these animals themselves.

Thus romance developed into mythology, mythology into mysticism, and mysticism into idolatry.

For 550 years, from the 4th to the 7th Dynasties, the kings have been building and endowing pyramid tombs. A forest of these useless structures has been growing along the west side of the Nile, in the vicinity of the capital.

Owing to the destruction of their records, for a period of 250 years, from the 7th to the 11th Dynasties, little is known of Kemian history. The country seems to have been divided,—the seventh and eighth families ruling at Memphis, while the ninth and tenth are holding forth at Kinensu (Heracleopolis) in Middle Egypt, perhaps at war with each other. Under the 11th Dynasty the capital is

moved to Thebes. This family is supposed to enjoy the office for 143 years.

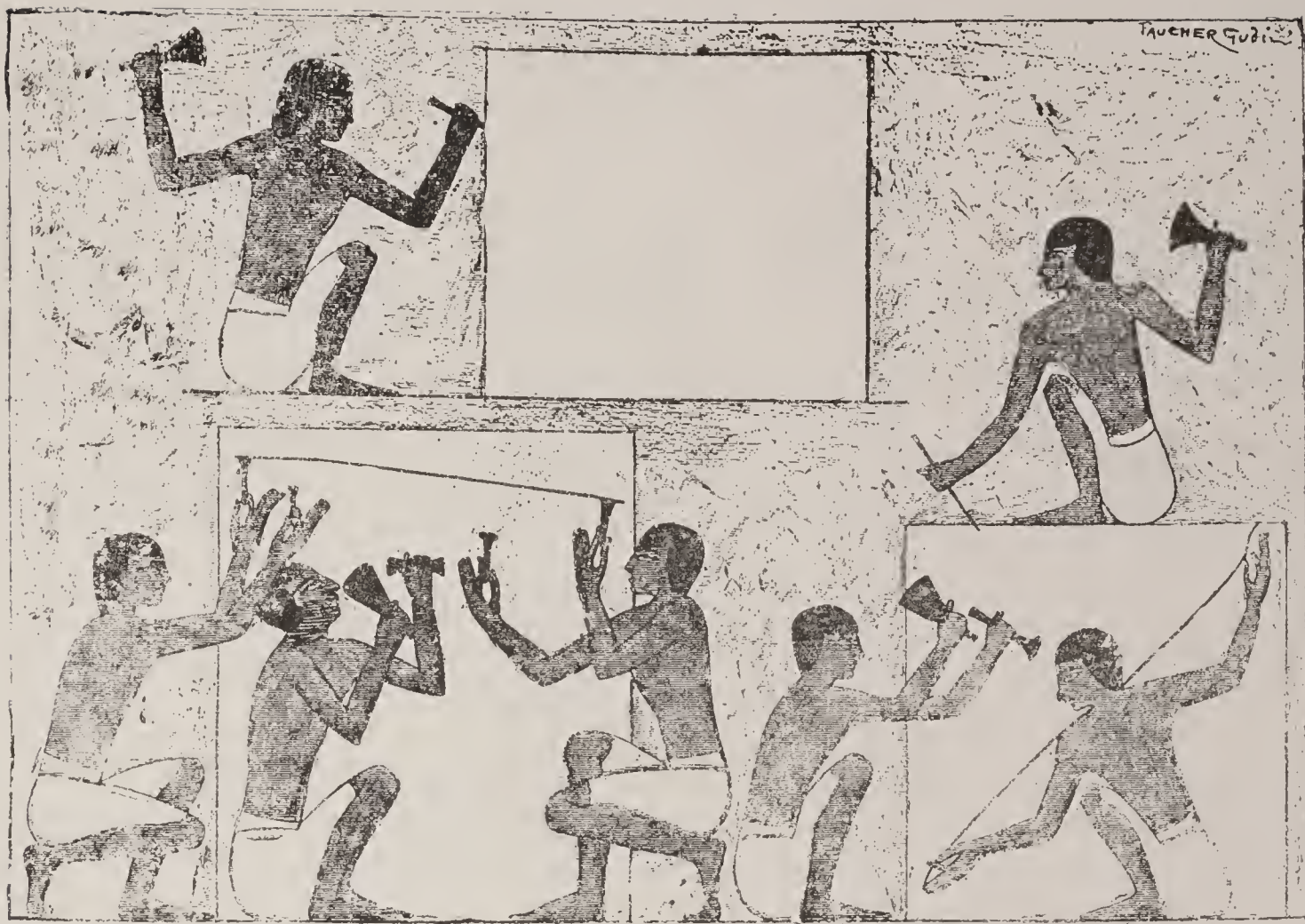
The parasitic theory of government has undisputed sway. The officials are all "pulling for the king" and doing everything they can to increase "his power and glory." As the monarch goes up in the world, people engaged in useful pursuits, go down. The employee has gradually become the owner. As the king became the "sovereign," the citizen became "his subject." When the chief office holder became "the lord and master," the people were "his servants."

The 12th Dynasty 2,380 B. C. emerges from the mists which have hung over Egypt from the 6th Dynasty, with eight kings, who are said to hold the office for 168 years in the aggregate. They leave many monuments and inscriptions.

At this point the romantic mythology of Egypt appears as a system of natural philosophy, hidden under the guise of fable and fancy.

Under this family, the deification of the sexual principal begins and the book called "The Going out from Day" now appears in its completed form.

In the inscriptions of the 12th Dynasty,



STONE-CUTTERS.

five kinds of plows are shown, and the pictures of country life would indicate that the Kemian cultivator of 4,300 years ago, understood his business about as well as the farmer of the present day. The development of field, the garden and orchard are well advanced.

In the tombs of Beni Hassan, belonging to this epoch, farm life is shown in detail. Sheep and goats treading the seed into the ground; wheat gathered into sheaves, threshed, measured, carried in sacks to the granery; flax bundled on the backs of asses; figs gathered; grapes thrown into the press; wine carried to the cellar; the overseer and his hands in fields and gardens.

The scene changes to flocks and herds. Fine breeds of bullocks, calves, asses, sheep, goats; cows milked and butter

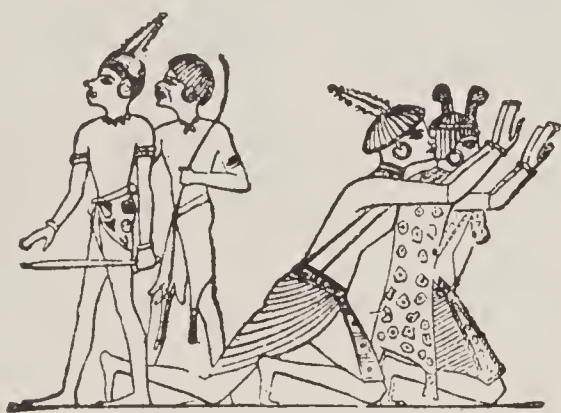
made; cheese handled; fowls strutting in the yard; fine varieties of geese and ducks.

In other sculptures we see the spinners and weavers at their work. The potter manipulating the clay, or burning the ware in a furnace. The smith manufacturing javelins and lances; the painter with his colors; the mason with his trowel; the shoe-maker at his bench; the glass blower, with cheeks distended, plying his art. (Duncker's History of Antiquity, Vol. I, p. 118.)

In another part, the interior of the Egyptian home is shown, furnished according to the wealth and taste of the occupant; servants at their work. In these groups, negroes are easily distinguished from the natives. Kitchen utensils in use; domestic cats, dogs and apes. Public life



SHOEMAKERS.



ETHIOPIANS.

is also displayed. Soldiers exercising in arms; battles fought; walls battered; towns carried by storm; sports have come into vogue. Wrestlers with strained sinews, jugglers, musicians, dancers, both men and women; fishing parties with hooks, spears and nets.

In the government organization, the king was the chief executive. The legislative department of this period is to the writer unknown. In an inscription on the tomb of an official named Mentu-Hotep, there appears the statement that he was "a man learned in the law, a legislator." (Egypt under the Pharaohs, Vol. I, p. 140.)

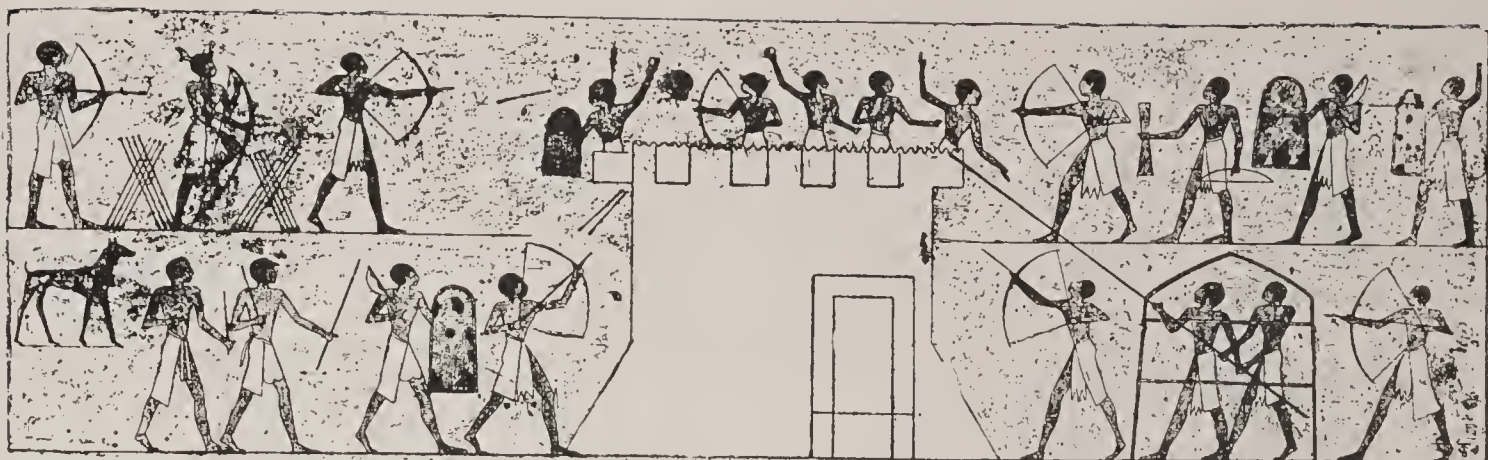
The Supreme Court, composed of thirty judges, was the head of the judicial

department. Ten of these were chosen from each of the three great colleges of law, at the erstwhile capitol cities of Heliopolis, Memphis, and Thebes.

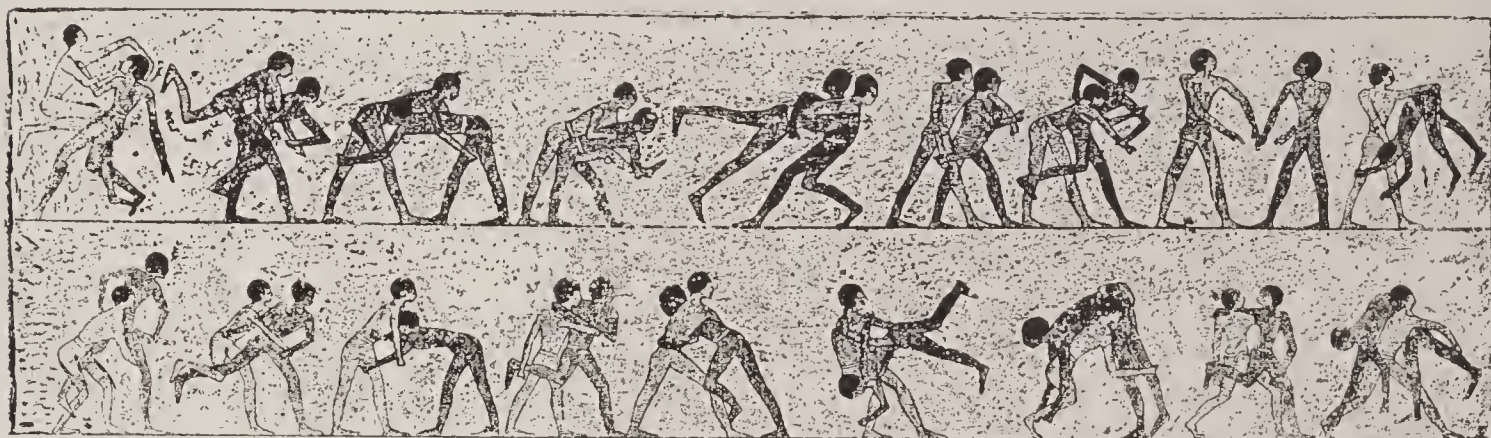
From the thirty a supreme justice was chosen, who presided at the sessions of the court. Upon his front he bore a breastplate, labeled, "Truth," garnished with precious stones, and suspended by a chain of gold. Here was finally decided all of the more important questions of law. The proceedings were characterized with the utmost regularity and judicial fairness. Eight great volumes contain the statutes at large, and the decisions of leading cases, which constituted precedents. To these the judges adhered, as in modern times.

They not only developed the legal machinery which we use to-day, just as they handed it down to us, but they laid down the main principles of both law and equity, which now govern all nations. They did this work so well that we have been able to add but little to it.

They had trial courts, also an elaborate system of courts of appeal and review. The trial court was composed of a judge,



SIEGE, 12th DYNASTY. First use of a battering ram. The quiver is not yet invented.



MILITARY ATHLETIC EXERCISES.

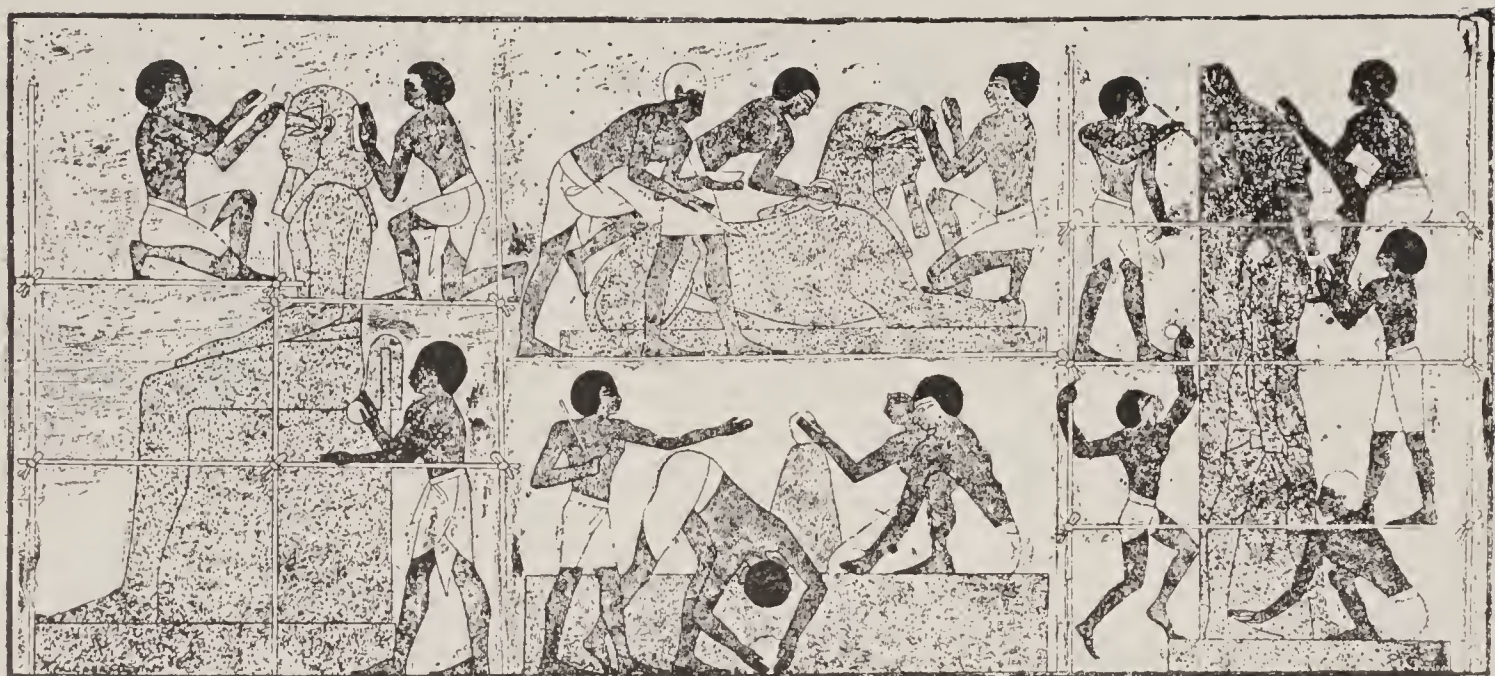
who was assisted by a sheriff and clerk. The parties appeared by attorney. The plaintiff's attorney began his action by filing a written petition, with the clerk, who issued a summons for the defendant; this was served on him by the sheriff or his deputy. The defendant also appeared by attorney, and filed a demurrer to the pleadings; if he disputed the law of the case, or answered to the merits of the case, if he disputed the facts. The testimony was taken on affidavit as in our modern chancery practice. The judge's finding was made in writing. They also originated the jury system and this method of trial was in use before 2,100 B. C

In some court records recovered from the province of the Feyoum in Egypt, dated about 500 B. C., there appears the files of an injunction suit, brought by an old soldier to restrain some embalmers

from plying their trade next door to him. He declares on a nuisance, and alleges that vile smells and lugubrious sounds issued from defendant's premises, to the injury of himself and family, etc. The answer sets up a prescriptive right, pleads common source of title, that defendants acquired first; that complainant bought afterwards, with full knowledge of the uses to which defendant's property was subjected, and that defendants did not conduct their business in an unskillful or negligent manner. The testimony sustained the defendant's contention and the judgment was for defendants.

The law of Egypt became with some statutory modifications the civil law of Rome, of Spain and of France, and the common law of England and the United States.

Their notaries public had seals, and



SCULPTORS.

took affidavits and acknowledgments to deeds as we do to-day.

When these Egyptian law records are more fully recovered and translated, if some really able lawyer will examine them, he will be able to write a treatise on law that will be of greater value than "Blackstone's Commentaries."

That the Kemians originated architecture and developed it until it became the admiration of the world, is conceded. They begun the use of stone as a building material; they invented methods by which it was quarried, hewed, sawed, dressed and polished, in the highest style of art. They invented the door, roof, floor, wall and column, and developed all kinds of columns; but for some reason, they used the arch very little. They learned to make and mix colors, originated and developed the art of painting, and did it so well that the original colors remain fresh and attractive after an interval of 5,000 years.

They originated the art of sculpture, and carried it to such perfection that only

one people in ancient times equalled them,—that is, the Greeks. The Egyptian was matter-of-fact, and made faithful likenesses, or, under their dreary superstition, developed monstrosities; the Greeks were freer from this superstitious nightmare, and their art took the form of ideal beauty.

The Kemians developed another commendable idea. When they erected a public building, they dedicated it in honor of some public benefactor. This idea was a good one, but was afterwards abused by the priesthood. Following that idea, we now speak of the "Roentgen Ray" in honor of its great discoverer, in the face of his calling it "The X-Ray." Our electricians regulate the volume of their current by Amperes, and its intensity by Voltage, in honor of Ampere and Volta, while they measure the work of their electrical motors by Watts and Ohms, instead of horse-power.

The domestic tie was strong in Egypt, and the pleasures of home of a higher order than in any other nation of antiquity.



Oldest wooden statue in the world, found at Medun.

The houses of the artisans and husbandmen were generally of adobe (sun-dried brick) and were frequently two stories in height. In Thebes some of the houses were four and five stories high. In the houses of the well-to-do, the tables, beds and chairs were elaborately finished and ornamented in the highest style, with foreign wood, and quaint devices of workmanship. They were fond of amusements. The jugglers' art was carried to great perfection. Draughts or checkers were popular. Dice were thrown as in modern gaming. They invented odd or even and various games of chance where counters were used, also chess, and probably playing cards. Dolls and wooden manikins,

with jointed anatomy, operated with strings, gave amusement to the children. Among the higher classes, music was a favorite amusement. Harps, guitars, lyres, sistras, flutes, pipes, triangles, horns, trumpets, and drums are plentifully distributed among the sculptures on tombs, temples and palaces. In the fields men sang at the harvest, or following the plow. (Ency. of Universal Hist., Ridpath, Vol. 1, p. 78.)

The expression, "There is nothing new under the sun," arose from the idea that nearly every valuable fact known to man seemed to have emanated from Ancient Egypt, and substantially all the fictions.

Previous to the deification of their kings, the Kemians were the most practical, sensible, matter-of-fact people on earth. They seem to have had a good reason for everything they did, but now "Reason was thrown to the dogs." Heretofore the labor and expense of carving on stone the hieroglyphics which few understood confined writing within reasonable bounds; but, paper was cheap and the hieratic system much simpler. Therefore a larger number of people became scribes.

The inventor of weights and measures may have been named Hapi, and may have lived at Cynopolis. In the Chamber of the Dead, Hapi appears as a dog-faced monkey, sitting on the scales, and usually appears with the balance.

In after years, when the mythology of Egypt degenerated into idolatry, the dog was worshiped at Cynopolis as the totem of Hapi. The problem is complicated by the fact that the River Nile was dedicated to Osiris, under the name of Hapi, and

the white bull of Memphis, as pictograph of the raging river, was also called Hapi.

The Kemians discover a process for manufacturing *paper* from the papyrus plant; but, it seems to have been rather an unfortunate invention for them, as will appear in connection with the development of mythology.

Baskets of various kinds are now in use, and woven or plaited mats, from which gradually developed the carpet, as used in modern times.

The potter's wheel having been invented by Horus, the art of making pottery is now well advanced.

An *eighteenth* great invention is a process for making glass. They manufacture bottles, and are on the verge of other important discoveries in this line. There is evidence tending to show that they used telescopes and microscopes. A lens has been found among their ruins. Also samples of inlaid work, so minute, that we can only examine them with a microscope.

The manufacture of glass spread from Egypt to Phoenecia; thence to Greece, and about 50 B. C., was introduced into Rome. From there it spread to Gaul and Spain.

From Alexandria, Egypt, in later years there was a considerable export trade in colored, blown glass, and mosaics. It was a costly article in Greece, until after the Peloponesian war; after that, glass cups, saucers and bottles became an ordinary part of household furniture. Excavations at Herculaneum and Pompeii show that some glass windows were in use.

The Egyptians were familiar with the manufacture of pure, white, transparent,

crystal glass, and with the art of coloring it in every tint. They could imitate every kind of stone, produce the various prismatic colors, and spread layers of different colors on each other. The art of cutting and polishing was well advanced. They made mock pearls, and precious stones, and set rings with paste instead of real stones.

The origin of sugar is not yet clear. The Egyptians made syrup by boiling down grape juice. Sugar-cane is a native of Central Africa, where it is still grown in considerable quantities and is called Dhurrah. From this syrup is easily obtained by pressing out the juice and boiling off the water.

The manufacture of sugar seems to have originated in Egypt, as it is found coming from that direction, along the usual channels. Herodotus speaks of sorghum or sugar-cane as in successful cultivation, about 475 B. C. in Asia Minor. He also mentions a confection made of tamarisk and wheat which is to-day the favorite sweet-meat (Halva) of the ancient city of Philadelphia in Western Asia Minor.

Sugar was but vaguely known to the Greeks and Romans and must have been used to a small extent only, and then as a medicine. If left to them the idea would have died out, but in India the art was preserved. Their best brand bore the name of "Egyptian sugar." Indian sugar was extensively manufactured in the Seventh Century; it seems to have been introduced into Western Europe during the crusades. The cane was grown in Cyprus in the 12th century; later in Madeira. It found its way to America about



Female Acrobat.

the beginning of the Sixteenth Century. The United States is now the greatest sugar consuming country in the world.

There was but a crude development of lighting apparatus among the ancients. They used a burning stick for a temporary light, preferably the pine-knot. They invented an oil lamp like the "tallow-dip" in which they used animal and vegetable oils, but mineral oil was unknown.

Within the memory of people now living, the use of sperm oil was introduced; then came coal-oil, the gas-light, the electric light and Radium.

The bag-pipe appears to be a Median invention. Descendants of the inventor continue to play on it in Tiflis, while another branch of the same family carried the instrument across Central Europe to Scotland.

The ancients felt keenly the need of some law which would protect the inventor or originator of an idea in the first profits of its use. Our modern "Pat-

ent Right" does this very imperfectly, as Edison well knows; yet, the stimulus to invention caused by the copy-right and patent laws, was so marked as to be self-evident.

Owing to the absence of such laws, the ancients were compelled to resort to secrecy. This encouraged fraud. For a thing to be secret was to become sacred. Their word for teacher means "The revealer." An Egyptian astronomer was "a revealer of the secrets of the heavens." Geologists were called "revealers of the secrets of the country" or "The secrets of the depths." Theologians were called "revealers of the secret words," or of "The sacred language."

This idea comes down to us. Our doctors write their prescriptions in Latin; the druggist marks his bottles in Latin, or in hieroglyphics of some kind. The lawyer couches his pleadings in antiquated phrases, and the scientific writer buries his facts under jaw-breaking words.

As early as 2,000 B. C., the Kemians had learned to bore or drill artesian wells, and these appear in use at Thebes. They also know how to tan leather.

The last great invention made by them is that of the *steam engine*. This, however, only reaches the rudimentary state, as the Hyksos invasion comes on before it can be improved and developed.

In the *Pneumatica* of Hero of Alexandria, 130 B. C., there are mentioned three kinds of steam engines.

First, a steam, re-action turbine.

Second, another kind which was used to open and close the great doors of the temples.



EGYPTIAN COURT-YARD.

Third, a somewhat similar engine used to force a jet of water into the air as a fountain.

From Hero to the 17th Century A. D., there was no improvement of any kind, though the idea was kept alive, and engines of this kind were used in Italy and other places.

In 1600 A. D., the English began making improvements in the steam engine, and gradually developed a steam pump, which was used in the collieries.

In 1763 James Watt was called on to repair one of these steam pumps, and began making further improvements.

In 1769 his first patent was taken out. After that, the steam engine had a great development, and became the *third* great epoch making invention, it being surpassed only by the use of *fire* and of *writing*.

The indications are that many valuable

ideas of the Kemians have been lost. They understood a process for hardening or tempering copper and bronze. Their ancient pictures show us that they domesticated other animals and birds than those of the modern farm-yard.

They used amber, which is easily magnetized by rubbing, and evidently experimented with electricity. Thales mentions that amber when rubbed would attract other objects. Our word "electricity" is from the Greek word for amber. In the Nile Delta one of the counties was called the Silurus, this being the name of an electrical fish. They also understood that a flash of lightning was an electric discharge, and probably used electricity in some of their magical tricks.

The Kemian map makers faced south, while all other people who receive their information through the Phoenician gate-way, face north, except the Chinese,

and there is reason to think that the Chinese magnetic needle is a Kemian invention, which came to them along the Asiatic coast.

A rudimentary form of printing was known to the Chinese long before the art was developed in Europe, but the Chinese added nothing to the idea. It was also known to the Maya Indians of Yucatan,

but they did nothing to develop it. This idea probably came from Egypt also.

As our knowledge of these people increases, it will be found that they originated a considerable portion of our popular music and many of our standard jokes.

The chronological history of Egypt, since the discovery of fire, may be summed up in this manner:

White Kemian clans, about	908	years,	
“ “ tribal state, about.....	200	“	
“ “ kingdom	1792	“	2900 years.
Brown Hyksos.....	509	“	
Brown-White Egyptians.....	805	“	
Brown Assyrians.....	70	“	
Brown-White Ethiopians.....	31	“	
Brown Assyrians.....	160	“	1575 “
White Persians	193	“	
“ Greeks	292	“	
“ Romans	680	“	1165 “
Brown Arabs and Turks			1263 “
Making a total of.....			6803 “
			“
During which time the whites were in control.....			4065 “
The Brown-White Egyptians and Ethiopians.....			836 “
The Brown Hyksos, Assyrians, Arabs and Turks			2002 “
			6903 “

About 2,100 B. C., according to Lepsius, though possibly as late as 1,700 B. C., the brown shepherders who already occupied the Eastern portion of the Delta began to overrun the Nile Valley. A few of the inhabitants, particularly from Sais fled by sea and settled at Argos, Thebes and other places in Greece.

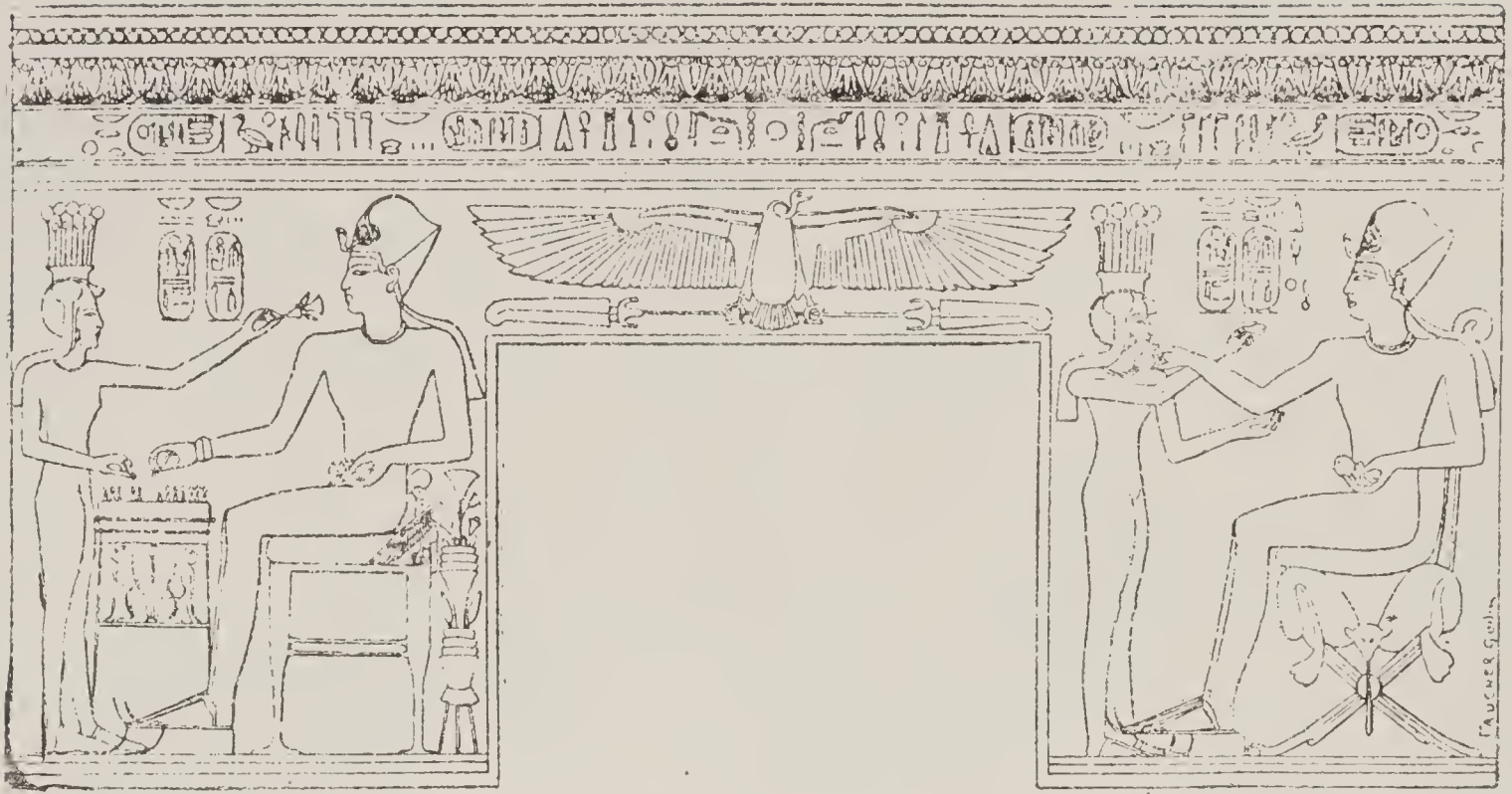
Josephus quotes from Manetho as follows:

“People of low origin, from the country of the East, suddenly attacked the land, of which they easily and without a struggle, gained possession. They overthrew those who ruled there, burned down the cities, and laid waste the temples

of the gods. They carried on war uninterruptedly with a view to destroy the land of Egypt, to the very roots.”

Plundering and burning as they went, killing the males, sparing the most attractive females, these Semitic invaders gradually spread through Egypt, and apparently unresisted, destroyed the work of ages. The paralysis of superstition had settled over the Nile.

Thus fell the most remarkable people the world ever saw. Science was smothered in superstition, and drowned in blood. For an indefinitely long time, from one to five hundred years, the remnants of the hapless people of Egypt were



PHARAOH IN HIS HAREM.

compelled to endure this intrusion, made necessary by the course of official degradation they had passed through.

The industrial classes were destroyed, or mingled with the blood of these intruders, until the brown people were graded up to the higher savage and lower barbarian state, by fusion with the whites. But the influence of Kemian civilization never recovered.

This brown blood had been forcibly injected into their veins, and the child of the "thoroughbred" became "a scrub."

When the Saracens overran Egypt, 640 A. D., they imposed a tax, in the nature of a ransom, on the surviving males. In little more than a single generation the Caliph was informed by his officers that the tribute must cease, for all the children born in that region (North Africa) were Mohammedans and all spoke Arabic.

After the expulsion of the Shepherd kings, 1591 B. C., under the 18th and 19th Dynasties, the light of Egyptian civilization, like the dying flame, flares



A Barbarian from Sinai. (Dawn of Civil. 351).



From the temple of Sati I at Abydos. The gods Anubis and Horus are conducting King Ramses II, who is here identified with Osiris, to the goddess Hathor.

up for a time, in gaudy imitation of its ancient splendor. Architecture and some of the arts revived, but Egypt was hopelessly polluted. Superstition still held sway and grew worse. The Egyptian priesthood was not destroyed, but only reduced in numbers, and held in check for awhile by the military power.

The character of the brown race is not scientific, but dreamy and imaginative. This infusion of brown blood made the people of Egypt more than ever susceptible to delusions.

After the expulsion of the shepherds, the effect of the brown blood is shown in



ASIATICS.

the greater personal selfishness of the



LUXOR, A SUBURB OF THEBES.

kings, who become Sultans, having harems and eunuchs; they build enormous palaces instead of state houses.

War and conquest take the place of great beneficial discoveries. The government and people take on an oriental coloring. The white population of Egypt had been replaced by a brown-white half-breed, or at least mixed race called Hamitic (ruddy-colored) in Genesis.

Those brown nations that have had literatures or developed art have usually done so immediately after a large infusion of captured white feminine blood. When this white blood is assimilated, literature dies out, art fades, and the population settles back into the savage or lower barbarian state.

The first king of the 19th family, Rameses I, claims relationship with the Hyksos, as appears by a tablet called "The Tablet of Four Hundred Years." The mummy of Seti I, 2nd King of the 19th family, (1,443 B. C.) has been re-

covered, and shows, as does his picture, that Seti was partly of Semitic descent. His son Rameses II, known as Rameses the Great, shows less of the brown blood.

He is called Egvptus, and henceforth the lower Nile Valley is called Egypt by the Greeks, and we follow the custom.

The Egyptian people are required to prostrate themselves in the presence of these deified sultans, and we can yet see on the temple walls carvings of Rameses as "High Priest," officiating at the worship of "Rameses, the God."

At this time, however, the Romantic school is in full control; speculation usurps the place of investigation; imagination is arrayed against observation, fancy against fact; faith takes the place of knowledge; fiction triumphed over fact, invention and investigation ceased; Egypt passed into intellectual bankruptcy, and the great heart of ancient civilization stopped beating. The creative intellect of Egypt was dead.

CHAPTER XVIII.

EXPLORATIONS OF KHNUM.

Exploration of the Mediterranean, Black Sea, and Atlantic Ocean.
Discovery of the Horse and the Orange.

THE SEVENTH and last man deified on his merits and last of "the universal gods," seems to have lived during the obscure period between the 6th and 12th Dynasties. The Egyptians called him Chnum, Knum or Khnum, though this may be merely a title meaning "wanderer," also Khonsu or Khons, meaning "force." The Greeks called him Alkides, from Alke, meaning "strength." He received the complimentary name of Herakles, (Aryan, Heracula; Latin, Hercules,) which means "renowned through Hera." Hera was the Greek name of Isis, as inventress of the sail, and the complimentary name was equivalent to "The Renowned Sailor," and his full name, Alkides Herakles, by free translation into modern English, would be, "Mr. Strong, the renowned sailor."

He was born at Kenensu, the County Seat of the 20th Nome of Upper Egypt, called by the Greeks, Heracleopolis, in his honor. He came of wealthy ancestry, and was given a liberal education; was instructed in the sciences and in music. He was also taught the skillful use of all the weapons of war, particularly the bow, which was his favorite weapon. He did not use a club. This idea comes through the Greek sculptor, Lysippus, who was



Correct type of Kemian Hercules. Statue of Ranofir (5th Dynasty), in the Gizeh museum.

trying to express the popular poetic myths of his day.

At eighteen years of age, Khnum re-

flected seriously on what course he would pursue, and his decision is now known to us, through the Greek and Latin, as "The Choice of Hercules." On the one hand, he could, if he saw fit, enjoy a life of ease and pleasure, and be forgotten when dead. On the other hand, to attain to immortality, he must do something extraordinary. Other immortals had raised themselves by some brilliant idea, or by some lucky observation. He saw no way of doing this.

The romancers of his day undertook to tell "the past, present and future;" to explain the inside of the earth, and the stars above, but confessed a dense ignorance of the Earth's surface. Khnum conceived the idea of exploring the world, which would necessarily require great exposure, hardship and severe toil. He decided to undergo the toil for the sake of the renown, and deliberately took up the strenuous life of a professional explorer and map-maker. Considering the means at his command, his achievements in that line easily outrank all others, and the Kemians were justified in placing his name among the stars.

He forced some of the poets to revise and rearrange their ideas of Heaven and Hell on two occasions. By persistently going to the places they called Elysium, he caused the pyramid prophets to place the "Garden of the Gods," in the sky where no daring Hercules would be able to go for some time, and to place Hades inside the square, instead of under the flat world.

In the small, combined sail and row-boats thought to have been used by the Kemians at that time, he made a number



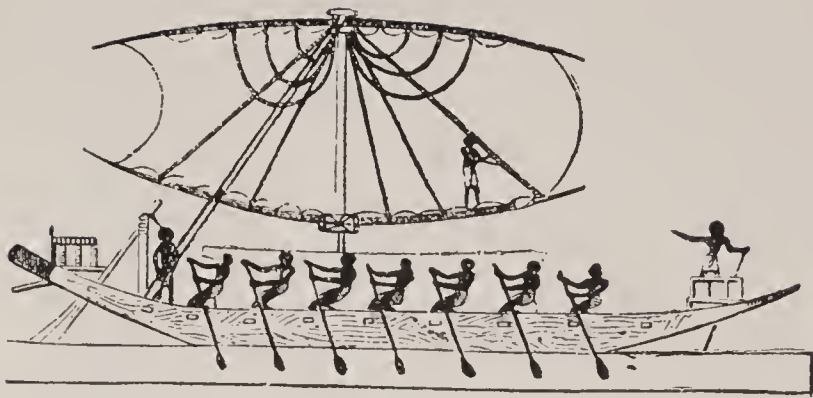
INCORRECT TYPE OF HERCULES.

The Egyptians used the figure of a man's arm with the hand grasping a club, as the hieroglyph of violence, brute strength or main power. This symbol evidently misled the Greek philosophers.

of long and dangerous voyages—at least six, and possibly twelve in all,—in which he met with many hardships and strange adventures. These trips are known to us as the "Twelve Labors of Hercules."

In so far as we know this number was first given by the poet Pisander of Rhodes, following the Phoenician Khnum's (Melkart) contests with the twelve hostile beats of the Zodiac.

His first care seems to have been to explore his native river. The source of the Nile was one of the historical mysteries. Contrasts between the lower river and its



Nile Boat.

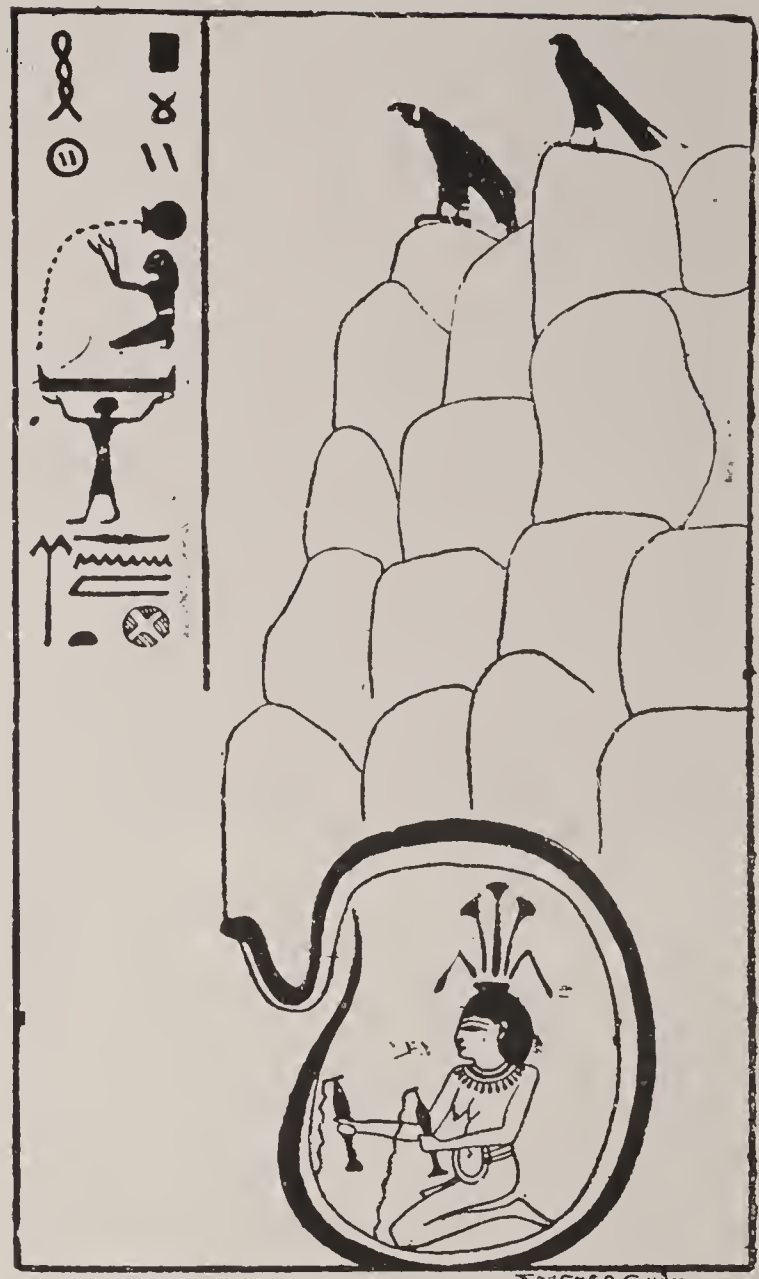
upper course are very great, and the obstacles to travel, in ascending the river, are too numerous for ordinary undertaking.

Above the cataracts, beyond the mountains and the desert, long marshy stretches of the Upper Nile are choked with tropical vegetation, from shore to shore. Reeds and woolly grasses mantle over with floating sud, long river reaches. Marsh fevers and insect pests seal up the source.

In the heart of this dark continent an inland sea nestles under the African Equator. Mountain peaks lift their snowy summits into an Arctic air and wring from moisture laden clouds a ten months' rain.

The rocky cisterns called Nyanza Lakes, the fabled Nile-God's cavern, overflow a steady stream. Eight hundred miles to the North among the highlands of Abyssinia, tropical trade winds, from Arabian seas, condensed into a spot, discharge a gush of waters; barren streams become muddy torrents, which pile upon Nyanza's steady flood, and pour into the lower Nile its annual inundation.

The Egyptian Apopi, "Serpent of the Nile," is usually identified with the Greek Typhon. Heracles' contest with the Nemean lion, offspring of Typhon and



The Shrine of the Nile. Temple of Philae.

Echidna (a fiery serpent), whose hide was invulnerable to all weapons save the beast's own claws, referred to his struggle with the mighty river itself, whose mysterious source could only be reached by the river route. Heracles drives it into its cavern and overcomes it by main strength.



Combat between Hercules and the Lernaean Hydra. (From an archaic Greek amphora.)

The second labor, his struggle with the



EGYPTIAN STEAMBOATS CUTTING A PASSAGE THROUGH THE NILE "SUD."

Hydra or water-snake, also an offspring of Typhon and Echidna, with its nine heads, which grew again as soon as cut off, referred to his efforts to cut through the "sud" or floating vegetation of the Upper Nile; a truly Herculean task, even at the present day with the aid of steam.

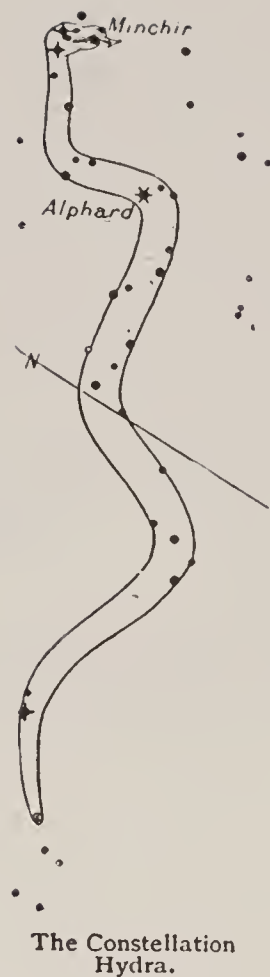
He brought back information of the African pigmies. The correct location of these small people was known to Homer; but as no white man seems to have visited the head waters of the Nile, from the days of Khnum until modern times, it was not until the latter part of the 19th century, A. D., that the fact of their existence was confirmed.

He explored the whole of the Mediterranean Sea and discovered many of its islands, particularly Crete and Sicily. He first explored the Eastern Shore and visited Tyre. The Phoenicians claim that he taught them to build boats, and how to navigate them.

He explored the Grecian Archipelago, and as the shore line of this was very intricate, may have spent a great deal of time in doing so, and became known to the early savage Pelasgians, who were already on the mainland of the country, but not on the islands. He is said to have introduced athletic contests among them, and left actual descendants there.

He explored the Black Sea, discovered the Danube River, and through a year's effort (Fourth Labor) penetrated to the head waters of that great river, and into the country from whence came, as the Pelasgians supposed, the Northwest wind, Boreas. He also explored the Eastern shore of the Black Sea (Sixth Labor) and discovered the Caucasus Mountains. This trip gave rise to the fable of the Amazons.

It is probable that from his Black Sea trip (Third Labor) he brought back to Egypt a male colt; this is mentioned as



his contest with the Centaurs, the wild horses being the original centaurs themselves. It was observed that the young horse was easily domesticated, and, being quicker in its movements, handsomer, and more intelligent than the ox, could be used to advantage as a domestic animal, particularly in drawing the king's cart.

This first horse was afterwards known to the Greeks as Pegasus, the winged steed of Bellerophon (Khnum), whom our poets still bestride. It appears in the Arabian Nights as a magical invention. Under the name of Al Borak (the lightning) Mohammed rides a magical horse from the temple of Mecca to Jerusalem, and thence to the seventh heaven, under conduct of the angel Gabriel (Thoth). The Teutonic Oden rides this first horse under the name of Skinfax, and he appears in the romantic literature of many countries. His image was stamped on an-



PEGASUS AND BELLEROPHON.

cient coins, and a constellation is named for him, Pegasus.

It seems that Khnum's ninth labor was a trip to Thrace, for the purpose of importing some mares into Egypt. These strange animals excited such interest, that they were presumed to be ferocious, and were called the "man eating mares" of Diomedes (Khnum), in the Greek legends. As he brought them in boats, the effect of the sea voyage was such that Poseidon was given credit for helping to tame them. In any event, the horse, the most valuable of all animals, was domesticated by the Kemians at this time.



Constellation Pegasus.

Owing to the destruction of their records, no further details of this can be given at present, but, as soon as the curtain is lifted, after the shepherders' expulsion, the horse is found in general use among the Egyptians, and its use spread from them to surrounding countries.

Solomon paid 150 shekels a head for Egyptian horses, and 600 shekels for a chariot and three horses. (1 K. 10-28.) So did the Syrians and Hittites.

The same is true of the camel; its domestication by the Kemians occurred about this time, (Gen. 12: 16; Ex. 9: 3), and it is probable that this strange animal was also brought to Egypt by Khnum.

The wheel seems to have been a gradual development, and not the invention of any one person. The principle was used by Anubis and Hathor. Horus invented the potters' wheel, and the turning lathe. The maker of the first cart-wheel is unknown; but four wheeled wagons, drawn by oxen, were in use before the shepherd invasion, though they were not common. The Egyptian name of the man who first constructed the four-wheeled wagon cannot be given, but the Greek equivalent of his name seems to be



Constellation of the Charioter.

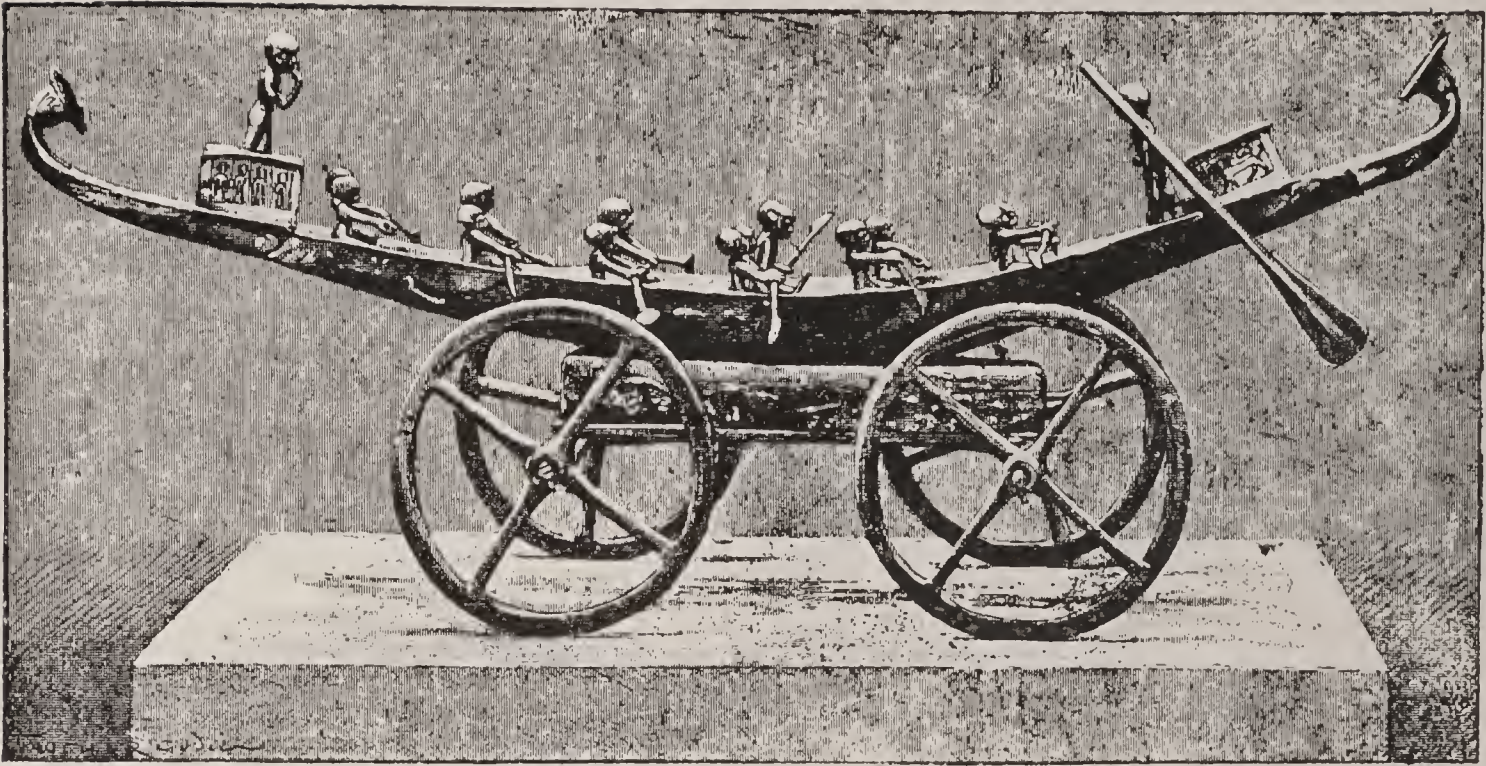
Erechtheus, in whose honor a temple was named at Athens. Erechtheus was said to have invented the four-wheeled chariot, and to be the original of the constellation of "The Charioter."

The Romans, probably following the example of the Egyptian kings, taxed four-wheeled wagons, and even limited their use by law; so that the value of the wagon was not understood until modern times.

In 1555 the French began to improve wheeled carriages, and we now have wagons and cars, bicycles and automobiles.

Without wheels, the steam engine would be of little value. The wheel is the central idea of machinery. Travel is possible in the frozen north, over the snow, by sledge, but in warm and temperate zones, the wheel is the great instrument of traffic.

Countries are civilized in proportion to the use they make of wheels. The state of civilization a country enjoys may be seen by looking at its roads. No roads, no traffic. Consumption follows close on production; a country that produces nothing, consumes nothing. Production represents



FOUR-WHEELED, GOLD, VOTIVE BARQUE. 18th Dynasty, 1590 B. C.

the creation of wealth; consumption, its enjoyment.

All wealth is the product of labor, but the raw material is of little value at the spot of its origin. It must be transported to market. Unless it is produced at the water's edge, it must be packed on the backs of animals, or transported on wheels.

There is nothing in nature corresponding to the wheel. The corpuscle invented paddles, wings and legs, but not wheels. Enlightened man rides on wheels, carries them in his pocket, and not a few are supposed to have wheels in their heads.

Hercules' three most celebrated voyages were those to, into, and one of them across the Atlantic Ocean, to the continent of America, which he discovered and name Atlantis.

The poets of Heliopolis, in the development of their mythology, had persuaded the kings that they could, "by following a formula," secure the opportunity to live a second time.

Along the Nile Valley, the dead were buried in the sides of the hills, above the over-flow. In the Delta, the distance being too great, they utilized every small sand-hill. As the Delta country filled up with a dense population, cities grew in places where no sand hills were available, and they were forced to bury their dead in the low ground, invaded by the annual flood.

An island was set apart for a burial ground by the people of Mendes and they endeavored to make this island grave-yard as attractive as possible to the eye. They called it "the meadow of rest," and developed the idea of a cultivated park, from which comes our modern cemetery. The inhabitants of Busiris in the adjoining county did the same and called theirs "the meadow of reeds." (Dawn of Civilization, p. 180.)

From this first island grave-yard, there developed two very celebrated poetical ideas. The surface of the Mendesian grave-yard furnished the basis for the



Dead man killing a serpent on his journey to the West.

poetic description of an Elysian Field, or "Garden of the Gods," which became a "Paradise," and the abode of the blessed.

The pit, grave or vault, suggested a gloomy idea, which gradually developed into the "concealed place," the hidden, the unseen, the invisible, a place of torment, Tartarus, Hades, Helheim and Hell.

At the inception of this poetic fancy, this cemetery or garden, which developed into a paradise, was as before stated, on an island, in the Delta of the Nile; but as facts tend to check the exuberance of poetic fancy, this location was seen to be awkward, and it was then placed out in the Libyan desert, where the poetic fancy could have freer play.

The great oasis, for a long time, bore the romantic name of Uit—the sepulcher. Herdsmen, and travelers in this direction, afterwards caused them to locate this region still farther to the west, at the extremity of the earth, or "Land's End," wherever that might be, which necessarily meant the extreme western limits of Africa.

Khnum resolved to go to this "Land's End," or Western country, and perhaps bring back with him the "vital breaths" of Kufu, Khafra and Menkera, who were now some two hundred years past due, according to the original version.

At first, the Pyramid Prophets, who had official charge of this theory, and incidentally of the Pyramid endowments, had said that the "vital breaths" of these great Pyramid endowing kings would return in five hundred years. When that time had nearly rolled around, their descendants, the prophets of this later day, who were still enjoying the Pyramid endowments, being unwilling to give up the revenues which they had inherited, began to explain that Egypt was a "double country;" the earth and sky were double; the shadow of a man was called his "double;" Ptah was admitted to be a "double god," and they launched the theory of "the double absolute," such as man and woman; male and female; earth and air; upper and lower; motion and rest; odd and even; good and evil; yea and nay.

After thoroughly preparing the public mind, they sprung the gag that this great truth was a "double truth." It therefore called for twice five hundred years.

This explanation was industriously taught in prose and poetry and was accepted; also the idea that there could be a double truth.

The throne room of Osiris, as judge of the dead, was thereafter called "the Hall of the double truth."

Hathor (Nephthys) and Isis were called the "ladies of the two truths."

This idea spread over the earth and is

exceedingly persistent and difficult of eradication. It is sometimes called dualism. From this grew the theory that Osiris could be a good god and a bad god at the same time. Another phase of the idea was to unite two gods into one, such as Amen-Ra, Sebek-Ra, Khnum-Amen, Osiris-Kem, Thoth-Anubis, etc. From this beginning grew the idea of consolidating all the gods into one.

In course of time the second period of five hundred years passed by, and found (about 2,200 B. C.) the descendants of the various Pyramid prophets still in possession of these vast endowments, enjoying these enormous revenues, and called on for only one brief function a year.

These began to explain that the distances were very great; that wild animals roamed along the route; that these animals sometimes caught a passing "breath of life" and inhaled it, thereby becoming "inspired."

This myth was industriously taught, in prose and poetry and comes down to us as the theory of "the transmigration of souls." According to this idea, "the breath of life," soul or spirit, after it left the man's body was inhaled by some animal and dwelt in the animal during its life; when released at the animal's death, it gladly escaped and passed into the air, but would be inhaled by some other animal and kept through another period of bondage and so on through a Sothic period of 1,460 years.

This theory ingeniously included the former periods, as it was necessary to explain why Kufu, and Khafra did not return.

The sole object of this myth was to ac-

count for the failure of these "vital breaths" to return as promised; for the Pyramid prophets evidently did not expect them to return, though other people did.

By means of the transmigration of souls they extended the time some 460 years longer. They were afraid to put it off too long, as the kings might lose all faith in the prediction, or even confiscate the endowments then in force.

The Pyramid prophets enjoyed these endowments for even this great period, and by lapse of time were forced to extend or even double this again, but no more pyramids were built after this third postponement.

After the introduction of the military passport system some of the prophets advanced the idea that the departed spirit, having partaken of refreshments in the Elysian Fields, became a subject of the gods, and could not return without his lord's permission. If he tarried it was easy to see that his sovereign kept him. This was too uncertain to be satisfactory.

The Persian invasion probably extinguished these endowments, for Cambyces plundered Egypt and nearly destroyed Memphis, 470 B. C.

After these endowments gave out, no further explanation was given for the failure of these vital breaths to return. Up to 813 A. D. the breath of life of Kufu had not returned, for at that time, the Arabs broke into the Great Pyramid, and having stripped Kufu's mummy of its golden ornaments, destroyed it, thus making it impossible, according to the Egyptian theory, for his Ba to find and identify its own mummy.



GIBRALTAR.

The place where these spirits lingered was described as a beautiful meadow. "Here the earth produced her fruits three times in a year," and the Kemian language was considerably expanded by new words and phrases invented to express the beauty and happiness of this delightful spot. Here, the poets said, the vital breath of Osiris had espoused the breath of life of Isis, and the ethereal part of Horus had espoused the spirit of Hathor.

They claimed that the breath of life was the ethereal part of man; his inner self; finer, purer, immortal and incorruptible; unlike the body which decayed at death.

In pursuit of this idea Khnum fitted out a fleet of boats for what is called his Tenth Labor. Passing along the South

shore of the Mediterranean, he seems to have explored the whole North coast of Africa. A region corresponding in beauty to the poetic description of "The Elysian Fields" could not be located.

However, he discovered the outlet of the Mediterranean and noted the two solitary rocky peaks on either side of these straits, now known as Gibraltar and Ceuta, which were, and are yet, called "The Pillars of Hercules," in his honor.

He discovered the Atlantic Ocean, and possibly misled by its currents supposed it to be a river flowing around the earth. He called it according to the Greek version "Oceanus." It was known as "the river Ocean," to the Greeks. The Assyrians and Chaldeans called the Persian

Gulf "the salt river," and supposed it to be a part of the same stream.

He noticed that the Atlantic was a very different body of water from the Mediterranean.

The strange rise and fall of its tides, the heavy ground swell, and the roar of its waves as they beat upon the shore, suggested to him, that of the waters of the world, this was the main body.

He explored the Mediterranean coast of what is now Spain and France, and is said to have had a fight at the mouth of the Rhone, with some of the early Pelasgi hunters, who were then in the country, and that he narrowly missed losing his life at that spot. He explored the coast of Italy, discovered the Island of Sicily, and possibly left descendants in the vicinity of Rome. He explored the whole coast of the Adriatic as far as Greece, and is said to have brought back with him, "The red oxen of the Hesperides."

The Phoenicians of Tyre, following the Egyptian custom, dedicated their State House, or temple, to this great navigator, who seems to have been their guest on more than one occasion. His annual feast "the awakening of Heracles" became the greatest social event of the year.

The Greek romancers, who had never seen the Pillars of Hercules, went so far as to declare that he set them up to mark the outlet of the Mediterranean Sea.

Heracles is accredited by the Greeks with the introduction of athletic contests. They certainly cultivated athletics beyond all ancient or modern people, and as Heracles' fame filled their small horizon, they grew to consider him the greatest of athletes, the champion "strong man" as

it were. Their interest in him was further strengthened by the presence among them of his supposed descendants, the Heraclidea, and they were taught to believe that he was a local hero.

This last mentioned trip, the Tenth Labor, added greatly to his renown in Egypt itself, and caused the romancers of that country to place "the lands of the West," or, "The Elysian Fields," on some islands which they guessed to be somewhere out in this river ocean.

These were called the "Hesperides," or "Western Islands," the "fortunate islands" and the "islands of the blessed." (Web. Unab. Dict. 1,616.) They were in the immediate neighborhood of the sunset, near the kingdom of the dead, where dwelt Eris, the goddess of Night and mother of trouble.

After a rest, Khnum again fitted out his fleet for his Eleventh Labor. He traversed the Mediterranean (Middle of the earth) Sea and passed between the Pillars of Hercules into the Atlantic Ocean.

He seems to have explored the West coast of Europe and Africa—Africa as far as the coast of Guinea—Europe, as far as the Arctic Ocean, for he considered the land surface of the earth to be circular. He brought back information of a country "where the sun arose and set only once in a year," which seems to indicate that he wintered in the far North.

He evidently described places where the days were exceedingly short, for Homer expressed the idea, that toward the Northwest the days were so short, that the shepherd going out with his flock, met the shepherd coming in.



Bridal of Hercules and Hebe.
(From a Greek vase of the 4th century B. C.)

According to Pomponus Mela, the names of the two giants who attacked Hercules when he was carrying off the oxen of Geryones were Albiona and Bergyon, in one of which is recognized the ancient name of the British Isle, Albion, while Bergyon is supposed to refer to the island of Erin (Hibernia).

If England and Spain were intended, his struggle was with the stormy waters of the Bay of Biscay and the English Channel. If the islands of Great Britain and Ireland, then he circumnavigated both islands.

For two large islands to be called sons of Oceanus or Neptune was in harmony with poetic fancy.

In the days of Homer the ox was used as a standard of value; a suit of armor was worth so many oxen. The red oxen of Geryones may have been valuable ore of some kind.

The island of Britain is supposed to have received its name from two Celtic words "Brit" (tin) and tan (land)—Tin land.

The oldest known tin mines are those of Cornwall; this deposit has been worked

from a remote antiquity. The Phoenicians and Carthagenians imported ore from these mines, and it is possible that the tin stone of Wales was discovered by Khnum while searching for "the islands of the blessed." If this view is correct, it will explain another problem. Apollo has a herd of cattle (kidneys of iron ore) and was supposed by the Greeks to be older than Hermes (Thoth-Anubis), but Hermes steals a portion of his brother's cattle (discovers a process of extracting other metals than iron.)

Hercules discovered the Peak of Teneriff, and the Canary Islands, which he prudently identified with "The Islands of the Blessed," and they were thereafter called the Hesperides or Western Islands.

Here he found the luscious orange, a fruit highly prized by the Greeks, growing wild on these islands. It was called the "Golden Apple of the Hesperides," and when he described the giant "dragon tree" on the island, whose sap was "red as human blood," there grew out of this "traveler's tale" the legend of Ladon, the hundred headed dragon, which guarded the Golden Apple. In time the dragon-tree became a reptile.

This celebrated tree was destroyed in a storm in 1867; its estimated age was given as 10,000 years. An Irishman claims that "when it died, it was the oldest thing alive."

From the Hesperides, the orange was taken to Egypt and spread over the earth from thence.

In attempting to return from the Canary Islands to the Pillars of Hercules, the Ocean current flowing southwardly along the African coast seems to have offered a



The good cow Hathor.



Shu Uplifting the Sky.

formidable resistance. Against this the oarsmen struggled for a long time in vain. Any cessation of toil caused them to be swept back to the South. Finally, by invention of the boom, he was able to utilize a breeze, which without it was of no avail, and thus make safe entrance into the Mediterranean.

This incident gave rise to the fable of the giant Antaeus, who forced all travelers to wrestle with him and killed those he overthrew. Heracles wrestles with him, but finds that his opponent gains strength by touching his mother earth, and every time he is thrown, arises with renewed vigor and power. Finally the hero strangles him by lifting the giant into the air—that is to say, uses the sail.

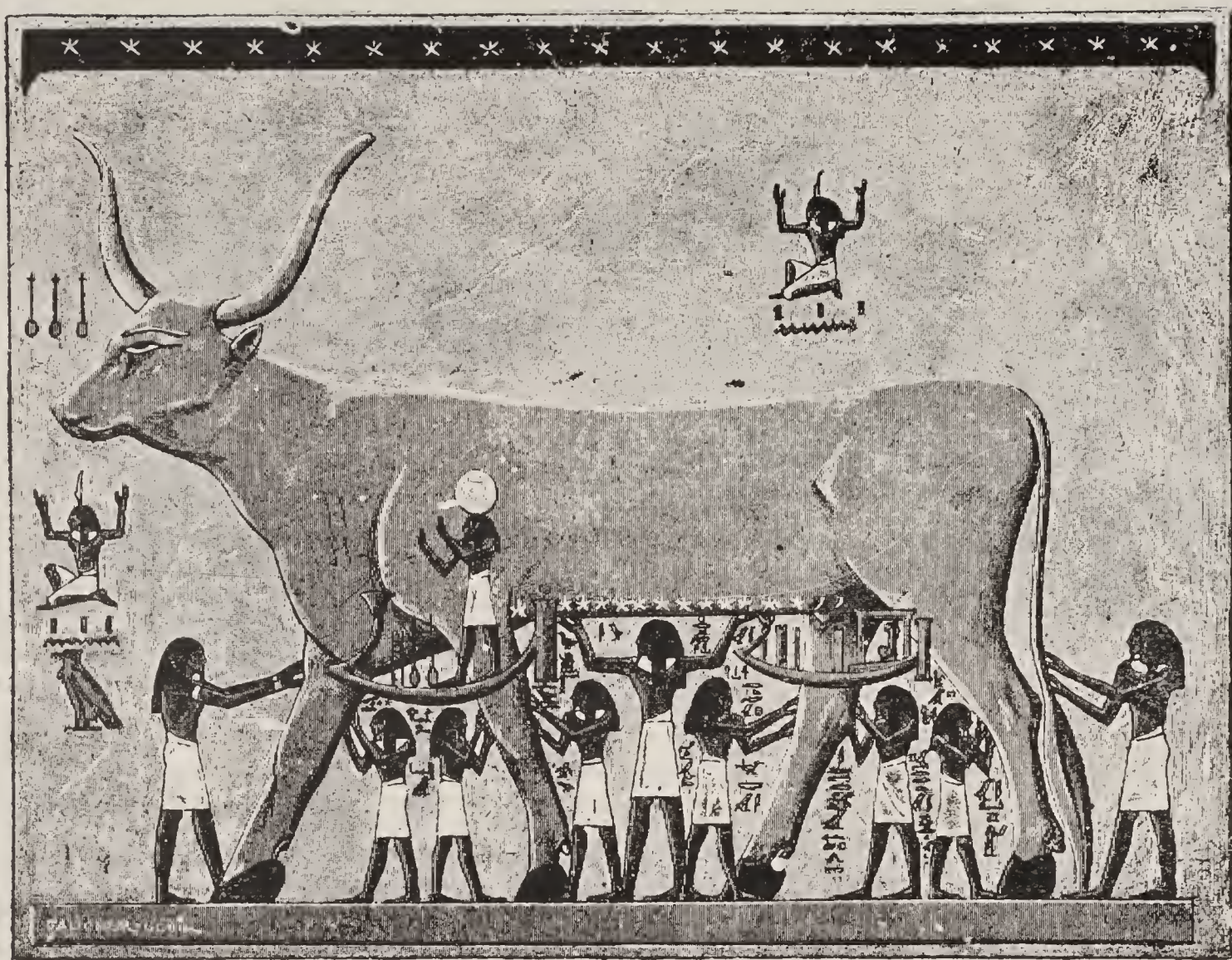
The grave of Antaeus was afterwards shown outside the Pillars of Hercules, at the extreme Northwest point of Africa, near Tangiers.

Antaeus is the "Old Man of the Sea" in the Arabian Nights, while Khnum is Sinbad the Sailor.

The Garden of the Gods was not on the Islands of the Hesperides. This fact was established. The poetic idea of an Elysium was now rearranged in this manner—heretofore the vital breaths of the departed kings traveled laboriously westward on foot, sometimes they rode on the back of "the good cow, Hathor;" they were guided by a grasshopper, butterfly or by a small green bird called the siren, which is yet plentiful in the Theban plain and has the habit of running along the road before travelers. (Dawn of Civ. p. 184, foot-note 2.) Henceforth they were furnished with the wings of birds, and flew upwards to the flat iron sky to which the garden was now removed.

Truth (Egyptian, Shu; Greek, Atlas) was now assigned to the duty of upholding the sky, as they felt that this theory ought to have some substantial support.

The place where Atlas stood, according to the ancient Greek version, which was



NUT, THE STARRY SKY, Here Represented as the Sacred Cow, Upheld by Shu and the other Support Gods. (Dawn of Civil. 169.)

but an echo of the Egyptian, was at the extremity of the earth at the west end of Africa, "on the borders of eternal darkness," in the vicinity of the Pillars of Hercules. Here was, or had been, "the Elysian Fields."

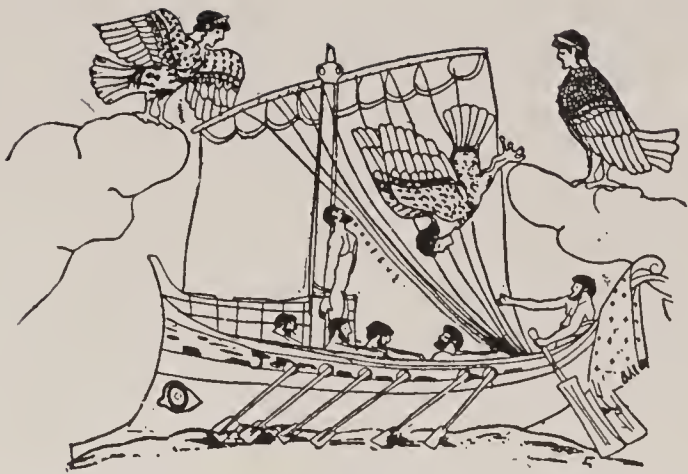
Here, according to Homer, the great god, Oceanus, (Osiris as the god of water), dwelt, while beyond him Sleep, the son of Night, and his twin sister, Death, dwelt with their children, Dreams, in the eternal darkness of the further west.

The Garden of the Gods remained in the sky until Galileo invented the telescope; after that, it became "a condition, not a place." Lately, some people propose to locate it on the planet Mars, and

open telegraphic communication by means of the Marconi wireless telegraph system and a spiritualistic signal code.

Khnum's work was not yet complete. There was yet another place which it was thought he dare not attempt to explore. That gloomy region under the earth, called Tartarus by the Greeks and Helheim by the Scandinavians. The official route lay to the West. If he would go out into the river Ocean and follow the setting sun beyond the utmost purple rim of day, he would pass into the realm of Night.

He fitted out another fleet for this Twelfth and last voyage "to go down under the earth." The successful accomplishment of this feat capped the climax



Embolon.—Ulysses and the Sirens, from Greek red-figured hydria found at Vulci. (From "Monumenti dell' Instituto.")

of his adventurous career and caused the Kemians to place his name among the stars, with those of Horus and Thoth, Osiris and Anubis, Kem and On, as one of the immortals.

Khnum possessed great courage, strength of mind and body and the faculty of quick and keen observation. These qualities were absolutely necessary for him to have successfully returned with the style of craft he apparently used from this Atlantic voyage. His boats could run before the wind, but could not beat up to windward or even sail across the wind.

On his last voyage, he seems to have added a boom to the bottom of the sail, which flattened it out and enabled him to sail across the wind to some extent, thereby doubling the efficiency of the sail.

He seems to have enlarged and improved the boat itself to such an extent that it was said, "The Sun-god gave him his golden bowl to cross the ocean in." (Dic. of Class. Antiq. p. 281.)

A fragmentary manuscript of the 12th Dynasty says, "I set sail in a vessel 150 cubits (255 feet) long and 40 cubits (68 feet) wide, with 150 of the best sailors in the land of Egypt." The writer suspects that Khnum used the magnetic



Winged Genius, from the Harpy Tomb.

needle, such as that now found in China, but can find no assertion to that effect. It is said of Heracles that on one of his trips he had eighteen boats.

Passing out of the Mediterranean, this bold and daring man seems to have followed the Ocean currents southwardly along the African coast to the vicinity of Cape Verde. Below this point the continent begins to recede towards the East. Khnum wanted to go the other way. Taking advantage of a favorable wind he turned toward the southwest and plowing his way into the vast Atlantic, he soon ran into "the trade winds" and also "the great drift current" which sets toward the Western continent.

It was now impossible for him to return if he had wished to do so. Across a watery interval of at least 2,000 miles he must go. Using the sun by day and the polar star of his time, Alpha-Draconis, by night to guide his little fleet, he held his course until what may have seemed to them a strange thing happened.

At this time the whole human race lived North of the Equator, and in sight of the North star. Mankind looked at the



The Constellation Hercules.

Northern face of the sun, and none of them had ever seen that great luminary from any other direction. The Egyptians at this time were exceedingly superstitious. If Hercules had been imbued with this superstition, he would never have undertaken this journey. But, his crew must have been affected by it, and doubtless considered themselves under the guidance and especial protection of three of the gods,—Osiris, to whom the North Star was dedicated, whose pleasure it was to guide them by night; Horus, as the sun god, led them by day; while On, or Neptune, Lord of the Sea, gave them favorable winds and fair weather. As they approached the equator the Sun passed over and then behind them, and as they neared it, Alpha-Draconis sank into the waste of waters along the Northern horizon.

To this adventurous crew, the Earth was turning upside down, and had it not been for the steady Northeasterly trade winds, and ocean current, they might have lost their way, and wandered aimlessly. In fact, if they had gone further to the North, they would have run into what is known as the Sargasso Sea, which simply drifts round and round, in mid-Atlantic.

It seems that a ceremony of some kind was performed by the crew in honor of Neptune as their only remaining friend. This fleet was the first to cross the equator. Custom is a persistent thing. For thousands of years people do a thing just as their ancestors did, without inquiring and without knowing why; and to-day, when the Atlantic sailor crosses the equator, this act of Hercules' crew is not forgotten; for the sailors get up a performance or function of some kind, in honor of Neptune.

Neptune carried them safely across, and they sighted the coast of South America near the Amazon. He probably examined the mouth of this great river, and judged by its volume that it had a continent behind it.

As wind and wave now bore him towards the Northwest, he coasted as far as the peninsula of Yucatan. This took a great deal of time. On the coast of Yucatan he landed, and there is reason to think that he remained in that vicinity for two or three years. He satisfied himself that there were two continents, and many islands, and must therefore have seen the Pacific Ocean, either in this vicinity or near Panama.

He was now "under the world," according to the Egyptian idea, and as a matter of fact, was a little more than one-third of the distance around it from home. He was where Hades ought to be, but his Plutonic majesty was not in sight.

Khnum had often carried back to Egypt, not only the skins, teeth and claws of strange animals, killed on his adventurous trips, but occasionally he brought back alive some uncouth and unheard of

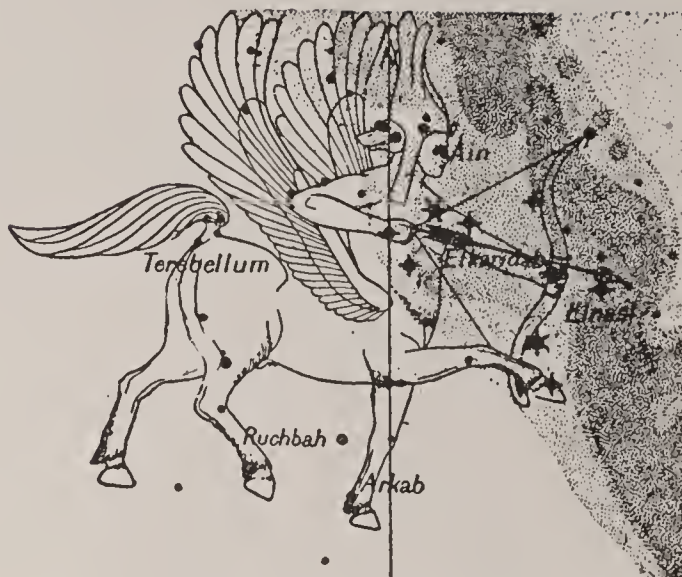
specimen. Suitable cages or stalls being provided for that purpose. He may occasionally have killed an animal or reptile now extinct.

On exploring trips of the character which he undertook, it was always exceedingly problematical whether or not he would ever be able to return. They seem to have taken a small complement of women along with them, so that in case of disaster, they could colonize where they were.

These adventurers chiefly depended for food on grain, such as maize and wheat, and when the supplies on board had been reduced to a certain amount, they would stop at the first favorable spot and plant such grain as seemed suitable to the country then wait patiently until another crop grew and was harvested.

This idea is now in China; when the Chinese sent an army against Yacob Beg, they marched to the North of the Desert of Gobi and planted wheat, which they gathered, and then continued the march.

Hercules seems to have stopped on the shores of Yucatan and raised a crop of grain in that vicinity. It is probably that he left a portion of his people at that point to raise a second crop while he continued the exploration of the Gulf of Mexico and the West India Islands. Finding the outlet between Florida and Cuba, he got into the Gulf stream, which carried him up the eastern coast of North America. He now observed that the wind and tide of his protector, Neptune, were favorable for carrying him back toward the Mediterranean; that the North star was in full view, and the sun-god in his accustomed place. These propitious signs



The Constellation Sagittarius.

may have convinced him that the only sensible thing to do was to go the way Neptune pointed. Abandoning the Yucatan colony, to which he could not return, he seems to have re-crossed the Atlantic. Once inside the Straits, his homeward journey was comparatively secure.

The Athenian legislator, Solon, on a trip to Egypt about 600 B. C., was told by the scribes of Sais, an Egyptian City near the mouth of the Nile, that the continent of Atlantis lay beyond the Pillars of Hercules, that it was greater in extent than the South shore of the Mediterranean, Libya, and the East shore, Asia, put together; that there were two continents and many islands, and that by comparison with the Atlantic Ocean, the Mediterranean Sea was but a harbor, which is a fairly correct statement of the facts.

Khnum named the American continent "Atlantis." He discovered it about 2,000 years before the Malay-Japanese-American emigration, 3,500 years before Leif Erickson's trip to Greenland and Massachusetts, and 4,000 years before Columbus, who chose a route a little farther to the North, where the ocean is widest, and who, with his three small ships took sev-

enty-nine days to make the passage from Ferole, Spain.

Khnum was forced to abandon the colony which he left in Mexico near Yucatan. But, as the colony survived, it was self-sustaining and must have had some women in the party, though they may have been Berbers, picked up along the African coast. They brought the orange with them to Yucatan; also wheat, Indian corn, and probably the monkey and the cat.

A great deal of romance has grown up about this Yucatan colony, which was known in fable as "The Lost Atlantis." The colonists themselves probably had with them the boats they came in, and could have built others, and supplied them with grain. But, intimidated by Khnum's failure to return, they may have considered it better to remain where they were.

Had it not been for the Toltec invasion, the descendants of this colony of white Kemians would have survived until Columbus.

Among the ruined cities of Yucatan, at the present day, that of Uxmal has been selected by investigators as the seat of government, and that of Chinchinitza as the metropolis. These ruins are not only Egyptian in style of architecture, but the inscriptions are said by Dr. Le Plongeon to be written in the hieratic characters practically identical with the Egyptian.

Among the ruins which are usually termed Maya, from the brown-white Indian tribe living in the vicinity, seven monuments with dates have been found. From these it is seen that the Maya chronology is calculated from a fixed

event, which is identified with June 28th, 3,750 years before the building of a particular monument; 3,750 years before the Spanish conquest of 1,520 A. D. would carry us back to 2,230 B. C. To this must be added the unknown interval between the dedication of the monument and the Spanish invasion. Could June 28th have been the day on which Khnum landed on that coast?

Columbus, on his fourth voyage, picked up a boat laden with cotton clothing, variously dyed. The natives in it said they were merchants from a land they called Maia, now called Yucatan. Their legends were to the effect that most of their ancestors came by sea from the East under a hero-god. Itzamna, while others came from the West under the leadership of, or connected with, another hero-god, called Kukulcan. (Larned's Hist. Ready Reference, p. 93.)

Before this voyage, the prevailing opinion in Egypt was that the Earth was flat, though some of the astronomers held that it was round and represented it by a globe.

After Khnum's trips, those familiar with the information accumulated by him, considered the earth to be round, and the artists, not wishing to entirely abandon Truth (Atlas), gave him the terrestrial globe to hold, instead of the sky.

Khnum's toils were over. He rested from his labors, and in Greece was worshiped partly as a hero, and partly as an Olympian Deity.

Dimous, an Athenian, is said to have been the first man in Greece, who paid him the honors of an immortal. It was Heracles who founded the gymnasium



ATLAS.

called Cynosarges, near the city. This gymnasium, the sanctuary at Marthon, and the Temple at Athens, were the three most venerable shrines of Heracles in Attica.

He was the hero of labor and struggle and the patron deity of the gymnasium and the palaestra. From early times he was regarded as having instituted the Olympic games, and that he was a competitor and first victor in these contests.

He was a wanderer, and had traveled over the whole world. Therefore he was called on as the guide on marches and journeys.

Hermes was the god of commerce and good roads. Heracles of the trackless wilderness. After his labors, he was supposed to have been fond of hot baths, which were accordingly deemed sacred to him. The white poplar was consecrated to him, and it was believed that he brought the poplar from some far country to Olympia.



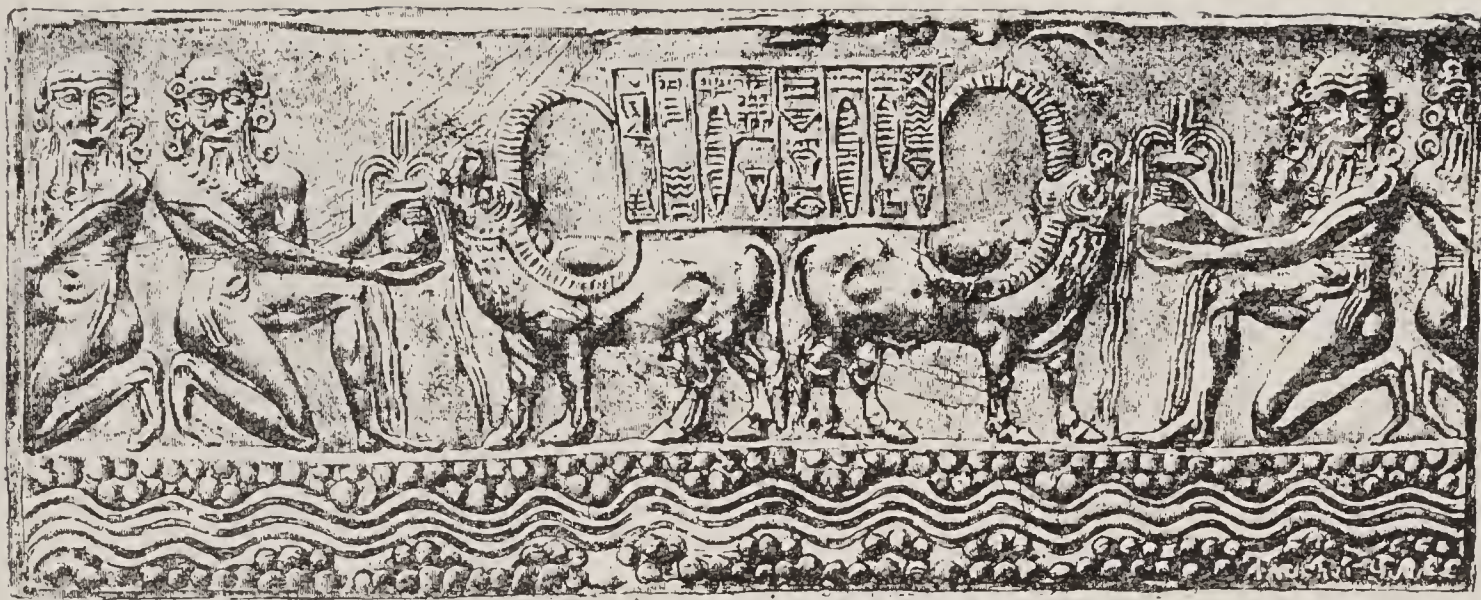
Gilgames' (Hercules) Struggles with the Chaldean Lion.

Unfortunately, this hero had so weakened his system by exposure and privations, and had been compelled to eat so much unwholesome food, that he contracted leprosy, and died of that loathsome disease.

Khnum, or as we are accustomed to calling him, Hercules, was worshiped in Tyre under the name of Melkarth. Melch was a divine name among all Semitic people. He was called Melk, Malk, Milk, Melech, Molech, Moloch, and probably Milcom.

He was the Greek, Melkart, Melicertes, Melager, Glaucus, Pontios, and Palae-mon, God of Harbors; also, Heracles, Perseus, Thesus, Castor, and Bellerophon; also, the Latin, Hercules, and Portunus.

He was the Babylonian, Gisdhubar, or Izdubar, and Gilgames; the Assyrian and Chaldean, Ninib, "the man-bull," who brought on the Chaldean flood, and prob-



GILGAMES AND THE CELESTIAL OX.



Khnum wearing the Atef Crown of Upper Egypt

ably the Babylonian, Adar; also, the Hebrew, Melech, Lamech, and Samson.

After his deification, Khnum was called "Director of the Gate of the Mountain Region," also, "Lord of the Cataracts," and, "The King of Both Worlds."

By his explorations of the Nile, Khnum became a Nile-god, along with Osiris, and his worship in Upper Egypt was combined with that of Osiris, as Khnum-Amen, and the ram's head and solar disc of Amen were appropriated to the use of Khnum.

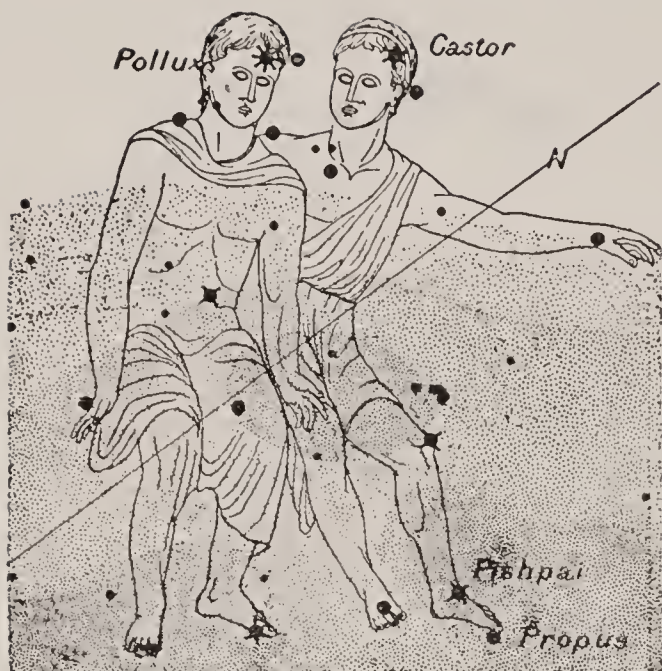
This idea of a double god, such as Amen-Ra, Sebek-Ra, and Khnum-Amen, spread from Egypt in the usual manner,

and we find the Moabites with, Aster-Chamos, (Hathor-Horus). Among the Phoenicians and Israelites, Eli-Melech (Ra-Khnum), Melchi-Zedek (Khnum-Osiris), also the Palmyrene, Malech-Bel (Khnum-Osiris) and Syrian, Anam-Melech (Hathor-Khnum). Also, the Jewish El-Baal (Ra-Osiris), Melech-Baal (Khnum-Osiris), Melchi-El (Khnum-Ra), Melch-Iah (Khnum-Osiris).

These combinations are so confusing that it is difficult to identify many deities with exactness, thus: Poseiden was at first, Osiris, the good of water, combined with On the fisherman; afterwards he absorbed through Khnum-Amen some of the attributes of Khnum and became a horse tamer with a slight tendency to mix in broils.

Castor and Pollux were Khnum and Horus; the constellation of the Zodiac Gemini, the twins, was named for these two, while the constellations Hercules and Perseus, were named for Khnum alone, and Sagittarius for Khnum as the first horseman, or the mounted archer.

Khnum-Amen seems to be the original of the Jewish, Zebaoth, Syrian, Adram-



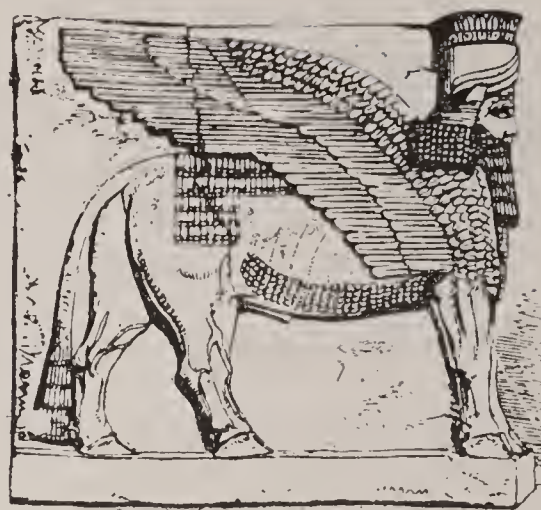
The Constellation Gemini.



Constellation Perseus.



Constellation Centaurus.



Man-Bull of Nineveh.

Melech, Greek, Achilles, and possibly the Chaldean, Marduk, and Teutonic, Tiw.

In the Egyptian mythology, Horus was sometimes represented, by the artists, as a man-lion or sphynx; Khnum as a man-bull. The Grecian fable of Heracles' Eighth Labor is a romantic attempt to account for this idea. The fabled centaur also developed from the use of the horse—the horse and rider being represented as a single animal.

Khnum's exploration of the surface of the earth caused an expansion of the art of map-making. With Homer, B. C. 950, the world is a circular plane, around which the River Oceanus flows. He is familiar with European and Asiatic Greece, as well as with Egypt. In the West he places Elysium. On the Southern edge of the plain dwell the Ethiopians and Pygmies. Beyond the Oceanus in the west is the land of the fabulous Cimmerii, which is supposed to be the American continent.

HERODOTUS, The "Father of History," B. C. 440, also added largely to the stock of geographical knowledge, having traveled over a great part of the Eastern world.



Harpies, from a Greek black-figured Vase. (From "Monument dell' Instituto.")

HIPPARCHUS, of Nice, about B. C. 230, stands first among those who combined geography with astronomy. He determined latitudes and longitudes of places, from celestial observation, and was engaged in the measurement of the earth, and in determining its figure.



Hercules as a "Rainbow Chaser" was married after death, to Iris, the Rainbow, (Greek Hebe), who lived in Olympia.

The first of the Greeks to produce a whole geographical system was ERATOSTHENES, about B. C. 200. He attempted the measure of the earth's circumference, and introduced into his maps



The Constellation Eridanus.
(The Celestial Nile)

a regular parallel of latitude, the running of which was of course imperfect and at variance with the actual position of places.

Ptolemy, A. D. 160, corrected old errors, gathered new information, and gave ancient geography that final shape which it retained during the long period through the Middle Ages, until Columbus and Vasco De Gama struck out new and wider courses of geographical knowledge. And mathematics, combined with physical science, taught us the true positions and relations of geographical objects.

The first map of England was made in 1,520 A. D.

CHAPTER XIX.

ORIGIN AND DEVELOPMENT OF TAXATION.

IN the tribal state, the only thing among the Kemians in the nature of a tax was a voluntary contribution of food-stuffs, for the fire-wardens.

Under the Nation, in order to support the central government, it was considered necessary to ask a fixed contribution from the different counties. The reasonableness of this was conceded. Under the system of Menes the local fire wardens became county officials who collected from the individual land owners, and having appropriated a portion for their own uses, forwarded the surplus to the central office.

This was, at first, a small contribution of produce, given to pay the officials for their services to the public.

These newly created officials were allowed to provide a code of instructions to regulate this collection, and this developed into a branch of the law making power (statute laws), which was thereafter left in the hands of the central officials.

At this point occurred the greatest mistake that has ever been made in the history of the human race. The contributor allowed the receiver to fix the amount of the contribution, or, in other words,

THE TAX PAYER ALLOWED

THE TAX RECEIVER TO FIX THE TAX RATE.

The employer not only entrusted to the employe the custody and control of his property, but permitted him to fix his own compensation. The consequence was disastrous.

The idea of property was, as yet, new ; its importance but vaguely understood. The contributor took no precaution whatever, but relied solely on the collector's sense of public duty, honesty or "Honor." It was only a question of time when this broke down under "The temptation of opportunity."

This act placed a premium on dishonesty, and offered a standing reward for crime. Its effect was to dwarf the mental and moral character of the human race, and give an extraordinary impetus to vice and crime.

The rights of the many were, in time, subordinated to the selfish interests of a few. Instead of the national organization being developed along the lines which would give the greatest good to the greatest number, which is the very object of civil organization, it was deformed so as to give the greatest advantage to the fewest number. This was no accident, it was done deliberately.

In order to accomplish this, the moral character of the useful classes was drugged into insensibility by persistent falsification, that of the useless classes by successful crime. Persistent falsification became, and sad to say, it yet remains, the official stock-in-trade, as it were.

Selfishness was arrayed against honesty, vanity against common sense. Hypocrisy became an art, afterwards a fine art, and is yet regarded as a fashionable accomplishment. When the principle was conceded that the officials had the "privilege" of taking a portion of the public property for their own uses, it was only a question of time when they claimed the "right" to take it all.

From this political blunder has flowed by far the greater portion of the woes of man.

(1) It caused a development of the parasitic theory of government, by which the selfish interests of the official class were arrayed against the welfare of the nation as a whole. This produces a system of tax extortion on the one hand; extravagance and waste of the public revenues on the other. The property wasted was, and yet is, vastly in excess of that wrongfully taken.

(2) The military system, with its wholesale destruction of life and property. This has caused most of the wars, sieges and massacres. It culminates in the institution of slavery.

(3) Superstition in all its myriad forms. This has dwarfed the human character, dulled the brain, and written the word "ugly" across the face of man.

These evils all flow from, and are directly traceable to the political oversight

of the tax-payer allowing the tax-receiver to fix the tax-rate.

This mistake caused the chisel to be sharpened into a dagger; the reaping hook to be beaten into a sword; and the plowshare to be melted into spear-heads. Robbery became more profitable than useful industry. The dinner-horn became a trumpet; the tambourine a drum.

This error has cost the lives of more than two billions of people, and the destruction of perhaps ten times as much property as there is on the earth to-day.

This is why the population of the world is only fifteen hundred instead of fifteen thousand millions.

Before the introduction of taxation, the population of the earth amounted to about two millions of people, ninety-five per cent of whom were whites.

In less than two thousand years after the introduction of taxation, the white population sank to thirty per cent, and during the Fourteenth Century, A. D., to sixteen per cent. It is now but twenty-three, instead of being ninety-nine.

If the tax-payer ever learns to control the tax-rate, substantially all the evils of government will disappear. So will all political parties of the present day.

Modern people attempt to lessen this evil by making a contract between the tax-payer and the tax-receiver. We call it a constitution. The constitution is intended to be above "the law."

The constitutional protection for the tax-payer, is imperfect. Because—

(1) It assumes that the tax-receiver will fulfill the contract instead of presupposing that he will not do so.

(2) It puts him "on honor" instead of putting him "under bond."

(3) It provides no adequate punishment for its breach, and

(4) It leaves the tax-receiver to be the judge of whether he has violated the terms of the agreement or not.

Nevertheless, a constitution is a useful instrument, and a source of continual annoyance to the tax-receiver, who must expend considerable energy in evading and explaining away his direlections.

No set of officials have ever yet remained bound by the terms of a constitution. Sooner or later, various methods of evading it are discovered.

In the days of the Kemian chieftain, there were no large cities, and "everybody in town" knew the chief. People were familiar with his weaknesses as well as his merits. Therefore, a calm view was taken of his personality.

Under the kingdom, as population and wealth continued to increase, the capital became a large city. By encroachment on the property rights of others the kings grew rich and powerful; also exclusive, and personally unknown to the populace. They gradually gathered around themselves a numerous retinue of assistants and deputies, who became officials of various kinds.

This official class considered it an advantage to themselves to "strengthen the king's hand," and make him appear greater than he was. They took the selfish view that to increase the king's power was to enhance their own importance. That there was "a community of interests" among them, hostile to the useful classes; consequently one official should shield and protect another as against the populace.

All kinds of schemes were thought out to accomplish these purposes. As the nation grew in numbers and wealth, the official class became more and more aggressive. As they were the educated class, they were the first to recognize the value and importance of property.

By means of statute laws which they introduced from time to time, and the customs and ceremonies they originated, the leader was gradually given greater power and authority. He was lifted higher and higher in the political and social scale, and made more exclusive and selfish. So that, from being the "guardian" (Ropaitu) or chief office holder, in about eight hundred years he became a professional public plunderer, and in seven hundred more, a god.

As they expressed it, "the king was immeasurably lifted up," and it became his ambition to "put everybody under his feet." This is the inevitable result of such a theory of official life. Instead of being simply the "main guy," in time he came to consider himself "the whole show."

The first king, Menes, introduced the habit of official extravagance, and originated the "state dinner" or official banquet. (Dio. Sic. 1:45). If his successor was a modest man, the contribution remained the same. But, if the next was selfish and overbearing, as sooner or later he was sure to be, it was increased under one pretext or another, and in course of time became a "tax" which the officials, acting in the name of the State, sooner or later, claimed as a right, and the request for a contribution, as a matter of duty under the contract became a demand

to pay taxes, as a matter of obedience, under the law, and the machinery of government was gradually changed from its first beneficial object into an engine of oppression.

The Kemians had laws before they had kings, or taxes even. They afterwards regarded this period as "The Golden Age."

Law at this time was a mutual agreement, or social compact. There were no statute laws. Such laws as they had were similar to our "Common Law." They were developed by arbitration, and acquiesced in by the members of the community as the embodiment of "common sense."

These ancient rules or "laws" rested on no greater authority than human reason and sense of justice. They were founded on "public opinion" and were complied with because they appeared to be for the best interests of the community.

The object of these rules was to give security to life and property. They were evidently based on civil equality, or "equal rights," for that diseased condition called "special privilege" developed later.

Modern governments are divided into three branches; called the executive, legislative and judicial.

These ancient laws were developed in what is now known as the "judicial branch" of government; which is, and ever has been, the best, the most satisfactory and the best equipped department of government.

Nations have been destroyed by their executives or legislatures but no nation has ever been destroyed by its judiciary.

When population and wealth increased, it became desirable to have a more complicated civil organization, and it appeared necessary to provide statute laws. The mistake was made at this point.

Population was increasing. Thanks to useful inventions, property was increasing rapidly. For lack of official restraint, the rate of contribution or "tax-rate" increased faster than population or wealth. The effect was national decay; the result was death. The official class fastened on the body politic like a cancer sore; putrid, painful at all times, incurable, fatal.

The producing classes were discouraged, degraded, enslaved, and finally exterminated; or replaced by captives taken in war.

The exportation of these ideas spread the Egyptian military system over the earth, and drenched the world in blood. The great bulk of the human race became subject to compulsory, personal service; and the animal which had developed into a man became a brute.

Civil communities sought to accumulate wealth by plundering each other; the inventive talent was turned to manufacturing weapons of destruction. Man became the deadliest foe of man. The mere possession of property became a source of danger. Successful killers, like Alexander and Caesar, were not only glorified, but deified.

When the romantic school began to glorify crime, and make of vice a virtue, useful industry was despised. Any further advance in civilization was now impossible, and the doctrine of "whatever is, is right" was promulgated and accepted. (Isaiah 5: 20.)

The laws of nations, thereafter recognized the right to rob, but not the right to work, and it is only in very recent times that the right to labor is beginning to be recognized as a matter of law.

The kings of the third Kemian family, increased the taxes to a shameful extent. Those of the fourth, raised them to the danger point. There grew up around these men a sort of privileged class of useless persons, relations and friends of the king, who hung on his favors.

In order to provide for these people, it became desirable to increase the tax. A call was made for labor in addition to produce. The poll-tax was invented to catch those who were not engaged in raising food.

Then began a struggle between the official and semi-official, or privileged classes on the one hand, and the producing classes on the other, which has lasted until the present day.

This became a struggle for life itself on the part of the useful classes, who have been exterminated in nation after nation by their own officials. This struggle is now going vigorously on in all countries.

In Kemia this tax was raised from time to time until under the Fourth Dynasty, it became one-tenth of the productive power of the entire nation, and was known as "The tenth" or "the tithe." It was paid into the local temple or courthouse in each county, to the officials in charge of local affairs.

From the Fourth to the Twelfth Dynasty, the religious system was built up, as an excuse for increasing the contribution, and the tax became two-tenths

(Herod bk. 2:109, Gen. 47-26), one for the king and his newly created army, and one for the civil authorities who were now called "priests." The priestly revenue was afterwards called "The sacred tithe."

This tithe became very dear to the official class in all countries where the idea was exported.

The Carthaginians paid tithes to the Temple of Melkart, at Tyre (Diod. 20:14).

In Arabia, tithes were paid to the god Sabis. (Pliny H.N. 12:32).

This system was adopted by the Hebrews, and it is still the prevailing method in Mohammedan countries. It was revived for the benefit of the Christian priesthood at the beginning of the Fourth Century, A. D., and towards the end of the Seventh made a permanent charge upon land.

The Council of Trent demanded due payment of tithes and excommunicated delinquents. A considerable portion of the laws of Charlemagne are connected with the regulation of tithes.

With the advance of modern civilization, this ecclesiastical tithe has been generally abolished among the whites, except in Great Britain, where it is still maintained as commuted rent charges upon land.

In Judeae the taxes appear to have been: For the king.

(1) A tenth of the produce, both of the soil and live stock. (1 Sam. 8:15-17).

(2) Forced military service for a month every year, which compelled trib-

ute from foreign people. (1 Sam. 8:12, 1 Kings 9:22, 1 Chron. 27-1).

(3) Gifts to the king. (1 Sam. 10-27, 16-20, 17-18).

(4) Import duties. (1 Kings 10-15).

(5) The monopoly of certain branches of commerce. (1 Kings 9:28, 10-28, 22-48).

(6) The appropriation to the King's use of the early crop of hay. (Amos 7:1). Also confiscation of criminals lands.

(7) Forced labor. (1 Kings 5:13).

(8) Special taxes of various kinds, sometimes amounting to "all there is in sight."

Adoni-Ram, chief of the tribute receivers under the Israelite Pashas, David and Solomon, became so hateful to the people, that he was mobbed by them and stoned to death. (1 Kings 12-18).

In addition to these, there were, for the priests:

(1) One-tenth of all farm produce. (Lev. 27:30-32, 2Chron. 31:4-10, Nehe. 10:32-39, 12:44, 13:12).

(2) Afterwards a second tenth for feasts, etc. (Deut. 12:17-19).

(3) Also first fruits of corn, wine and oil. (Deut. 18:4, Judith 11:13).

(4) Firstlings of all clean beasts. (Numbers 27:26).

(5) The first born of their sons were also pledged by laws similar to those of Tyre and Sidon. (Ex. 13:12-13, Ex. 22:29) and were probably sacrificed in ancient times, as they were in Phoenicia and surrounding countries who had similar laws. (Ex. 13:2, Lev. 27:28-29, Judges 11:30-31, 1 Sam. 15:33, 1 Kings, 16:34, Joshua 6:26, 1 Kings 18:40, 11 Kings, 3:27, Ezk. 20:25-26, Mica 6:7).

But afterwards their first born were permitted to be redeemed at five sheckels per head. (Numbers 3:45). This being a tenth of the full value of an able-bodied man.

(6) Also a poll-tax or "ransom" of one shekel per head to save them from the plague. (Exodus 30:12-13).

(7) Also redemption money for people offered up as a sacrifice to fulfill a vow made by some one in extreme danger, sickness or distress, like that of Jephthah (Judges 11:30-31); for whose redemption there was prepared a carefully adjusted scale of prices. (Lev. 27:3-8), as follows:

Males, 20 to 60 years of age, 50 sheckels of silver.

Females, 20 to 60 years of age, 30 sheckels of silver.

Males, 5 to 20 years of age, 20 sheckels of silver.

Females, 5 to 20 years of age, 10 sheckels of silver.

Males 60 years and upwards, 15 sheckels of silver.

Females, 60 years and upwards, 10 sheckels of silver.

Male infants, 1 month to 5 years, 5 sheckels of silver.

Female infants, 3 sheckels of silver.

Unclean beasts, $\frac{1}{2}$ shekel of silver.

(8) Also for redemption of houses and fields pledged by any vow to be valued by the priest, with twenty per cent added. (Lev. 27:14-25).

(9) Also a share of the spoils taken in war. (Struggle of the Nations, 91. 1 Chron. 26:27, 1 Chron. 18:11. Hebrews 7:4, Joshua 6:19). The withholding of

which was punishable with death. (Joshua 7:21).

(10) Also free will offerings. (Lev. 1 and 2).

(11) Peace offerings. (Lev. 3).

(12) Sin offerings. (Lev. 4).

(13) Trespass offerings. (Lev. 5, etc).

After the use of money became general, the trespass offerings and sin offerings were paid in cash to the priests. (2 Kings 12: 6).

When these taxes were not paid, it is said:

Mal. 3:8: "Ye say wherein have we robbed thee? In tithes and offerings."

9. v., "Ye are cursed with a curse, for ye have robbed me, even this whole nation."

The delinquents were also threatened with being burnt as in an oven, and destroyed root and branch. (Mal. 4:1), or devoured with the sword. (Isaiah 1:20, Deut. 28:15-68).

When paid, the contributors were to have abundant harvests, and to be free from sickness and bad luck. (Deut. 28: 1-14,, Nehe. 9:31).

"If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:19.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the lord of Hosts (Zebaoth=Hercules-Jupiter) if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

It was impossible to pay these taxes, and they must have been evaded, as in modern times, by concealment and per-

jury. (Mal. 3:8) or by bribery. (Ex. 23:8, Deut. 16:19, Isaiah 1:23).

"For from the least of them, even unto the greatest of them, everyone is given to covetousness, and from the prophet even unto the priest everyone dealeth falsely." Jeremiah 6:13.

Was the fall of the Jewish nation due to the bad character of the people, as claimed by their poet prophets, or to the disastrous effect of these tax laws?

Peter said that the Mosaic law was "a yoke which neither our fathers nor we are able to bear." (Acts 15:10).

After the return from Babylon, Nehemiah imposed a poll tax as an annual payment of one-third of a shekel per head, for maintaining the fabric and service of the temple. (Nehemiah 10:32). A little later this third became a half. (Mat. 17:24).

After Solomon's death "all Israel" said to his successor, Rehoboam, "Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." (1 Kings 12:4).

After consultation with his young men, Rehoboam replied:

"My father made your yoke heavy, and I will add to your yoke. My father also chastised you with whips, but I will chastise you with scorpions." (1 Kings 12:14).

"So Israel rebelled against the house of David unto this day." (1 Kings 12:19).

Among the Syrians the gods had a prescription right to the first born sons.

Punic temple inscriptions, defining the

dues of the priests for various kinds of sacrifice (so-called tariffs of Marsailles and Carthage) show that the animals offered, and the class of sacrifice, were about the same as those mentioned in the Hebrew law.

In Athens, as in the free states of Greece generally, the tax system was very mild. The citizens were free from personal tax except a small poll-tax of 8 cents (three obols) per head, for slaves. The indirect taxes were one per cent on the sale of lands; also a market tax and two per cent on imports and exports.

Under the Roman republic there was no direct taxation for citizens, except on extraordinary occasions, a special property tax was levied. The indirect taxes were five per cent on the value of slaves, when liberated, and a harbor tax.

Rome received no tax from her allies in Italy. But by the terms of the treaty, they were to furnish ships and soldiers.

The withering, devouring Roman tax was laid on the conquered provinces, each of which had a tax system of its own, modeled on the existing tax at the time of conquest.

The freedom of the Roman citizen from taxation was the basis of its value. This remained unimpaired until the producing power of the conquered provinces was exhausted.

Afterwards, Diocletian, 284 A. D., in order to maintain the military system, introduced a system of general taxation in Italy, which grew and flourished until the Roman citizen disappeared from the political scene.

The state of civilization a people enjoy

is gauged by the taxation which they endure. Low civilization—high tax; high civilization—low tax rate.

If you can tell the state of civilization a people enjoy by looking at the dwellings of the producing classes, or by the condition of their highways, roads and bridges, so can you do so by inspecting their tax books.

Only two methods have ever been used to despoil the producer.

The *First*, is to take his property by *force of arms*.

The *Second*, is to take it by *operation of law*.

Under the first method, the spoilers came with armed men, and in very ancient times, knocked the producer on the head with a club, and carried off such property as they could gather up. The unfortunate's wife and children were slaughtered outright, or led away into slavery.

In after years, the producer was run through the body with a spear, or his head cut off with a sword.

This method was improved upon in later times, so that now they shoot him full of holes.

These methods, however effective, were found to be wasteful, if not extravagant, and it was observed that they had a marked tendency to check or even stop production, and the value carried off as "spoils" was but an insignificant part of the property destroyed.

This worked to the injury of the spoiler, who, having been educated to the idea that useful work was dishonorable to a robber, would rather die than work. So, the more economical method of "taxing



ASSYRIANS MUTILATING PRISONERS.

On the right the city is in flames; its walls decorated with heads.

the producer to death" has been gradually evolved.

Under this system he lasts longer, but the final result is the same. Nine-tenths of the evils of government flow from abuses of the taxing privilege.

From the day these Kemian kings began to build pyramid tombs, in a vain attempt to keep their memories "Ever-living," down to the present time, the efforts of the official and semi-official or privileged classes, to extort excessive taxes, has caused most of the destruction of life and property, of which history gives any record.

Most of the so-called "wars" were merely border slave-raids or pilfering expeditions in quest of captives and spoils. (1 K. xx:2-4). These were accompanied by frightful atrocities. To avoid exaggeration let them speak for themselves:

Asshur Izirpal came to the Assyrian throne 883 B. C. As a deified Sultan, he assessed his people to the limit of what he thought they would bear; then he undertook to tax his neighbors. In an inscription, describing the capture of Tela, he says:

"Their men, old and young, I took

prisoners. Of some I cut off the feet and hands; of others, I cut off the noses, ears and lips; of the young men's ears I made a heap; of the old men's heads, I built a minaret.

"I exposed their heads as a trophy in front of their city. The male children and the female children I burnt in the flames. The city I destroyed and consumed, and burnt with fire."

Asshur Izirpal did not expose himself to the weather, perform laborious marches, and risk his life even, simply for the sake of "honor and glory." He was trying to collect taxes, and went about it in this awkward way. It was the approved Assyrian method of terrorizing other cities.

Under the theory that the king was a god, "who could do no wrong," this act was, and is now, considered "glorious." So is the following:

1 Chronicles 20:1: "And it came to pass that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and beseiged Rabbah."



ASSYRIAN CAPTIVES LED INTO SLAVERY.



Assyrian King putting out the eyes of his captives.

Having captured the city, it was plundered and destroyed. The motive is shown in the second verse.

2 v: "And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set on David's head; and he brought also exceeding much spoil out of the city."

But how are we to account for the following:

3 v: "And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes.

Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem."

18:2: "And he smote Moab, and the Moabites became David's servants, and brought gifts."

18:6: "And the Syrians became David's servants and brought gifts."

18:13: "And all the Edomites became David's servants."

I Samuel 27:8: "And David and his men went up and invaded the Gershurites,

9 v: "And David smote the land, and left neither man nor woman alive, and took away the sheep and the oxen, and the asses, and the camels, and the apparel."

As long as taxes were payable in produce, systematic, wholesale plunder of the domestic population, in a thinly settled community, was impractical, as perishable produce was not worth transportation. With the development of *money*, came the tax collector's opportunity.

The Persian kings issued silver coins which were current through Western Asia, and so increased the taxes, that Darius Hystaspis was called "the shop-keeper king." His system envolved the

payment of a fixed sum as tribute by the Satrap of each province.

The influence of Ezra secured the Jewish priesthood and employes of the temple exemptions from taxes of all kinds. (Ezra 7:24), but the burden of Persian taxation, added to the sacred tithes, and other exactions, pressed heavily on the great body of the Jewish people.

Under the successors of Alexander the taxes became heavier. The use of coin being general at this time, the farming system was adopted.

The taxes were put up at auction, and a contractor would often bid double the previous rate, then go to the province with soldiers, and by violence and cruelty, like that practiced in modern Turkey, squeeze out a fortune for himself.

The pressure of Roman taxation was heavier, more galling, and more thorough. The ordinary assessment seems to have run from twenty-five to forty per cent of the gross proceeds. (Ant. XIV. 10-6.)

Luke 2:1: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."

The Romans of this later day, when the use of coin had become universal, about the Mediterranean, followed the example of the Macedonians, and farmed out the taxes to contractors. These fellows so improved the system of tax extortion, that they made the previous efforts of Darius Hystaspis look crude and awkward by comparison.

The Roman tax-collectors were called "Exactores," from which comes our verb "to exact," meaning "To practice extor-

tion"; literally, "To twist out of him." Exaction, extortion, and tax-collector being synonymous terms.

Where the Roman tax gatherer appeared, public law and private liberty vanished. In course of time, towns, cities and whole districts, even, were stricken from the tax-rolls, because the population had perished before the rapacity of the tax collectors.

The Roman revenues under Vespasian are estimated at \$2,000,000,000 annually, —about three times that of the United States, though the population of the Roman empire was less than ours, and their per capita producing capacity far below our own.

Heliogabulous is said to have been worth \$2,500,000,000. Pompey is said to have spent Roman money of the value of \$120,000,000 before he came of age. Pliny says, six Roman proprietors at one time "owned" one-half the land in Africa, outside of Egypt, and that Augustus owned all Egypt. Augustus reserved Egypt for himself and administered it as a private farm. The Egyptians, of course, didn't own anything. These Roman proprietors did not buy their African lands; they confiscated them.

There never was any legitimate excuse for Rome. She began as a nest of robbers, and robbery was the chief business of the state at all times. To close the doors of the Temple of Janus was a sign of peace. They stood open for five hundred years.

Rome extinguished the slowly developing intelligence of Greece and very nearly snuffed out the light of civilization in the Western world.

The Turkish tax system is the same as that of ancient Rome.

In the Turkish province of Mesopotamia; in the valleys of the Euphrates and Tigris rivers, can be found today a few, straggling Arab villages, where,



Aphrodite.

some 3,000 years ago, there dwelt a dense population. They had many cities, towns and villages. The country was like a cultivated park, or like a garden.

Seventeen hundred years ago, one vast orchard stretched from the uplands to the Gulf. To-day the region is a silent desert, where the wild ass and lions

roam. Why this change? The climate is still salubrious, the sun shines just as brightly as it used to do. The soil is just as fertile. The irrigation canals have fallen into disuse, and disappeared. The rivers run uselessly to the sea. Gen-



Feroher.

(From Bonomi's "Nineveh and its Palaces.")

erations crowd upon generations, ages on ages grow, yet here, the idling seasons come and go and bring no change, except decay.

Why have these people vanished? Where have they gone? The answer is, they were taxed to death. They believed what their office holders told them, and they are dead. Nor can we point to any man and say that through his veins courses the blood of the Assyrian, Babylonian or Chaldean.

CHAPTER XX.

"THE IRON AGE."

DEIFICATION OF THE KING.

THERE were 65 Kemian kings from the 1st to the 13th Dynasty, covering a period of 1,756 years. Those preceding Kufu, the 26th King, bear names that are denounced as plebeian, such as the runner, the wrestler, the striker, etc. The tenth bore the name of Kakau, "Bull of Bulls," which was the ancient equivalent of our modern "First gentleman of the land."

Senoferu, first king of the fourth family, and twenty-fifth of the monumental list, about 768 years after the accession of Mena, begins the practice of enclosing his birth name in an "oval of honor" or cartouch, and of placing before it three carefully chosen, high sounding titles, as a "throne-name."

The first began with a poetic compliment, which compared him with the sun in its splendor, from which comes the Jewish word Pharaoh, meaning sun-king. The second indicated that he was king of Upper and Lower Egypt. The third, that he was a war-chief or "war-lord." The fourth was his birth-name. Afterwards a fifth to identify him with the name of his pyramid, was added. Syco-phantic scribes would also add such expressions as "May he live," "Health to him," etc., until the monumental inscrip-

tions become a weary repetition of high sounding titles.

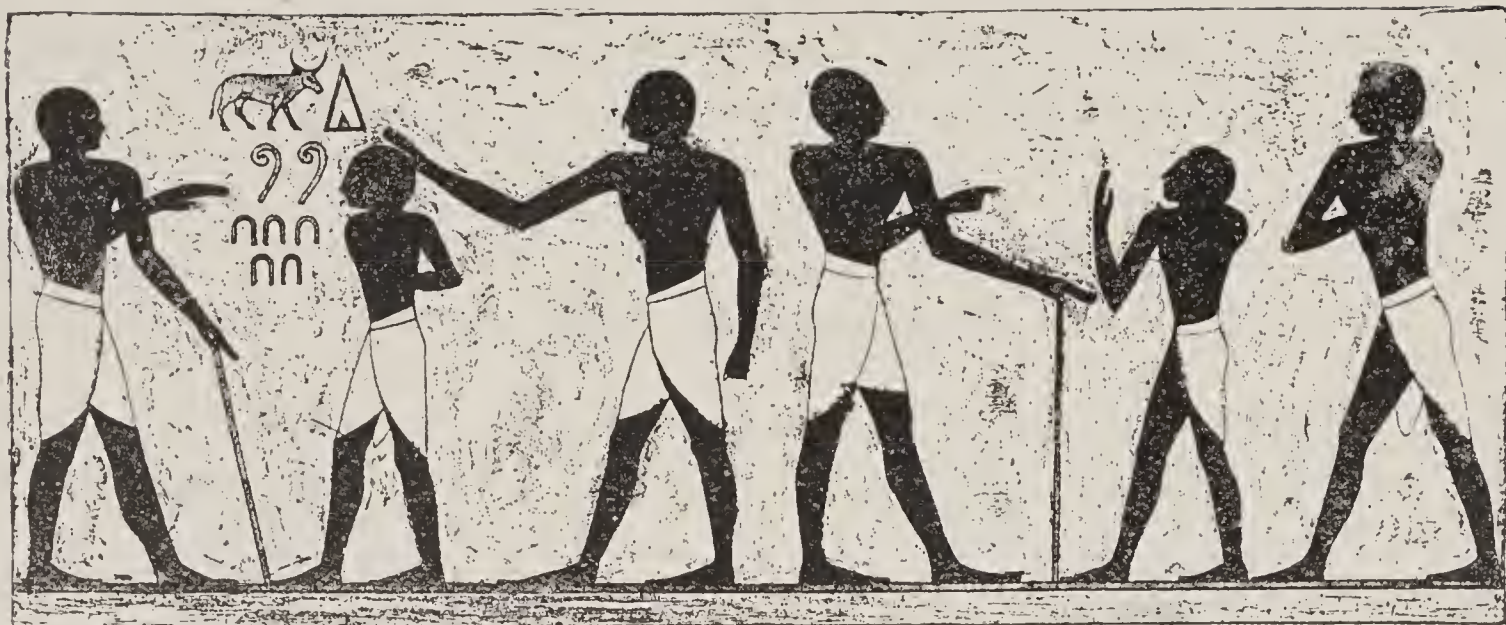
Many of these ideas are in use to-day. What American knows the family name of the King of England, though his throne-name and given name are so familiar to all.

Asiatic popes take such throne names as Jana, "World Conqueror," or Gautama, "the ever victorious," while thirteen Roman pontiffs have chosen as a throne name the carnivorous title of Leo, "a lion."

As adulation of the Kemian chief office holder increased, he was called "The Ever-living," meaning that his name or reputation would never die. In course of time he was called "Lord of Truth," "The Good God," and "The Great God."

Every complimentary name or title applied by the Egyptians to their gods, was also applied to the king, who was a son of God.

An inscription of the 26th Dynasty says: "In the 52nd year under the reign of this God, information was brought to his majesty 'the temple of thy father, Osiris-Apis, with what is therein, is in no choice condition. Look at the Holy corpses (the bulls) in what a state they are.' * * * A courtier of the king



LEVYING EXCESSIVE TAXES.



ENFORCING PAYMENT.

was appointed especially for this office of imposing a contribution for the work on the inner country, and the lower country of Egypt."

The deification of the kings gave rise to many new theories. By constant encroachment on the property rights of the useful classes the office was made so lucrative that selfish men were ready to tear the nation asunder for the sake of the spoils of this great office, and it became necessary to make the office hereditary, so as to lessen the danger of civil war. The welfare of the nation became secondary to that of 'the throne' or rather the fortunes of "The royal house."

The word "Law" was now conceived as

"A rule of action laid down by the higher power (the tax-collector) which the lower power (the tax-payer) is compelled to obey."

This definition and this idea is in full force to-day. (Blackstone's Commentaries, vol. 1, p. 25). [On page 29, Blackstone says, "Municipal law is a rule of civil conduct prescribed by the supreme power in a state (the tax-receiver), commanding what is right and prohibiting what is wrong."

This definition means nothing, as the words "right" and "wrong" have an

elastic meaning impossible to follow. That which is right when a law is in force becomes wrong when the law is repealed. The courts may declare that a law means a certain thing to-day and reverse their opinion to-morrow.]

Rules were laid down and called laws which the populace ought never to have recognized as such, and the light of a social compact gradually faded from the political sky.

An iron band, as it were, having been slipped over the neck of labor, the ends were now welded together, and the taxpayer became a tenant to his own official. This band became a "yoke" which has never been broken, and the official class "a burden" which has never been lifted.

Under the idea of a social compact, a law must be a good law to be recognized as such; otherwise it was against public policy. A bad law was no law at all.

Under the parasitic theory, in order to induce people to submit to bad laws, the idea was industriously taught that the populace must "obey the law," and "respect the law;" that is to say, they must respect and obey the bad laws, for the good ones need no injunction. The people must respect "those having authority," or, as it was expressed later, "Fear god, honor the king."

The official class, having adroitly acquired the law-making power and selfishly turned it to their own immediate advantage, now taught that "what cannot be cured must be endured." Their advice to the producing class was, and ever has been, "Don't think—work; deliver to us the results of your labors and we will do the thinking for you."

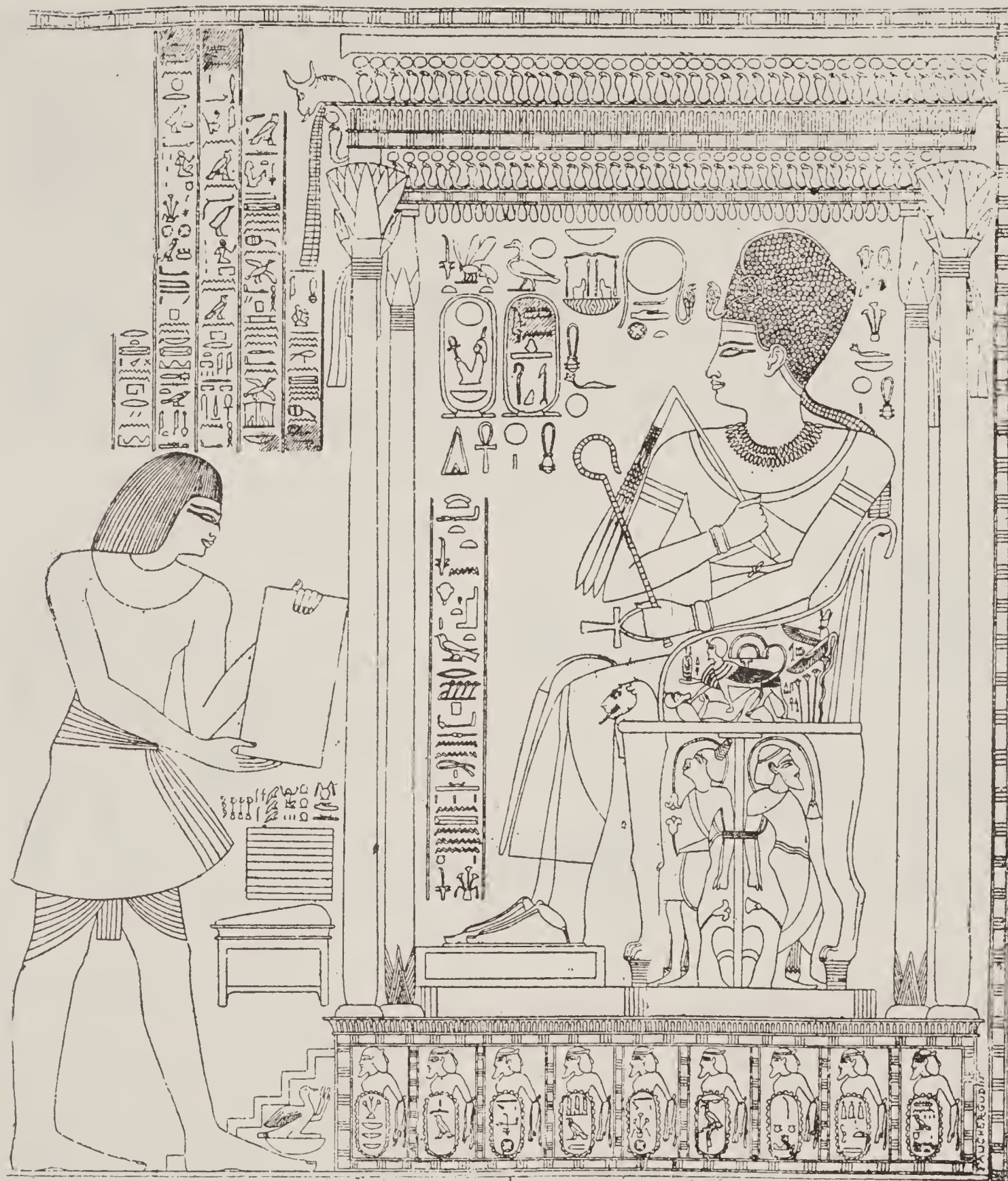
In process of time the official class claimed to be superior to the producing classes who paid the taxes, and they began to talk about the "divine right" of the kings; also, the "natural subjection of man," and later, that "the slave was happy in having a master who would protect him." They also enlarged the language with terms of reproach and contempt for people who did any useful work. The object and aim of the educated man was to be a parasite. Kings and priests now rule *jure divino* (by divine right) the former in the state and the latter in the church.

The theory of divine right is grounded on the idea that the king or priest stands toward his people *in loco parentis* (in place of the parent), and they are eager to claim the title of father. The king as "the son of god" and "father of his people" derives his authority from this natural or supernatural relation, and not from the consent of the tax-payer. The father of a family rules his children, not by virtue of an agreement or social compact, but by right of seigniority.

At the hands of the romantic school, even the law had its fictions. Instead of being simply the custodian of the public buildings, by "fiction of law," the head official in course of time and by "round-about" methods assumed to own them.

All public property was said to "belong to the crown." The crown is the property of the king; therefore all public property belongs to the king. The people pay for it; the king owns it. How simple, yet how grand!

Though the official salaries were drawn from the people, yet the king had the



AMENOPHIS III OF THE 18th Dynasty GIVES AUDIENCE TO ONE OF HIS MINISTERS.

The King holds the whip in his right hand, the *crux ansata*, as a symbol of sexual power, in his left, together with the shepherd's crook. The serpent diadem is on his front; the African and the Asiatic are bound beneath his throne.

appointing power and could say who might enjoy these valuable privileges; therefore, the officials were "servants of the king."

A public road became "the king's

highway." The judges sat on the "king's bench," and the sailors manned "his majesty's fleet."

As the theories of "a community of interests" in the official class were worked



VARIOUS POSTURES USED IN APPROACHING THE CHIEF TAX-COLLECTOR.



PROSTRATION IN PRESENCE OF THE DEIFIED KING.

out, the laws were altered until all power and authority were firmly vested in the king.

For the king to become all-powerful, it was necessary for him to become omnipresent. Therefore all public business is transacted in his name. He acts by dep-

uty; he is everywhere. Every useful or praiseworthy act is ascribed to him, so as to increase his prestige.

"By fiction of law" the king rights the wrong of litigants and gives them justice; the king ferrets out crime and punishes the guilty. The king is the state.

From owning the public property, the next step was to own the nation itself. Through the machinery of government and the power of the army, the king "exercises dominion" over the people, and "by operation of law" even the land itself becomes his own. That is to say, excessive taxes become the equivalent of rent. The king can fix the tax-rate and say what proportion of the products of the soil shall be paid to him. What more could the real owner do? The earth therefore is the property of the king.

As the owners and occupants of the soil sank lower in the political scale, they gradually became tenants of the tax-collector.

The idea of a formal ceremony, when approaching the head-man was also developed. (Comp. Gen. 33:3-8). At first they bowed their heads to the king; at a later period they were requested "to bend the knee." After the adoration of the chief began, they were required to humbly "sniff the earth," and after his deification, to prostrate themselves in the sublime presence, and worship the whip and the stick with which they were beaten.

From the legal theory that the king owns everything, that which he refrains from taking, but which he permits his subjects to keep, is said to be "given by the king." "By the royal grace," the Kémian peasant or artisan can "eat of the king's bounty," or cultivate a portion of "the royal domain," or breathe the air, or even speak "the king's language." By such easy process this official becomes divine.

Though the king owned the earth, nevertheless there appeared to be "a flaw" in the king's title, for it was based on a "fiction of law" which constantly required strengthening. At every fresh exaction, the real owners continued to grumble, and now and then attempted to reclaim some of their lost rights.

Therefore many shrewd and selfish schemes were thought out, and many ingenious and plausible efforts made to "quiet his title." It was found by experiment that slavery produced the best result.

The citizen could not be divested of the idea that "he had some rights;" the slave had none. He was merely "a chattel," the property of "the crown;" for human slavery is but the product of want and war.

In order to build up a servile class, the police force was increased under one pretext or another, until it became "an army."

The soldier was instructed to stop thinking; to act at the word of command. He was taught that "the first duty of a soldier is to obey."

The army became a machine, animated by blind, unreasoning obedience to the command of its superior officers. Terrible, cruel, irresistible, relentless.

The sons of the producing classes were drafted into the army; drilled, armed and used to subjugate their own people.

The domestic population being awed into submission, the troops were marched over the border on slave-raids, and pilfering expeditions, which have been magnified, by writers of the romantic school,



NEGRO CAPTIVES.



KUSHITES.

into "wars and conquests." (Struggle of the Nations, 299).

The instructions to the raiders were, "Kill all who resist; spare those who yield." They returned laden with plunder, and dragging at their heels great swarms of "captives taken in war" whose lives were spared on condition that they serve their captors as slaves. Though

taken at the public expense they were "the property of the crown."

The king's "subjects" who yet retained "a color of title" to the soil, in sullen disapproval of these encroachments, were gradually displaced by slaves who claimed no rights other than the master's mercy.

When these ideas reached the Israelites, they were powerless to resist them. People who think not, must necessarily imitate. So they said to Samuel, "Now make us a king to judge us like all the nations," and

Samuel 8:11 said: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots." (1 K. 1:5).

12. "And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots."

13. "And he will take your daughters to be confectionaries, and to be cooks, and to be bakers."

14. "And he will take your fields,



SACK OF CORINTH, GREECE.

and your vineyards, and your olive yards, even the best of them, and give them to his servants."

15. "And he will take the tenth of your seed, and of your vineyards and give to his officers, and to his servants."

16. "And he will take your men servants and your maid servants, and your goodliest young men, and your asses, and put them to his work."

17. "He will take the tenth of your sheep; and ye shall be his servants."

19. "And they said, Nay, but we will have a king over us that we also may be like all the nations."

After this the Jewish law encouraged slavery, and ranked the slave as next above the ox and the ass.

Deut. 20: 13-14: "Thou shalt smite

every male thereof with the edge of the sword: But the women and the little ones, and the cattle and all that is in the city, even all the spoil thereof, shalt thou take unto thyself."

15 v: "Thus shalt thou do, unto all the cities that are very far off from thee," etc., but the nearby ones were to be "utterly destroyed." But not the fruit trees.

A theoretical distinction was made between foreign slaves and those taken from the domestic population under the slavery of debt. (Lev. 25:44-46) where poverty and debt were considered legitimate causes for servitude.

This was disregarded in actual practice. (Jeremiah 34:8-11). And slavery continued to grow worse. (Amos 8:6).

The female slaves replaced the ox in grinding corn. (Ex. 11:5, Isaiah 47:2). If the father died, leaving a debt unpaid, the sons were sold into slavery. (II Kings 4:1).

In the political system of Israel there is no trace of the idea of liberty in the modern sense. "The fear of the Lord" is the distinctive name for religion. (Ps. 34:11). "Servant" the distinctive title for the good. (Ps. 19:11. Hebrews 3:5). The land belonged to the Lord, and men were only tenants. (Lev. 25:23).

Slaves had no legal rights in Greece or Rome. They could neither bring a charge, nor appear as a witness. It was only when put on the rack and subjected to torture that their evidence had any weight attached to it.

Slavery caused the fall of Sparta, whose free citizens steadily declined in number, after its institution. At the adoption of the laws of Lycurgus there were ten thousand Spartan freemen; at the time of the Persian wars eight thousand, and 320 B. C. only one thousand. The Spartan army was at this time an army of slaves, whose officers were free.

Usury and slavery caused the fall of Athens, whose free citizens numbered only one-fifth of the population. Ninety thousand freemen; 360,000 slaves. When Alexander looted Thebes, he sold 30,000 women and children of the Theban population into slavery.

Slave dealers followed in the train of Roman armies, and after a battle or siege bought up these unfortunates in great numbers, at a small price. When Julius Caesar ravaged Gaul he sold on one oc-

cation 63,000 captives. After Lucullus plundered Pontus slaves fetched less than one dollar per head in Rome.

Horace regarded ten slaves as a moderate number for a person in comfortable circumstances. (Sat. 1:3). Even Aristotle considered the slave as merely "an instrument endowed with life." (Eth. Nic. 813). Cato advised that slaves be worked to death, like beasts of burden, rather than be allowed to grow old and unprofitable. (Plutarch's Cato C 21.)

In addition to captives taken in war, there was a regular commerce in slaves, particularly children, who were systematically stolen or kidnapped, so that life and property were everywhere insecure. Slave hunting became a regular branch of the revenue service, and whole provinces of Asia Minor were stripped bare by the traffic.

The Roman father had the right to kill his child or sell it. When the useful classes became slaves to the office holding class, the wife became a slave to her husband, and among the brown and black had a ring inserted in her nose. (Isaiah 3. 21.) The whites placed it on her finger and it is yet called a wedding ring.

The enslavement of debtors, smothered by usury, in consequence of hostile raids, or enforced absence on military service, led to the revolt of the Mons Sacer, 493 B. C.

In case a Roman slave killed his master, every slave under the same roof, at the time, was put to death, so as to strike terror into the servile ranks. In the case of Pedanius Secundus four hun-



POLLICE VERSO.

dred slaves were butchered for this reason.

They were put into the arena to fight wild animals, or slaughter each other, as a pastime. Constant wars caused the slaves to increase in numbers until it became impracticable for a rich landlord, who owned them by thousands, to know his own slaves by sight, and many were branded with their owner's name.

Pliny laments that the agricultural slaves, not only worked in chains under the lash, but were compelled to sleep in their fetters. They were systematically overworked, underfed and neglected; their term of life was very short.

As Rome declined in civilization, and the slave population grew in numbers, this cruel treatment increased. It caused

repeated and terrible insurrections of the servile population; that under Spartacus requiring the full power of Rome to subdue it.

The slave population during the reign of Claudius is estimated at 20,832,000, while the free population was only 6,944,000.

The slave was considered to be "a non-religious intelligence," (Dict. Christ. Antq. 1902) incapable of being bound by oath and controlled by fear only. For this reason, when it was necessary to take their testimony, they were put on the rack and testified under torture instead of under oath.

At a date unknown, but apparently about the 1st or 2nd century, the Christian religion was introduced among and



EGYPTIAN KING MOWING DOWN THE SERRIED RANKS OF THE FOREIGNERS.

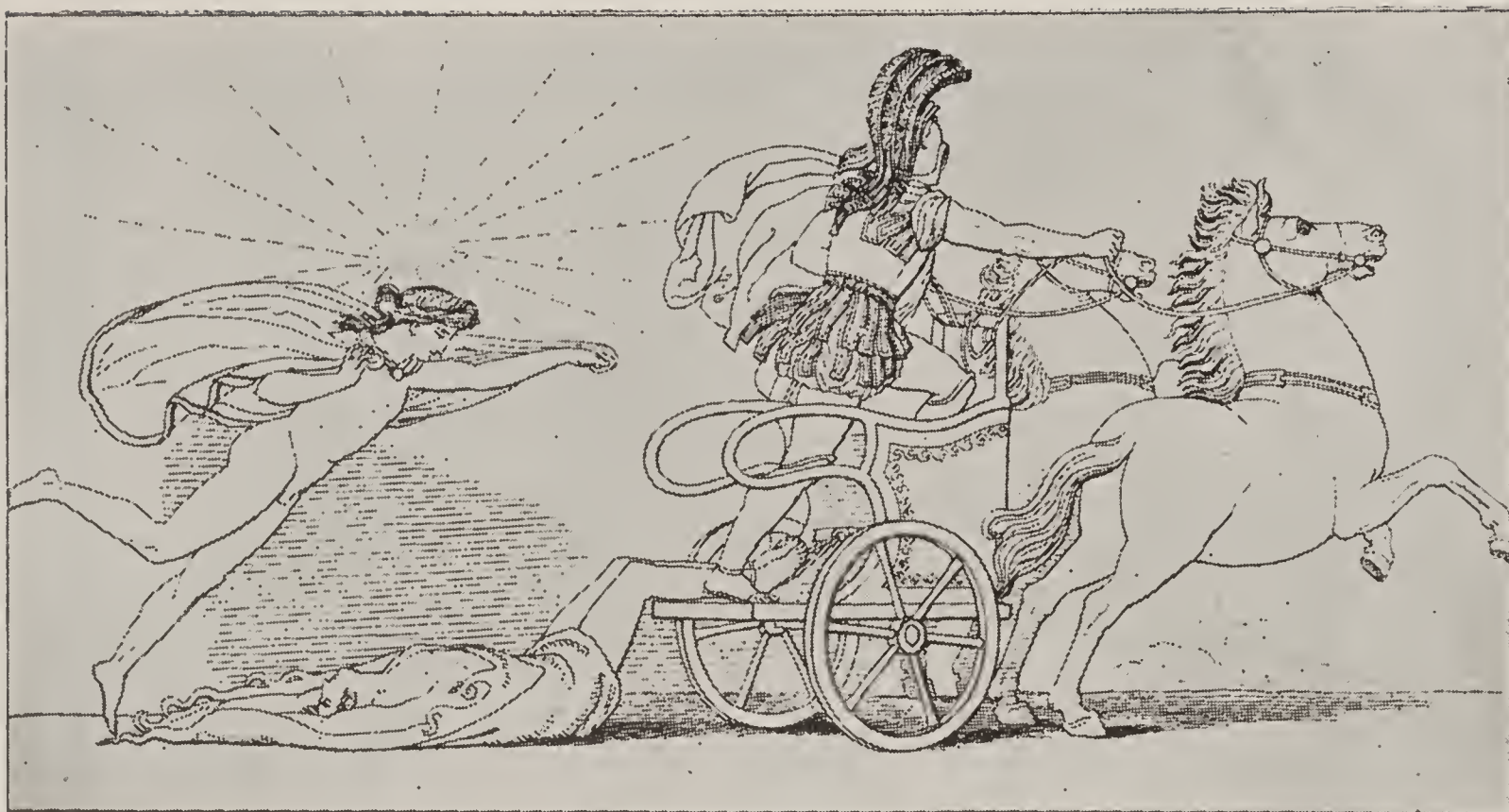
rapidly spread through the Roman servile class, as it offered them a certain degree of sympathy and hope. Runaway slaves readily became hermits and anchorites. As late as the 6th century the priestly and monastic professions were largely recruited from the servile ranks. (Dict. Christ. Antiq. 1902). The great bulk of the freedman population was Christian. A freeman could be atoned for with 200 solidi, a freedman with 80 and a slave with 30.

A growing scarcity of labor was noticeable in the 3d century and many farms were abandoned. During the reign of Honorius (395-423 A. D.) it is known that large districts in the fertile Campana were not on the tax books because no longer in cultivation. (Cod. Theo. 11:28-2). Population declined with the growing scarcity of food, and the parasitic classes, unable to meet this



Ethiopian Queen.

difficulty, preyed on each other. An attempt to correct this state of affairs was made by legislation, which raised the agricultural slaves to the level of serfs. By these laws they were attached to the



TROJAN WAR. Hector's body dragged at the car of Achilles.

soil and sold with the land, but the master could not kill them.

The military authorities, under Constantine (313 A. D.), unable to supply conscripts from the fading remnants of the free population, as a matter of political necessity, appealed to the freedman population by changing the state religion from the Pagan to the Christian. Then followed a readjustment of forms and ceremonies to suit this changed condition.

Among the Kemians the idea gradually developed, that the man who enjoyed such a lucrative office, as that of king, should not risk his life in battle. The watchword in camp and field was a never ceasing repetition of "Guard the King." The presence of the sovereign became a source of weakness to an army, whose chief duty it was to administer to his comforts, and guard his sacred person. (Compare 1 Kings 20:24).

But the kingly office was that of a war

chief, and if battles were to be fought, it was his pleasure and his duty to go forth. At this point the priest stepped into the breach.

The holy man forbade the war lord to endanger his sacred person (Dawn of Civilization, 266) and substituted historical fiction for fact—a custom that is still in fashion.

The ancient artist pictured the undersized monarch as a Goliath in stature; while the modern ones represent the royal weakling as a giant in intellect.

According to the monuments, the serried ranks of the little soldiers stand a little higher than the king's knee.

Truth and Justice now leave the earth, and return to their Olympian home.

Falsification becomes a fine art, and things are not what they seem. (Compare Isaiah 5:20).

The king sends "his army" into the field, but the men who do the work, must not reap the reward, for this would over-



TROJAN WAR. Ajax defending the Greek ships.

throw the family in possession, and there would be a new king. (Compare 1 Sam. 18:8).

When the battered veterans return from laborious battle the priest meets them with the calm asertion that "success was due to the gods." They are told how the holy man entered into the inner sanctuary, and prayed to the god of battles, Osiris, Horus, Anubis, Khnum or Hathor, as the case might be, and offered sacrifice after the accustomed ritual; that "in consideration of the sacrifice" the divinity "had caused a trembling to fall upon the enemy" which paralyzed his arm and induced him to turn his back and flee.

Every fortunate circumstance is now ascribed to the king, or to the canonized inventors. The doer of every commendable deed is deprived of half his credit by the assertion that the king or the gods

prompted him, or gave good luck to the enterprise.

Under these ideas, the omnipresent king does everything—by proxy. He marches into the foreign territory; he batters down the wall; he slays the enemy with his own hand—in pictures.

The language of the inscriptions becomes so "barefaced" as to provoke the familiar modern expression of a "monumental liar."

Homer tells us that a score or so of Hellenic chieftains did all the fighting at the siege of Troy, but took 100,000 soldiers along to see them do it.

On parade, the modern commander leads his troops by marching at the head of the column. In battle, he "leads" them by sending them into the danger zone, and incidentally appropriates the credit for what they do.

In the most enlightened country of



BOER WAR. Lord Methuen leading his troops at the battle of Modder River.

modern times, the writers of fiction outnumber the writers of fact by ten to one, and in circulation of their books, by a hundred to one. From such a state of affairs as this, what can we expect?

Very few facts are known. For five thousand years our ancestors have been taught to ignore or even despise facts. If facts were properly valued, there could be no controversies; when we can agree on the facts we readily come to the same conclusion. A controversy consists of one or more pampered and plausible falsehoods arrayed against a neglected and degraded fact. The unfortunate

facts are simply overwhelmed with fashionable and plausible lies.

There are in the Mercantile Library of St. Louis 120,000 volumes, on 7,000 shelves. If these books could be placed in a machine which would, mechanically, shake out of them everything but the facts, a single shelf would hold the residue.

Our mothers teach us to be honest and to speak the truth, but when we face the arena of life, as our leaders have made it, and are compelled to meet events as they are, the man who is burdened with a stubborn conscience is carrying a fearful handicap. The successful man is usually gifted with a Napoleonic conscience, "pliable to every touch of interest."

We are so accustomed to systematic falsification of everything connected with the parasitic classes, that if a man tell the plain, "unvarnished" truth about them, he gives his hearers a shock. If his facts are indisputable and expressed in language easily understood, he is accused of a "brutal frankness."

Successful butchers and wholesale robbers like Alexander and Caesar were not only deified in their own day and worshiped as gods, but they are yet regarded as demigods, and are actually held in higher esteem by the modern, romantic school than James Watt or Thomas Edison.

Under the political system built up by the Kemian officials, the power of the Kemian Kings rested entirely upon two parasitic classes, the priests and the soldiers. The remainder of the population became in their hands an inert mass, to be

taxed and subjected to forced labor at will.

An Egyptian writer says: "Dost thou not recall the picture of the farmer, when the tenth of his grain is levied? Worms have destroyed half his wheat, and the hippopotami have ravaged the rest. There are swarms of rats in the field. The grasshoppers alight there; the little birds pilfer; the thongs moreover, which bind the iron to the hoe, are worn out, and the team has died at the plow. It is then that the scribe steps out of his boat to levy the tithe. The keepers of the granary with cudgels and negroes with ribs of palm leaves come crying, 'Come now, corn;' there is none. They throw the cultivator full length on the ground, bound, dragged to the canal, they fling him in, head first. His wife is bound, his children put in chains; the neighbors leave him, and fly to save their grain."

When the parasitic condition was fully developed, it was found that every Kemian, the king excepted, was obliged in order to get on in life, to depend on some one more powerful than himself, whom he called his "master," who secured him protection and justice in exchange for obedience and fealty. The moment one of them tried to withdraw himself from this subjection, the peace of his life was at an end. He became virtually an outlaw; anyone could rob him on the slightest pretext with impunity. The fact that he was "A man without a master" and out of harmony with the political system, inspired his judges with an obstinate mistrust and delayed the satisfaction of his claim, so that his cause made no progress and delays effected his ruin.

"What incentive was there for a man of the people to calculate his resources, and to lay up for the future, when he knew that his wife, children, his cattle, his goods, all that belonged to him and himself to boot, might be carried off at any moment without his having the right or the power to resist it. He was born, he lived, and he died in the possession of a master. The lands or houses which his father had left him, were his really on suffrance and he enjoyed them only by permission of his lord. Those which he acquired by his own labor went to swell his master's domain. If he married and had sons, they were but servants for the master, from the moment they were brought into the world. Whatever he might enjoy to-day would his master allow him possession of it to-morrow?" (Dawn of Civilization, p. 343.)

A portion of the industrial classes made an unsuccessful attempt to resist these aggressions. The shoemakers, masons, blacksmiths and others organized into trades unions, selected chiefs or "walking delegates" and paid a trades license.

It was said by the Greeks that Egypt was so thoroughly organized that even robbers were united into a corporation like the others, and maintained an accredited superior to represent them in dealing with the police.

These efforts prolonged their agony and delayed their destruction, but failed to ameliorate their condition, because their efforts were purely defensive, and their opponents controlled the law making power.

They had no thought of reforming the government itself, or of taking the law



PHARAOH KILLS THE MESSENGERS WHO BRING HIM BAD NEWS.

making power out of the hands of the privileged classes.

Their trades union theory was equivalent to the efforts of a vermin infested individual who washes his clothing in clear water, and thus secures temporary relief; to have attacked their oppressors would have been equivalent to the use of soap.

In animal life the subjection of the herbivora to the carnivora rests upon a single proposition,—that of passive resistance. The flesh eating animals attack; the grass eaters defend themselves or seek temporary safety in flight.

There is not a single species of the herbivora having weapons of defense, that could not drive the carnivora from the field if they would employ their surplus young males in persistent attack. These to exhibit such courage in attack

as they now show in defense.

Whenever the useful classes of a nation determine, as a matter of principle, that parasitism in politics shall cease, and proceed to assert their power, they will quickly effect a revolution in political methods and take a step upward in human civilization unlooked for at present.

The eight kings of the 12th Egyptian Dynasty were worshiped as living gods.

Public duty and common sense were banished. Each of these officials was solemnly anointed, consecrated and deified. Elaborate and costly ceremonies to mark the event, were provided at the public expense.

At the summit of existence stands the King. He is above the law, all others are beneath it. The chief executive is now supreme. The power of life and death is in his hands. He can reward his servant with



Horus and Thoth anointing an Egyptian King.

wealth and power, or destroy him at will.

The people are "his subjects," and are required to grovel before him. The system of kowtowing nine times is in vogue. The parasitic classes are instructed to kiss the king's hand. The useful classes are permitted to kiss his foot.

The deified chief tax collector now appears as "the lord and master." He holds a whip in his right hand, as a symbol of his authority, and a shepherd's crook in the left. He is called "The giver of life," "The good god," and "The great god who strikes down his enemies." (Those who neglect or refuse to pay.) He is now spoken of as "His Holiness."

The idea of deifying the living kings like a contagious disease, spread over the earth from Egypt along the usual channels.

The Sultans of Babylonia, Assyria and Chaldea, were solemnly anointed, consecrated and deified in the same way.

Judith 3: 8: "For he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god."



Antiochus I, Savior.



Antiochus II, God.

The extent to which this deification was carried, being gauged by the wealth and power of the office. A king on a reduced salary becomes a very human institution indeed.

After the Persians captured Babylon, their monarch fell into this same habit.

When Alexander conquered Persia, he found these ideas in force and for want of ideas of his own, adopted them, to the disgust of his followers, who are suspected of having poisoned him.

The successors of Alexander, both the Seleucidae and still more the Ptolemies, followed the prevailing fashion, and caused themselves to be worshiped as living gods. Coins issued by these monarchs, are stamped with the chief tax collector's name, followed by the word Theos (God).

After Alexander's death, his dominions were parceled out among his generals. Seleucus became king of Syria and Babylonia. His son and successor, Antiochus I, took the name of "The Savior." Anti-



Seleucus IV.



Demetrius III.



ochus II, that of "God." Seleucus IV, greatly increased the taxes, and called himself "The Patriot" (Philopator.) Demetrius III calls himself Patriot, Savior, God and Thunderer. Tigranes dubs himself "King of Kings."

Julius Caesar was the first Roman who claimed divine honors; if not by building temples to himself, yet by setting his statue among the gods in every sanctuary at Rome and throughout the empire and by having a special flamen assigned to him.

The belief in his divinity was confirmed by the appearance of a comet, which was visible for several months after his death,—as long as his funeral games lasted. Under the Triumvirate he was formally canonized, and installed among the deities of Rome as *Divus Julius* by an act of the Senate, and the month of July was named for him. The Roman tyrants are thereafter called Caesars, from which comes the Russian Czar or Tzar and German Kaiser.

Caesar's adopted son and successor, Octavian, accepted the title of Augustus (the consecrated, the magnificent), and allowed his person to be adored in the provinces. On his death the Senate decreed divine honors to him, under the title of "The magnificent god" (*Divus Augustus*); also the erection of a temple, and founding of special games, and the establishment of a peculiar priesthood. The month of August was dedicated to him. His wife, Livia, was deified as Diva Augusta, and even other members of the imperial house.

Admission to the number of the gods (*Divi*) as the deified emperors were called after this, becomes a prerogative of the imperial dignity; and very severe laws (*majestae*) were passed forbidding any disrespect to the Emperor's image, and all ranks made liable to torture for such an offense.

Commodus required his subjects to salute him as "Hercules, the god." Caligula had a mad desire to be worshiped, and said that the reluctance of the Alexandrian Jews to worship him, "was not due to the fact that they were so wicked, as unfortunate and foolish, in not believing in his divinity." Constantine, after death, received the usual honors of apotheosis, and was installed among the gods with the title of *Divus*. (Eutropius, x: 10.)

These ideas are still in use, though somewhat modified in Europe as a reluctant concession to the growing intelligence of the age. "Sacred majesty" was a title formerly applied to the kings of England, and the king's person is yet sacred "in the eye of the law."

In those countries where the chief executive holds his office, not by reason of mental capacity, or personal fitness, but by favor of Kem, that is to say, by luck, or "accident of birth," he is addressed as "Your Majesty." He requires worship on state occasions and the greatest respect at all times. He is systematically honored, glorified and idolized. Being above the law, his misdeeds are concealed or regretted, not punished. The people are "his subjects," and are required to "do homage" to him.

In Russia, Turkey or China, he may kill any of his subjects with his own hand. Notwithstanding the German constitution, which seeks to limit the power of the king, the deification of the Kaiser is carried to such an extent that his unfortunate subjects are exposed to prosecution under the law of "les majesty," (wounded majesty), and commit a crime if they harshly criticise his misdeeds even. The King of Dahomey for any trivial offense, or carelessness, cuts off the ears of his subjects, or causes them to be knocked on the head with a club. By the laws of all these countries, the producer is required "to put up and shut up."

The Roman pope is recognized by the Roman Catholic Church as an absolute monarch, holding his throne by divine right, and not accountable to any earthly person or persons.

Where the king is called "Your Majesty," the pope is addressed as "Your Holiness." He claims the power of Legislation, Administration and Decision; and grants indulgences.

Where other kings pardon crime, the Pope forgives sins.

He claims the sole right of canonizing or deifying people, and in all religious matters is infallible, and as he speaks by divine authority, his words cannot be questioned or denied.

Since 858 A. D., he claims the honor of the triple crown (tiara), the Nile key or scepter (straight staff), the pallium, and of adoration.

(Web. Dict. "Adoration.—The act of paying honor to a divine being; the worship paid to god; the act of addressing as god . . . Adoration among the Jews was performed by bowing, kneeling and prostration; among the Romans the devotee, with his head covered or veiled, applied his right hand to his lips, bowing and turning himself from left to right; the Persians fell on the face, striking the forehead against the earth, and kissing the ground. The Adoration paid to the Grecian and Roman Emperors, consisted in bowing and kneeling at the feet of the prince, laying hold of his robe, then withdrawing the hand and clapping it to the lips. In modern times, adoration is paid to the pope by kissing his feet, and princes by kneeling and kissing the hand.")

When a nation reaches the enlightened state, the tax-payer attempts a partial reform, and seeks to reduce the majesty of the deified tax-collector, by means of a constitution; but it seems never to have occurred to him "to make a man" of the king by reducing his exorbitant salary to a living basis.

Though the king's person is still regarded as sacred, in the eyes of the law,



AMENOTHESES III IS CROWNED BY AMON AND RECEIVES THE CUP OF THE SA.
(From the Hypostyle Hall at Luxor.)

and he "can do no wrong," yet the fact is also recognized that he may do wrong, and as the king cannot be punished a substitute is provided, called "a responsible minister."

Theoretically, at least, the minister may be punished for the deity's misdoings.

It is the duty of the substitute to caution his majesty and suggest to him that if he is very naughty "the tax-payers won't love him."

In the Roman mythology, Osiris, as Plutus, was the god of wealth, called Dis. This term added to the word father (pater) made Dispater, and dives pater,

that is to say, the deified rich, (Dict. Class. Antiq. 195), or the gods of wealth. We call them plutocrats. Their worship has been introduced into the United States and is becoming very fashionable; they are honored, idolized, idealized and glorified. They are called "our best citizens," "strong men," "captains of industry," etc.

Along with the deification of the king there developed in Kemia, a refinement of the Ba, or "breath of life" theory. Originally it was a kingly attribute, but, in about one thousand years, it was gradually extended to all men, and to animals



THE SACRED CITY OF BENARES, INDIA.

even. So that the idea lost its exclusiveness.

About the 11th Dynasty the opinion was advanced, that the royal "breath of life" was, or should be considered, superior to the ordinary vital breath, and the word Sa was coined. Sa meant "the divine breath." The use of it was confined to the priesthood and royalty.

The Ba was breathed into you, but the Sa might be drank, inhaled or received as an electric discharge. The latter form of it, however, required frequent renewals. (Dawn of Civilization, 110.)

Ezdras 14: 39, describes the Sa as contained in a cup, "which was full, as it

were, with water, but the color of it was like fire" (fire-water).

Its effect was such that the person became "inspired,"—literally "breathed into." In religious matters he was "infallible." That is to say, he had "a perfect exemption from the smallest liability to error." In political matters, the deified king "could do no wrong," because he was absolutely perfect.

With an immaculate king and an infallible priest, the political system was now complete. The sceptre, throne and crown became the recognized symbols of supreme power and of divinity—symbols of the king, symbols of the god.

The entire official class, from king to constable, became priests.

Everything pertaining to the office-holder gradually became supernatural. The Taboo was invented.

Anything appropriated to the king's use, was said to be "dedicated to him." The priest having a true voice, pronounced a magic formula over it, and it became "sanctified." (Nehemiah 12: 47.)

This idea was enlarged and in process of time the office holder and everything necessary to his keeping was said to be dedicated to the temple.

Under these ideas the court-house or temple became a "holy place." The temple-tax was a "sacred revenue." The priest was called a "holy man."

The Kemians had sacred groves, holy writings, sacred books, holy words, sacred relics, holy vessels, sacred bugs, birds and beasts, sacred boats, holy water; and even the irrigation ditches were called holy canals.

The unfortunate food producer was now fastened to the soil by the invention of usury; the property taken from him by taxation was loaned to him on interest, and his land was subjected to "the

grasp of the dead hand" or "death grip," or as it is expressed in modern times, "held in mortmain;" from which comes our modern bond and mortgage or "dead pledge."

Nations are not afflicted with bonds in the springtime of life, but in old age. This is a disease of degeneration, a fungus growth. The nation that cannot throw it off, is dying.

After the deification of her tax-collectors, Kemia became "the holy land." The Nile became "The holy river."

These ideas were exported to Tyre and Sidon, and the Phoenicians annointed, consecrated and deified their tax-collectors in the same manner. So did the Jews.

The Phoenicians called their country "The holy land"; the Jews did the same. So did other ancient people.

"The middle kingdom" is now "the holy land" to the Chinese. The Russians speak of "Holy Russia," and the Mexicans call Mexico "God's country."

Thebes and Babylon were in ancient times, and Rome is still "A sacred City." So are Jerusalem and Mecca, Benares and Mukden.

CHAPTER XXI.

SPREAD OF INFORMATION TO FOREIGN PEOPLE.

THE civilization of ancient peoples was in direct ratio to—

First—Their proximity to Egypt; and,

Second—Their racial capacity for civilization.

The ancient world may be compared, intellectually, to a quiet pond, with a very irregular outline,—as irregular as the land surface of the earth, into which an idea, like a stone, is dropped.

The ripple of the retiring wave represents the spread of that idea over the earth and into its various recesses.

Occasionally an idea is modified by some one in a distant land, and this improvement is reflected back as an echo, just as a wall or cliff reflects sound.

The point of departure for this returning wave is often mistaken for the initial spot of the idea's origin.

These ideas seem to have advanced, like the wave, at the slow rate of about two miles to the year.

Examine the ancient trade routes and routes of emigration and travel, then take the date of an idea or invention and note the spot of its origin. Ascertain the number of years that have elapsed since then, double this, so as to allow two miles to the year. Measure off this number of miles along the ancient trade routes and the idea will usually be found at that dis-

tance; not always, for many ideas are lost by the way. Or, conversely, measure the distance from any given point to an Egyptian town where an idea originated, divide the distance in miles by two, and the quotient will represent, approximately, the number of years it took a given idea to reach that spot, from the date of its origin.

This movement of thought is still going on, and is so slow that the inquisitive traveler may yet overtake and examine ideas which flowed out of Egypt from three to six thousand years ago.

Kemian ideas of 4,000 B. C. are now among the Indians of North and South America. Customs and manners, theories and facts, which agitated the Thebian mind 2,200 B. C., percolated slowly through the Euphrates valley about 1,400 B. C., and thence on to the Persian Plateau, to Bactria, and across the mountains and desert of Gobi to the Yellow River, and are now slowly agitating the brains of the "Flowery Kingdom."

Here we see the monarch deified, like those of the 12th and succeeding dynasties. The Emperor Quang Sue is the "Son of Heaven." "The giver of light," etc. His attendants kneel in adoration before him.

Here is the temple of the war-god (Horus); and that of the goddess of

Plenty (Hathor); at the sacred city of Mukden there is one dedicated to the "Queen of Heaven," (Isis.)

Here you find the perforated bronze coin, the one-stringed fiddle, the magnetic needle that points to the South, the counting board, the sun-dial and water-clock, along with the hieroglyphic writing.

The pea-cock feathers and the yellow jacket are ideas from the Nile; likewise the gambling games of craps and fan-tan. Their court-ceremony is only a repetition of that of the 12th Dynasty.

The Chinese do not originate ideas; they simply received and passed them on, as the particles of air convey sound, or the atoms convey an impulse of light.

Since the revival of thought in modern times, the improvement of the steam engine and invention of the telegraph, modern ideas move faster than the ancient ones. Still their rate of progress is very, very slow.

As to the quantity of information exported, another somewhat exaggerated comparison may be made.

The Kemians, we will say, built a "tank of knowledge" and filled it full of ideas. Out of this the Phoenicians exported a barrel of information; the Shepherders invaded these countries, destroyed the barrel, upset the tank, and put the builders to the sword.

Out of this Phoenician barrel, however, a bucketful had been taken down the Euphrates. There the Babylonians, Assyrians, Medes, Chaldeans and Persians fought over it, grabbing the ever-decreasing bucket one from another, until it was exhausted.

The Medes carried a generous cupful to Bactria. This cup was afterwards overturned by the Scythians, and the Bactrian cup ground to pieces by the Turks and Tartars.

Out of this Bactrian cup a smaller quantity was taken by the Aryans into India, and another by someone else to China and Japan.

From Japan, a few drops came across the Pacific with the so-called Red-skins, to America. We might even count the drops. For instance: There were fire, Indian corn, irrigation, the loom, sail, bronze, pottery, cement, picture writing, etc. The Indians marched across the plains spilling information as they went. They abandoned irrigation, dropped the sail, and, for want of tin, the bronze. The farther they went the less they knew.

Out of the Phoenician barrel, another bucket had been taken to Greece. The Romans snatched this from the Greeks, spilling considerable in the effort, and when the council of Brussa voted to base their creed on the theory that "faith was better than knowledge," and that facts constituted only "profane truth," which was subordinate to "sacred truth," then the bottom hoop was kicked off this bucket.

Fanatical monks began to mutilate, burn, and destroy books, and it seemed as if this remnant of information would leak out, and the white man slowly revert to the primitive state, or, at least, remain a savage forever.

Then came "The Dark Ages." Facts became profane, and freedom of thought a crime.



Rack.

The inquisition and the rack were established.

As Rome declined in civilization, savage ideas were re-introduced. People accused of thinking were tortured, skinned alive or burned with fire. Within eighteen years after the establishment of the inquisition 97,321 persons were punished for thinking, of whom 10,226 were burned at the stake.

If the advance in civilization of ancient countries was in direct ratio to their proximity to Egypt, after the development of this mythology the moral character of ancient peoples was in direct ratio to their *distance* from this source of pollution.

The Phoenician branch of the Pelasgians were the first to receive this contamination, and among the whites, they were the first to become debased.

The blonde race of Northern Europe, being the most remote from Egypt, has ever remained the most moral of the white people. This is not because they lived in a colder country, nor on account of a difference in temperament. The reason they received a lesser injury is because they were at a greater distance.

First the Medes and then the Persians, who were of the blonde race, went down before these ideas. If we knew more of the Aryans of India and the Bactrians of Central Asia, we would probably find



FORBIDDEN READING.

their fall largely due to the same causes.

The brunette Greeks received a lesser amount than the Phoenicians, at a later date, and were less affected by this immorality. The Greeks of Asia Minor were sooner infected than those of Europe.

The brunette Romans, being still further from the source of contamination than the Greeks, were, during the Republican age, their moral superiors.

The Romans considered the Bacchanalia, permitted in Greece, as shameless excesses, and in the year 186 B. C., they were put down with unsparing severity by an act of the Roman Senate.

The Romans were a practical people, seriously engaged in acquiring their neighbor's wealth, by the short and simple argument of the sword. They had no

literature of their own until after Rome had become the dominant military power of Europe.

Religion was with them a state affair. For 600 years the Roman officials maintained a religious system without the use of either Elysian or Tartarus, and at no time did they provide one or the other of their own. About 146 B. C. they conquered Greece, and by force of arms, acquired the right of admission to Olympia and Hades.

During the Imperial age, the full tide of moral degradation reached Rome, and the Roman character became so debased as to appear to us incredible. They were fairly drenched with these ideas.

Assassination became a fine art; the stiletto, the national weapon. Gentlewomen of the highest rank became experts in the use of poisons, and every known form of vice and crime seems to have been cultivated by the wealthy classes.

The parasitic ideas that destroyed the free citizenship of ancient Rome are now pouring into the United States; particularly at New York, Washington and Boston.

We are cultivating the same vices; committing the same crimes; thinking the same thought; enacting the same laws; chasing the same phantoms, under leaders who tell us the same lies.

CHAPTER XXII.

GRECIAN MYTHOLOGY.

ALL ancient civilization originated in Egypt. There was none that originated anywhere else.

The downfall of Kemian civilization caused a suspension of progress and produced a condition of "Arrested development" in the human race which lasted for fully 3,500 years, and is a matter of such importance to us that we must again, unpleasant as the task may be, consider the causes that led up to and produced it.

The immediate cause of Kemia's downfall was the shepherders' invasion. The remote cause was the abuse of the taxing power by her public officials, and the development of superstition, which produced a mental stupor, such as to make possible this abuse.

The people of the Nile valley were enveloped in the fumes of mysticism as surely as the "Dope fiend" is in the smoke of opium.

Before considering Egyptian mythology for purposes of comparison, let us first consider the Greek, which is derived from it, and which was, in fact, exported by the Phoenicians and by them distributed among the other Pelasgians; as the average reader is much more familiar with the Grecian mythology than with its parent, the Egyptian.

"The names of almost all the gods,"

says Herodotus, "came from Egypt to Greece."

When the savage Pelasgians came into Greece and Italy, these countries were still subject to considerable volcanic disturbance. Aetna, Vesuvius and Stromboli were often in eruption, throwing out showers of volcanic ashes, lava, flames and smoke. In the Grecian archipelago the island of Delos arose from the sea. On the island of Lemnos a volcano was active down to 300 B. C. Earthquakes were of frequent occurrence. Noticeable displacements of the surface occurred at various times.

These people imported from Egypt some poetic description of Horus' first blacksmith-shop in full blast. It seems to have been expressed in a song.

The poet compared the flashes of light from the "round eye" of the flaming forge (Cyclopes), to that of the vivid lightning (Bronte), while the roar of the thunder (Steropes) would give a faint idea of the unearthly din of the smithy. The flying sparks from the hot metal were like a hundred bright eyes (Argos) glaring at you in the darkness. The rapid tattoo of the hammer on the anvil indicated that this wonderful smith, Horus, had at least a hundred hands (Hecatoncheires). The smoke of the furnace was



VOLCANO OF MOUNT VESUVIUS.

like that of a flaming mountain (Volcan), and the force employed was like the power of the earthquake, which rends the solid earth, and breaks the rocks into splinters.

The romancers sportively divided the universe into three parts, "The heavens, the earth and the blacksmith-shop." It meant literally Osiris, Hathor and Horus. At the first this may have been a joke; in after years, it was taken seriously.

After the deification of the sexual principle, they divided the universe into another trinity, the Air, Osiris, the earth, Hathor and love, (Greek, Ouranos, Gaia and Eros; Latin, Uranus, Gaea and

Cupid.) Love caused the union of everything, and was therefore the cause of its creation. This may account for the seeming artistic paradox of the Birth of Venus. Hathor, as Goddess of Beauty (Venus) is represented as the mother of Love (Cupid), yet Love (Cupid) is present at the birth of Hathor (Venus). In the later mythology Cupid was considered the youngest and at the same time the oldest of the gods.

Greek mythology, when stripped of its verbage, appears simply as a *romance*, or system of *natural philosophy*, which means the same thing, developed in the attempt to explain the universe, by guess-



BIRTH OF VENUS (Aphrodite).

ing at the facts, and is largely built upon a single fact,—the *creative power of sex*, having for its incentive the beneficial action of fire.

They considered fire as representing light, warmth and life; cold, its antithesis, death. Heat was life, and cold was death. Summer and winter, therefore, represented the life and death of vegetation.

These romancers, who called themselves "philosophers," knew that the union of the masculine and feminine, *created* offspring. This fact was known from the Simian state. It is known to animals and birds, fishes and insects. The toad understands it as well as we do. The corpuscle understands it better. So does the bee and the ant.

From this simple creative fact they attempted to explain the formation of the

universe, and the development of the earth on the hereditary, monarchical system of government, by effort of the imagination.

In the beginning there was confusion (Chaos, Egyptian Nu), and Darkness.

Confusion marries Darkness, and there is born of this union a son, which they called Ouranos (Egyptian Anhur-Shu), meaning the circumambient air and the sky; also a daughter, Earth (Egyptian, Muth—the mother; Phillisgii, Cybebe, or Cybele—the Great mother. Greek, Ge or Gaie—the Great Mother). Thus, Earth and Air, or the earth and the sky are created.

Air (Ouranos), which is only a complimentary name for Osiris, to whom the four elements were dedicated, then inherits the throne, and succeeds Confusion in the government of things.



BIRTH OF VULCAN (Hephaistos).

Osiris, as the Air (Ouranos) marries his sister, the Earth (Gaia is only a complimentary name for Hathor as Mother Earth), and has a son, Kronos, which was man's first self-acting, mechanical invention, the sun-dial, (personified as the Egyptian, Ra; Phoenician, Hebrew and Babylonian, El; Latin, Saturn; Teutonic, Alfadur; English, "Old Father Time.")

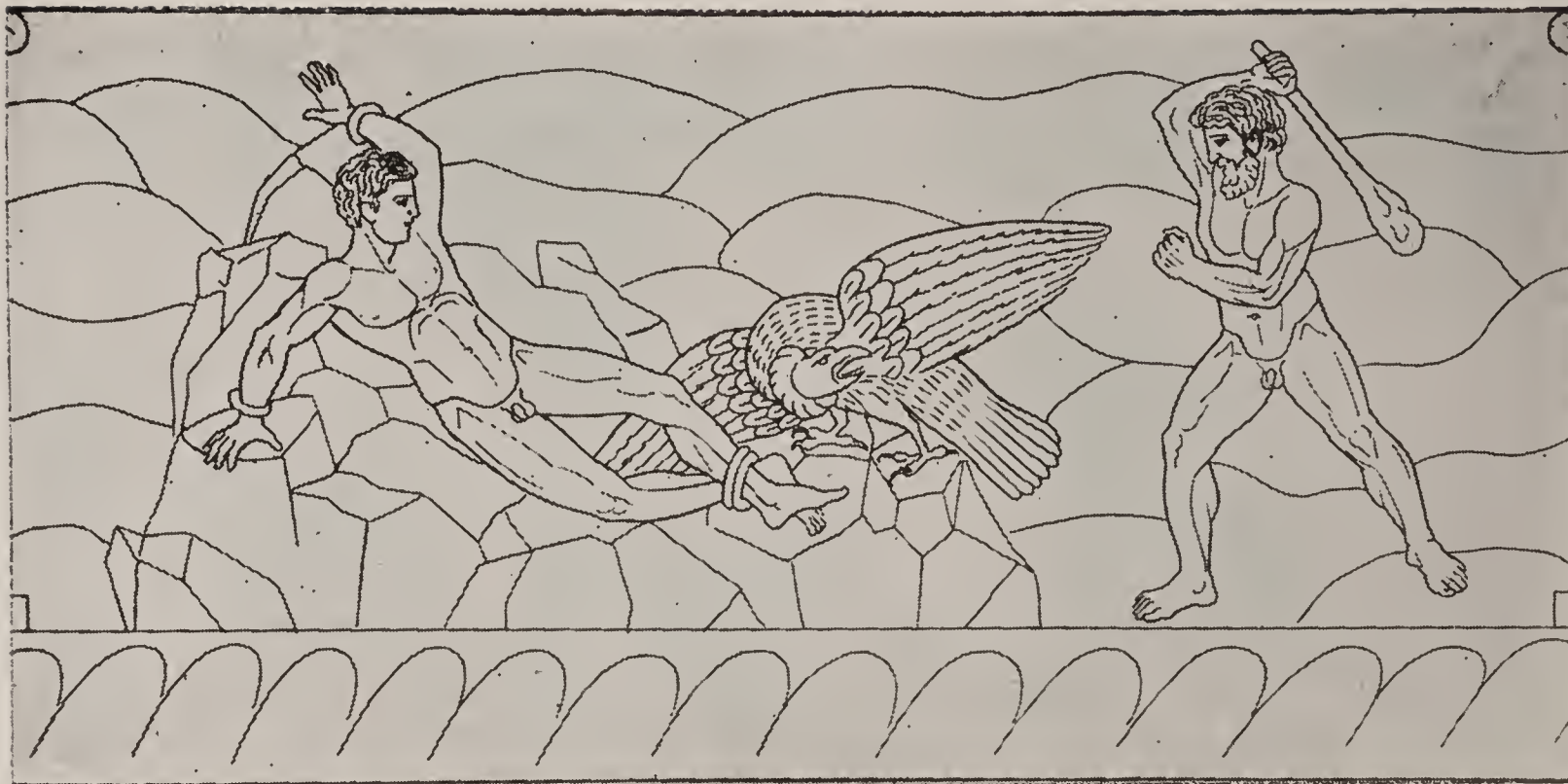
The sun-dial, or time-meter, Kronos, or Cronus, is but a slight variation of the word chronos, meaning Time itself. (Dic. of Class. Ant. p. 168.)

Then old man Confusion (Chaos) has some children by his daughter, Earth (Gaie)—evidently "the whole blacksmith-shop." There were the flaming

forges, "the round eyed ones" (Cyclopes); also flying sparks (Argos), Thunder and Lightning (Steropes and Bronte), etc.

Young Air (Osiris) gets angry at this state of affairs, and hurls Thunder and Lightning under the flat earth, according to some; into a deep cave or pit, according to others. This theory was to account for any volcanic disturbances, like Mt. Aetna, the Island of Delos, etc.

Earth pines for her banished children, and persuades her youngest creation, the sun-dial (the time-divider, or time-controller), to rebel. Air is mutilated (unmanned) and overthrown, and Sun-dial, the Third King of this Dynasty, reigns in his stead.



PROMETHEUS RESCUED BY HERACLES.

Sun-dial personified as "Old Father Time," marries his mother, the Earth, to whom they now give a new name, Rhea,—"Mother of the Gods," which is another complimentary name for Hathor, and under this new name she becomes his sister, and their children are called "The Days."

Sun-dial, who marks, or, as they supposed, makes the divisions of time, swallows his children, "The Days," as fast as they are born. By this statement they meant that the days passed idly by, without any beneficial idea or invention, for a long time.

Earth hates to see her children devoured, and out-wits the old man by giving Sun-dial a stone to swallow instead of a day, and this saves "Bright-sky" (Greek, Zeus; Latin, Jupiter; Aryan, Dyaus.) This is only a variation of the complimentary name of Osiris, when the sky or air was named for him.

There is trouble in the royal household. Sun-dial is overthrown, and Osiris, as Bright-Sky, who represents warmth

and light, 4th King of this mythical Dynasty, reigns in his stead.

Osiris as Bright-sky (Zeus), resurrects the blacksmith-shop. He brings back the Flaming Forges (Cyclopes); Also Flying Sparks (Argos); Thunder and Lightning (Steropes and Bronte) from a place where there were confined under the earth,—the exact spot being under the volcano, Mt. Aetna, and they forge for him the Thunderbolt, which is thereafter his peculiar weapon.

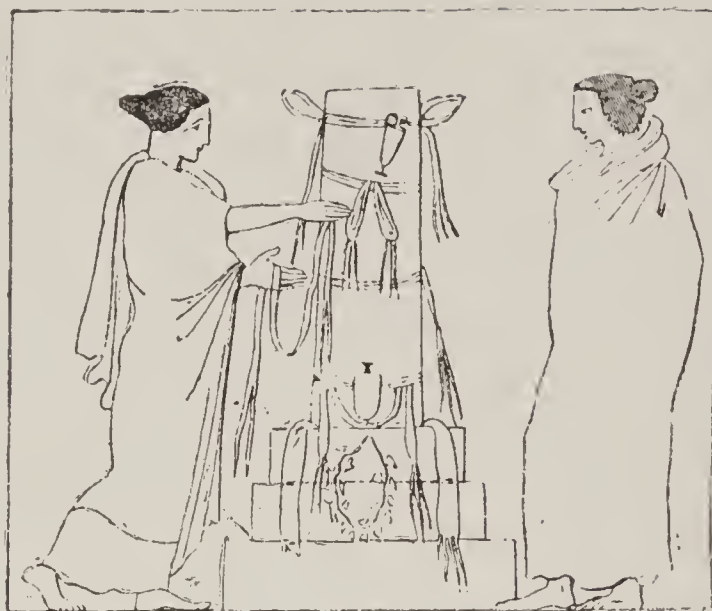
Osiris, as Bright-Sky fights successfully with Ocean, Sun, Moon and Stars, (The Titans). In this contest he is aided by Forethought (Prometheus, another complimentary name for Osiris), but the benevolent Forethought filches fire from "The Garden of the Gods" on Mt. Olympus, and brings it down to Greece in a hollow reed (the pipe). For this offense Forethought is seized by Bright-Sky, and chained to the cold crags of Mt. Caucasus, where the vultures forever tear at his vitals. Thus, in the fickle climate of



Jupiter Holding a Thunderbolt.

Greece Forethought is effectually squelched, and Chance reigns in his stead.

Osiris, as the Bright-Blue-Sky, having by personal combat enforced his authority, reigns supreme for a thousand years; but after the professional priests come into possession of these ideas, having in-



Decorated Grave Column.

herited them from the poets and philosophers, they deprive Osiris of his supreme power, and make him subordinate to a Patent Right of their own, Absolute Necessity (Fate).

From the romantic standpoint, these fancies seemed plausible. Out of the con-



Hathor as Demeter (Mother Earth).



Poseidon.



GREEK PROCESSION.

fusion and darkness of the unknown past, there emerges Osiris as the first historical man, and Hathor as the first historical woman. Then history begins. This seemed so satisfactory, that the philosophers endeavored to go back of it, and to account for the universe itself by repetition of the same idea.

Out of confusion and darkness comes Earth and Air. The union of Earth and Air produces Time as a measured portion of duration. This also seemed plausible, and they went a step further.

The Union of Confusion and Earth, produced the Blacksmith-shop while the union of Time and Earth produced the Bright Sky.

The philosophers having developed their system as above stated, now divide the Universe into three kingdoms.

First, Osiris as Bright-Sky, with his family, live on Mt. Olympus, the highest mountain in Greece, which seemed to them to support the sky, and from this cloudy summit rules the world. His family is called "The Olympian Gods." From

Olympus he hurls his thunderbolts to enforce his commands.

Second, Osiris as a water-god, united with the Egyptian On, who was the first boat-builder and fisherman, (Greek, Poseiden; Latin, Neptune; Phoenician, Dagon; Chaldean, Oanes) abides in and rules over the sea.

Third, Osiris as Judge of the Dead, develops into Invisible, (Greek, Hades; Egyptian, Amen), who lives in the ground, or under the earth, and as "Lord of the Tomb," and "Prince of Darkness" grows to be the antagonist of Light and Life, and coalesces, in course of time, with the Greek Typhon, (Egyptian, Set), opponent of Osiris, as the Bright-Blue-Sky, and Giver of Life.

They next subdivide these fancies through an endless series, but we will take only one as an example. Osiris, as Bright-Sky, marries his daughter, Isis, Inventress of the Sail, who is also his sister, (Greek, Hera; Latin, Juno). Her hand-maids are Rain-cloud, Rain-bow (Iris) and the Seasons.

According to this philosophy, storms were only domestic quarrels, between Osiris and Isis, as Mr. and Mrs. Bright Sky.

Osiris, as Bright Sky, had several other wives, who are repetitions of Hathor. By the Assessor, Themis, (Egyptian, Maa), he was the father of the hours, the crop-seasons, and the Fates. By another, the Graces. By memory (Mnemosyne) the Muses, etc. (Compare Eccl. 12:4.)

Osiris becomes father of the plowed field, the cultivated earth, Demeter,—“Mother Earth,”—this being another complimentary name for Hathor as inventress of the plow, who was also his mother, Rhea, and his grandmother, Gaia.

Hathor, as Mother-Earth, who is already the grand-mother, mother and daughter of Osiris, now becomes by union with him, Mother of Life, (Greek, Persephone; Hebrew, Eve; Egyptian, Nephthis).

The unfeeling Osiris (Bright-Sky) gives the beautiful maiden, Life, to the repulsive Invisible (Osiris of the Under World).

According to this song, when the unsuspecting maiden was gathering flowers at Enna, in Sicily, the ground suddenly opened, and Invisible, riding in a chariot, drawn by coal-black horses, seized her and bore her down to his dark realms below. Mother-Earth, (Hathor) puts on a mourning robe, and wanders, torch in hand, searching for her daughter. She meets the witch, Hecate (Another nickname for Hathor, as Goddess of Fortune), who tells her that she heard the cry of her daughter when Invisible seized her. Earth goes to the all-seeing Sun,



Hades carries off Persephone.

Horus, who had been Phoebus, and by drift of language and fancy Apollon, and was finally called Helios, which were only additional names for Horus, and he tells her the story of her daughter's doom. Then Mother-Earth wanders to Mt. Olympus, refusing to be comforted; nor did Mother-Earth any more yield her increase of fruits and flowers until “The inventor of the Lyre,” Anubis (Hermes), goes below, and plays so sweetly upon the lyre, that he is permitted to bring Life back to Mother-Earth again.

The winter is now over, and Earth is made glad again.

The four female generations mentioned in the above myth, Gaia, Rhea, Demeter, and Persephone, are only variations or nick-names for Hathor, while Ouranos,



ANUBIS' (Hermes') TRIP TO THE LOWER WORLD.

In the heavens above Cupid and the three graces, Apollo and the nine muses are passing over the rainbow bridge, while a convenient cloud bears Jupiter and Juno, Minerva and other Olympian gods.

the Air, and Zeus, the Bright Sky, are also duplications of Osiris to whom the Air and Sky were dedicated.

Hathor, as Life, (Egyptian, Nephthis; Greek, Persephone), is the wife of Hades (Osiris, as Judge of the Dead; Egyptian, Amen and Set), she became the dread queen of the world below. After she was carried off into the lower world, by Invisible, (Hades), Osiris, of the Sky, to appease her mother's wrath, sent Anubis, (Hermes), to bring her back. But, since she had eaten part of a pomegranate,

given her by Invisible, that is to say, had already become his wife, she could only spend two-thirds of the year in the upper world with her mother. At the end of that time, she had always to return to her husband, and rule as the dark Goddess of Death. While with her mother she was regarded as the virgin daughter and helper, who presided over the fertility of the earth; hence, Hathor as Persephone, is emblematic of vegetable life, that comes and goes with the change of the seasons.

In the spring when the seeds sprout up



Spring.



Summer.

from the ground, she rises to her mother, at the sound of woodland melody and the song of birds. When the harvest is over, vegetation dies, the seed is laid again in the dark grave of earth, and she returns to her subterranean kingdom.

From this notion of the seed buried in the dark earth, (Invisible), and again rising to life, was developed that conception of the myth as an image of immortality. Thus the goddess of Life in course of time becomes the goddess of Death.

The development of this system of natural philosophy, through the medium of poetry and song, extended over some two thousand years. It was begun in the middle, so to speak, with the introduction of taxation, and from time to time it was extended backward toward Chaos and forward to the fairies. The ideas themselves were exported from Egypt. The clothing of these ideas in the Greek dress was the product of many minds. Poets, orators, philosophers and theologians.

It was begun while the savage Pelas-



Venus Arising from the Sea.

gians were still East of the Mediterra-



POMPEII. THE SWING. (Coomans)

nean, and completed after Greece reached the barbarian state.

In course of time the language itself had changed. New words were introduced. For instance: The same word that signified the "oak" in Greek, meant a "beech" in Latin.

The writer regards what may be called "the drift of language" as a matter of such importance in explaining mythology, that the reader is invited to turn aside for a moment, to examine and compare the following lines from the English poet, Spencer, who died 1599 A. D., to note the change of three hundred years in the English language:

"His life was nigh unto death's dore yplaste;
And Thred-bare cote, and cobled shoes, hee
ware;"

or that of five hundred years ago, as shown by the following lines from the English poet Geoffrey Chaucer, who died at London 1400 A. D.:

"And over al this the suster of Cesar
He lafte hir falsly, er that she was war,
And wold algates han another wyf;"

and finally examine the following lines from the Anglo-Saxon poet Caedmon, who died 680 A. D., as to the change of twelve hundred years:

From Caedmon's "Paraphrase."



POMPEII. THE PANIC. (Coomans)

"Tha of Roderum waes.
 Angel aelbeorht.
 Ufan onsended."

Thorpe's Translation:

"Then from the firmament was
 An all-bright angel
 Sent from above."

This change of language was such that the uneducated Greeks no longer recognized these names as applied to natural phenomena because other words had long since superseded them in common use, and these obsolete words came to be regarded as the names of people.

Osiris, as the Bright-Blue-Sky became the living Zeus in Greece and Jupiter himself in Italy, and the whole collection gradually passed under the control, and became the property of those officials who had charge of the public buildings, and collected the taxes, most of whom became professional priests.

Themis and Dike or Astrae, the goddess of Truth and Justice, Modesty and Good-faith, it is said, turned their backs on men during the "Brazen Age" and returned to their Olympian home.



THE GREEK PANTHEON. Roman Names: 1 Rhea, 2 Saturn, 3 Cybele, 4 Jupiter, 5 Juno, 6 Neptune, 7 Vesta, 8 Pluto, 9 Ceres, 10 Bacchus, 11 Minerva, 12 Apollo, 13 Diana, 14 Mars, 15 Venus, 16 Cupid, 17 Mercury, 18 Vulcan, 19 Aesculapius, 20 Hygeia, 21 Vertumnus, 22 Melpotiene, 23 Erato, 24 Thalia, 25 Ganymede, 26 Bacchante, 27 Silenus, 28 Bacchanalian Procession, 29 Tritons and Nereids.

CHAPTER XXIII.

EGYPTIAN MYTHOLOGY.

THE development of civilization, from the discovery of fire (5,000 B. C.) to the accession of Mena (3,900 B. C.) was a rapid, continuous and uninterrupted progression, called "The Golden Age."

From Mena to Kufu's great pyramid (3,100 B. C.) there was a gradual slowing down of this development, as the pressure of taxation was increased. This was called "The Silver Age."

From the 4th to the 12th Dynasties, (3,100-2,400 B. C.) wealth continued to accumulate in the hands of a few, and there was still a slight progress in some details, particularly in the decorative arts. But the useful classes were growing poorer and more dejected, as the official class became aggressive and hostile. The people of each succeeding dynasty were lower in the civil scale than their predecessors. This was the mythological age. The era of mental disease, of fraud and fiction, called "The Brazen Age."

After the parasitic classes acquired full control, and their laws and customs became fixed, this diseased condition became chronic. This was the helpless, hopeless "Iron age," the age of crime.

Over the eastern border of Egypt, a constantly rising tide of brown-skin savages are gathering, attracted to the vicin-

ity by the light of Kemian civilization. They increased in numbers and gradually encroached upon the Eastern portion of the Delta itself. The Kemian peasantry harassed by these "rovers of the sands" on the one hand, and the insatiate tax gatherers on the other, began to abandon their fields and these became "pasture lands" occupied by the Beduins.

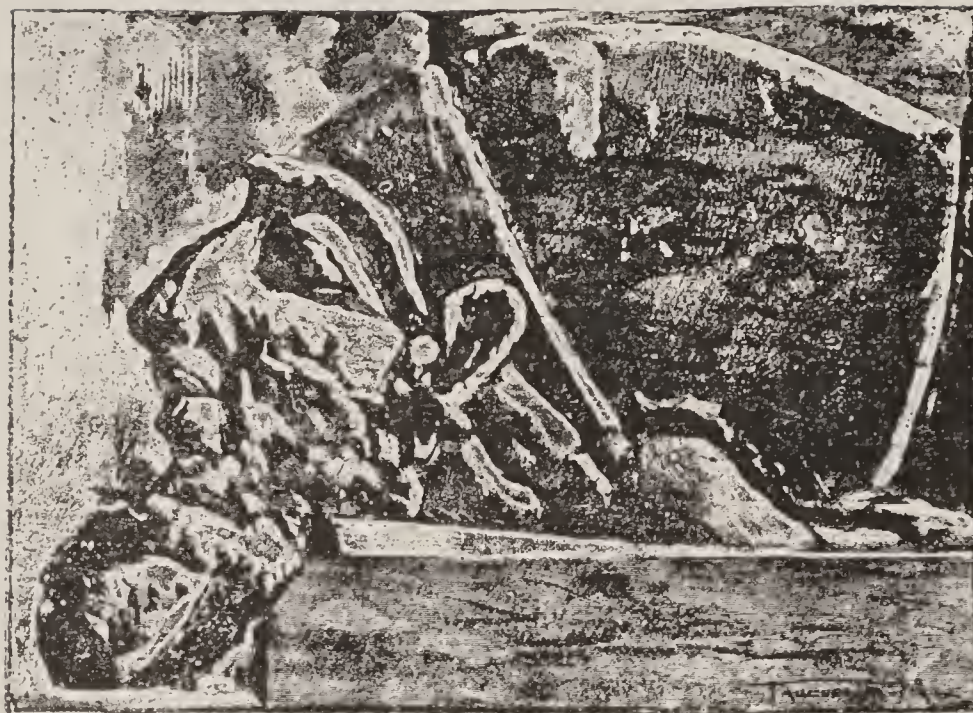
Their leaders whom the Egyptians called "the lords of the sands," cast covetous eyes on the wealth and beauty of the Nile Valley, and were preparing to fight for it, only to destroy it.

The Egyptian office holders, who are usually called priests, because they changed the official life into a religious one, and thus united "church and state" for the purpose of tax extortion, were engaged in eating out the very heart of that intellectual development that had made Kemia great.

Taking advantage of Thoth's art of picture writing, now improved the second time, into the hieratic system, and the invention of paper, they developed a wonderful series of fables.

These were told to confuse, deceive, mislead and amuse, not to instruct. Imagination was arrayed against observation, fancy against fact.

The philosopher made falsehood appear



A Prisoner of Rameses III. From the vicinity of the Jordan.

plausible; the poet made it beautiful. In time fiction was made to appear so very attractive, that it was and is now considered more acceptable than fact.

The human mind became dwarfed and distorted under these fables. They developed an unhealthy imagination, a fraudulent scheme of government, and a mythology that is now puzzling the philologist, who suspects it to be the result of "a diseased condition of language."

These romancers became rulers of thought, and gradually sapped the intellectual life of the nation.

One-third of all the land in the kingdom was wrung from its owners under the guise of taxation and absorbed by the priests into endowments for pyramids, tombs and temples. Such grievous burdens were laid on the productive labor of Egypt, that the population began to decline. Hard times took the place of prosperity.

The peasantry became tenants and servants, if not slaves; and were gradually replaced with captives taken in war.

As the deified mummies increased in number, so did the pyramid prophets and other priestly offices, which were made hereditary.

Provided for out of the public stores, and exempt from taxes, the priests increased in numbers, until Egypt was overrun with them. They perverted the national imagination, and through the imagination, controlled the national conscience, and through the conscience, slowly strangled the intellectual life.

The civilization of the world at this time was confined to the Nile valley. These people had, for three thousand years, adapted themselves to the overflow of the river, and depended on it for food. They could find no other Nile, and would not move.

Kemia had been a homogeneous white nation. Repeated slave raids up the Nile were the means of introducing a considerable black, slave population.

Under the laws and customs of the office holders, civilization begun to wither and die. After the 12th Dynasty the



THE GOOSE-GOD AND THE CAT-GODDESS, THE LADY OF HEAVEN.
(This is not the goose of Seb, but the goose of Amon, that faces the cat of Mut.)

Kings became priest-kings, soothsayers and magicians.

Beginning about the 4th Dynasty, the romancers of Egypt taught these people that their benefactors, Osiris, Anubis, Hathor, Horus, and Thoth, had become, after an interval of 1,000 to 2,500 years, "immortals" or supernatural beings, like the dead kings who had endowed pyramid tombs.

These romancers had also undertaken to explain the formation of the earth by effort of the imagination, without taking the trouble to look up the facts.

Natural phenomena had been named in honor of these inventors, and romantic ideas ground into these people through poetry and music. By natural growth of language, the old names had become obsolete; the populace no longer knew the meaning of these words.

They now claimed that the obsolete names of the Sun-dials, Ra, at On, and Atmu at Thebes, the Water-gauges, Ptah at Memphis, and Amen at Thebes, were those of supernatural people, who dwelt in the Garden of the Gods. That they were the cause of, or controlled certain beneficial phenomena, such as light, heat, the overflow of the River Nile, the growth of crops, etc.; that these supernatural persons required worship and gifts of value, both animal and vegetable, as "sacrifices" to insure their granting such favors. That the Gods who had once been men, suffered from heat and cold, hunger and thirst. That they needed these things, and insisted on having them, and in order to impress these ideas on the populace, the priests in fact, elaborately worshiped them.

The Sun-dial, Ra, was called "Father



Shu, the Air, Separates the Sky, Nut, from the Earth, Seb.

of the Gods," because it was associated with the idea of time, and was the first self-acting, mechanical instrument. It was probably the first thing canonized.

After deifying this Sun-dial, it was an easy matter to think out its divine attributes. The Sun-dial measured the divisions of time; time was without beginning and without end; therefore, Ra was called "the old Man," "the ancient One" and later "The Eternal God," "the Everlasting One."

Having about the 6th Dynasty, 300 years before this, launched the myth that Osiris was "Judge of the Dead," the poets and story tellers of Heliopolis, in course of time, developed the Phallic theory, and wrote him up as "The Creator of Life." As their ideas along this line were too vulgar for modern readers, the details will be omitted.

There seem to have been at least ten "manifestations" or poetic conceptions of Osiris.

1. As the Earth-god, Seb, Associated with Hathor; Egyptian, Nut.

2. As the Air-god, Shu, Associated with Hathor; Egyptian, Amentit.

3. As the Fire-god, Minu, Associated with Hathor; Latin, Vesta.

4. As the Water-god, Hapi, Associated with The Memphis Water-gauge, Ptah.

5. As the Star-god, Sahu, Associated with Hathor; Latin, Sirius.

6. As the Sun-god, Associated with Hathor, Latin, Luna.

7. As the Corn-god, Sebek, Associated with Hathor; Egyptian, Nephthys.

8. As the Corn-god, Set, Associated with Hathor; Egyptian, Nephthys.

9. As the Judge of the Dead, Associated with Hathor; Egyptian, Mut; and with the Theban water-gauge, Amen.

10. As the Warrior-sky-god, Anhur, Associated with Isis, in Egypt; in foreign countries, sometimes Isis, sometimes Hathor.

the four conditions of matter or four elements, Earth, Air, Fire and Water were dedicated to Osiris.

The River Nile, which had been dedicated to Osiris, was canonized under the name of Hapi, but Hapi himself was subordinate to the Water-gauges Ptah and Amen.

The Earth was canonized under the name of Seb, this being a complimentary name for Osiris. Seb meant a star; it also meant time; but the meaning attached to the name in connection with Osiris, seems to have been, "The fruitful earth," or the earth-man and "the first man." The symbol of Seb was a gander.

The Sky was canonized under the name of Nut. This was a complimentary name for Hathor as the first historical woman. Under this aspect she became the wife of Seb.

From Seb and Nut, as the Earth-man and Sky-woman, or the first man and the first woman, came "all that has been, all that is, and all that shall be."

Osiris as the Air-god, Shu, by association of fancies, was a wind-god, ruler of the storm-cloud, the lowering, threatening sky and finally a warrior-sky-god (Anhur) who hurls the thunderbolt. This was so in keeping with the idealized conception of a deified king, that when robbery became the chief business of the state, it finally overshadowed all others in poetic fancy.

The officials of Memphis, following the example of Heliopolis, canonized their water-gauge or Nilometer, Ptah, as the god of vegetation, "the giver of good crops," etc., while a second water-gauge which had been constructed at Thebes,



ANHUR. From a bronze in the possession of Maspero.

during the reign of Usertsen I of the 12th Dynasty, to which place the capital had been removed, and which had been shrewdly named Amen, the Invisible, was also canonized by the Theban officials, as the god of vegetation. It was called, "King of the Gods," and "Master of the Heavens and of Thrones."

As vegetation is self-fertilizing, they represented Ptah as bi-sexual, and carved his image as that of a human monstrosity. On the body of a man, they placed

for a head, the "tumble-bug" or "June-bug" (Scarabacus-Sacer) which they called "The Sacred Beetle." This bug was considered bi-sexual, and therefore represented, as a pictograph, the self-fertilization of plants.

The body of this divine monstrosity they painted green, because vegetation is green. In the left hand it held a sistrum, the Phallic sign of sexual power. In the right hand it held a Nile-key, by which it could control the water-gauge valve, so as to measure the height of the overflow of the River Nile.

This water-meter was the greatest mechanical instrument yet invented, and some enthusiastic beneficiary, in a burst of poetic fervor, called it "The Architect of the Universe."

If Pi-tah meant house of tah, Patah meant modeler, former or architect. The Egyptians were very fond of punning; they would make a play on words and assert a meaning from a chance similarity of sound, which Bruggsch says "would often make the hair of a modern philologist stand on end."

This poetic phrase has misled many writers, who have attempted to connect Ptah with the divine blacksmiths Horus-Anubis (Vulcan). As this is a very celebrated idea, and spread over the whole earth, we may examine and trace it briefly.

The original poetic fancy was that P'tah by reason of similarity of sound to patah, was an architect, and, as such, according to its owners, must have constructed the earth and sky.

In exporting these theories, the water-gauge was found of little value outside of

Egypt, and P'tah seems to have been absorbed into or combined with the Sun-dial, Ra, just as Thoth is absorbed or combined with Anubis, forming the Greek Hermes and Latin Mercury.

Consequently, the Semitic Time-god, El, was given the attributes of Ptah, as well as those of Ra; and El, "the Mighty Oak," or "The Mighty God," was said by the Semitic people to have invented the earth.

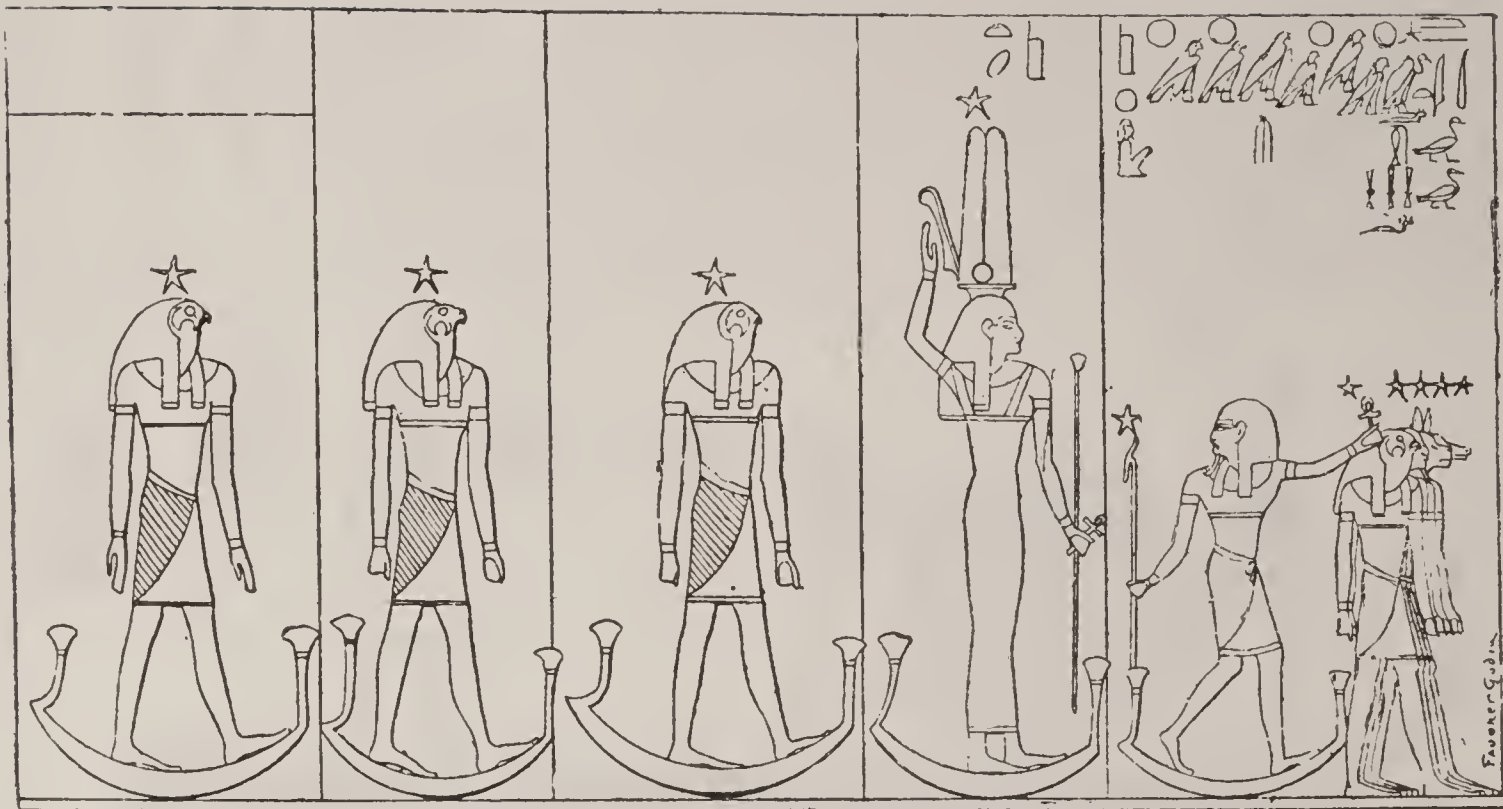
After the Shepherders' Invasion, when Osiris, by formation of the trinities, gradually absorbed into himself the personality and attributes of the other gods, this theory was included; and thereafter Osiris, who was already called "The Creator of Life," and "Maker of Men," was given credit for having constructed or invented the earth and the sky.

This idea has spread over the world, and the great bulk of mankind, of the present day, hold as a religious belief that Osiris, under one name or another, invented, constructed or "created" the heavens and the earth.

In the Zend Avesta, Osiris (Ahuro Mazdao) is said to be "The Great God of Gods, who made Heaven and Earth, and made men."

Ptah was also father of all those kings who cared to be gods.

Osiris, as Truth personified, was canonized under the name of Shu (Greek, Atlas). Shu had no worshipers, however, and was never popular with the official class. No court-house was ever dedicated to Shu. It certainly appears that these priests kept just as far away from "Truth" as the limits of the country would permit. Their idea seems to have



Sahu (Orion), Sothis and the three Horus planets in their barks.

been that Truth was an empty place or vacuum. Shu meant emptiness or dryness, wind or air, or, as it is expressed in modern American slang, truth was simply "hot-air."

They selected for its pictograph, the ostrich feather, which had less weight for its apparent bulk than anything they could find. They were unacquainted with or never thought of, the "soap-bubble." This would have represented their idea to perfection.

The Rising Sun was canonized under the name of Mentu, and the Setting Sun under the name of Tum. (Greek, Helios; Latin, Sol.) These were complimentary names for Horus or Osiris,—possibly both. These gods, however, were merely ornamental,—assistants and servants of the great gods, as it were.

The pictograph of the sun was at first a circle, with a dot in the center ☉; later, it was changed into an eye, 👁 and developed into the "All-seeing eye," 👁, from which nothing can be concealed.

Many of these gods were given wives, by adding the regular feminine termination, it, such as Ra and Rait, Amon and Amonit, Amen and Amentit, or by marrying them to the many complimentary names of Hathor. They were also provided with children, and multiplied into the thousands.

In the 9th Century B. C. the Assyrians caused an official census to be taken of the Babylonian gods, nearly all of whom were exported from Egypt, and found there were 65,000 great gods. They failed, however, to take a census of the number of priests who managed and controlled these gods, and incidentally, the temple revenues.

SUN-GODS.

The Water-gauge, Ptah, was a Sun-god, because the sun is necessary to make vegetation grow. The white bull, Hapi, Api or Apis, as pictograph of the raging river, was dedicated to this conceit. The Theban water-gauge, Amen, or Amun,



At the First Hour of the Day the Sun Embarks for His Journey Through Egypt.

was also a Sun-God. These Water-gauges, the Nile River, the White Bull, and Osiris were all closely connected, by reason of the dedication of the River to Osiris. As "Judge of the Dead" he became known as Amen, Amon or Amun, the Invisible, the Veiled-One,—this being the name of the Theban Water-gauge.



The Sun-dial, Ra, was a Sun-God, because on a cloudy day, the thing wouldn't work. The sun was absolutely necessary for the use of the Sun-dial. The Black-bull, Mnevis, was dedicated to this God. The same thing was true of the Theban Sun-dial, Atmu; it was a Sun-god also.

All the Egyptian Kings, who cared to be gods, were "sons of Ra."

The Hindoo Rajas are members of the Solar race when they claim descent from Osiris or Horus, and members of the Luna race when they claim descent from Thoth. The first Mikado, Jimmu Tenno, was of the Solar race.

The first Inca of Peru, Manu Copac, was called "a child of the sun;" so is Kwang Su, the present nominal Sultan of China. Those European kings, who claim to hold their offices, and to be chief executives "by divine right" are also sons of Ra, and brothers of Kwang Su. In fact, the official form in which they address each other, is that of "brother."

All the Egyptian kings, after the capital was removed to Thebes, were also called Sons of the Theban Sun-dial, Atmu, and Atmu was called "The Egg of Ra." Usertsen I, of the 12th Dynasty, 2,371 B. C., was the first man who claimed to rule by supernatural power or as it is expressed in modern times, by "divine right." He called himself "The Good God."

They represented the sun by an eye  because the sun sees everything that can be seen. Therefore, this eye was "The All-seeing Eye." 

Then they thought of the cat. It had the best eye of any animal they could think of, so the poets of On dedicated the cat to Ra, but Bubastis claimed a prior right, by reason of the fact that "pussy" was domesticated there, and had been dedicated to Hathor, so they "split the difference,"—Bubastis took the female cat, and On the male. Then they thought of the hawk; it had the sharpest and best eye of any Egyptian bird. They dedicated "the hawk's head" to Ra, because of its eye.

The officials of Edfou selected the hawk as the most war-like bird native of Egypt, and made the hawk the pictograph of Horus. The hawk was dedicated to Horus because of its beak and talons, and the hawk's head to Ra, because of its keen eye.

When the derivation of the name Ra became lost in antiquity, and the original meaning given to the word became obsolete, they began to make Sun-Dials and use them openly, but dedicated the sundial to Ra, as they did the water-clock, the great Bennu, and the mythical Phoenix.

Osiris was a Sun-god because he was the discoverer of fire, which gives light and heat. The sun is the great source of light and heat; therefore, Osiris was a sun-god.

Horus was a sun-god because Iron comes out of fire. Horus was therefore the offspring of Osiris, and as iron ore was brought from a distance, by aid of the sail, he was the offspring of Isis also.

In the Roman mythology, next after Jove comes Horus as the war-god, Mars. The torch and sword are his emblems. He

is the father of Terror, Trembling, Panic, Fear. His sister is Discord, whose mother is Strife, also called Enyo. Hathor, as Enyo, was mother, daughter, sister and wife of Mars; also one of the Graeae.

MOON-GODS.

Thoth was the chief moon-god because of his astronomical observations.

Hathor was a moon-goddess, because the moon was dedicated to her. Isis was a moon-goddess by analogy, because she was a woman. They observed the moon's period to be about twenty-eight days; so is the feminine, and mistaking a coincidence for a connection, were inclined to consider the moon as feminine, and therefore the sun as masculine, and we, like the Chinaman, have received and retained the same impression. The moon was called a wanderer, and Khnum as a wanderer became related to the moon in some manner.

SEA-GODS.

The Gods of water were Osiris to whom the River Nile and water itself were dedicated; On as the original fisherman and first boat builder; and Khnum the renowned sailor, conqueror of the Nile and Ocean; also Isis, as inventress of the sail, and Hathor as inventress of the loom, with which the sail is made, and to some extent, Horus as a Sun-god.

GODS OF MUSIC.

The Gods of Music were Anubis, who invented the first musical instrument, the four-stringed lyre; Horus, who improved it into seven; Kem, who invented the Syrinx, and who played on the flute; and Hathor, who invented the flute, trumpet, tambourine and dance.



(Isis of Coptos.)

(Seti I.)

Amon-Ra as Minu of Coptos and Invested with His Emblems.

WAR-GODS.

The War-gods were Horus, whose iron made superior spears and swords; Hathor, whose dinner horn and tambourine became the war-trumpet and drum; Anubis, whose bronze made effective swords and spears; Osiris as an air-god, wind-god and storm-god, by play on words became a war-god by analogy, and when united with Khnum as Khnum-Amen became the Hebrew Joshua and Greek Achilles. Khnum, because of his adventures and his skill with the bow, became a popular war-god among the Greeks. A great many of their heroes were local Khnums.

FIRE-GODS.

The Fire-god, in the older mythology, was probably Osiris (Minu), but Hathor

by association with him, and as inventress of the loom, presided over the domestic hearth, and became something of a Fire-goddess. (Greek, Hestia; and Latin, Vesta.) By virtue of the dedication of the sun to Horus, and his use of fire in the blacksmith-shop, he became a fire-god, and in the later mythology, apparently the principal sun-god if not the chief fire-god. Khnum by association with Amen, as Khnum-Amen, became a fire-god. Ra, by association with Osiris, as Amen-Ra, was a fire-god also.

CORN-GODS.

The gods of Agriculture were Osiris, Hathor and Kem, though Horus and Anubis were considered to have benefited agriculture to some extent. Ra and Ptah were considered corn-gods also.



INHOTPU or IMOUTHES.

The original Doctor or Medicine-man, from whom comes the Jewish Raphael, Greek Asclepius, and Latin Aesculapius. He was a compound of Thoth, Osiris, Horus and Kem.

Osiris-Kem (Amen-Kem) was the Greek Priapus.

Before the discovery of fire, primitive man depended almost entirely upon such vegetation, fruits and nuts, as he could find growing wild. Some of the leaders planted a few melons and possibly a little fruit or grain.

They attributed to Osiris' discovery of fire the real development of agriculture, although Hathor and others actually invented the principal agricultural implements.

By reason of the change of habits, enormous expansion of the available foods and growth of population, Osiris was regarded as the cause of civilization, and in time the source of life itself.



Asclepius.

Fire became the basis of all discoveries. The food supply was revolutionized. Cultivated grains took the place of wild vegetation.

The primitive rover, who prowled around, searching for food, settled down and became a farmer. A wanderer does not accumulate property, because he cannot transport it, for "a rolling stone gathers no moss."

Each rover was liable to take what the other wanted, and therefore to clash with him. But, under the new condition, each cultivator was an aid and protector to his neighbor.

He now had a fixed abode. Food being assured, he began to accumulate other useful things, which we now call property or wealth.

The community life developed; society was born. Hamlets grew into villages, then into towns and finally cities. Marriage was instituted. Laws sprang into use. Accumulated wealth excited emulation, and the idler became a worker; the consumer became a producer.

An apparently illimitable vista of human progress opened up before these people. These animal-like men became more human. The primitive man became a savage, with the opportunity for further advancement.

In the primitive state, the whole population is necessarily engaged in searching for food, most of which is wild, and all of which is eaten raw. There is no opportunity for any elaborate building enterprises.

In the savage state, owing to the use of fire, and the expansion of the food supply, only about 95 to 98 per cent. are engaged in collecting or raising food, while 2 to 5 per cent. devote their entire energies to other industries, such as the manufacture of implements, ornaments, weapons, etc.

In the barbarous state, owing to the improvements in agricultural implements, the use of animal power and of the sail, 75 to 90 per cent. are sufficient to provide food.

In the enlightened state, thanks to the use of steam-power and to further improvements in agricultural inventions, 50 to 70 per cent. of the population is sufficient to raise food.

The United States is entering the edu-

cated state, and about 36 per cent. of our population are classified as farmers. When we have fairly grown into the educated state we will still find between 20 and 25 per cent. engaged in raising food.

If we ever reach the cultivated state, even in that distant day, it will probably be found that 10 to 20 per cent are still required to furnish food.

The population of the Nile Valley in Osiris' day, probably amounted to between one and two thousand people; without the use of fire it could not have supported five thousand. On no part of the land was there wild vegetation capable of sustaining a village of three hundred persons. After this marvelous discovery the population increased, in two thousand years, to ten millions or more, and cities grew up which may have had a population of a quarter to half a million people.

The present population of the earth is estimated at fifteen hundred millions. Without the use of fire, there would be on the earth to-day less than half a million—possibly less than one hundred thousand, and these would be in the primitive state, widely scattered, and but little removed from the monkey; their entire time and energies devoted to gathering food. Osiris' discovery has benefited us more than that of any other man.

The Kemian songsters were unable to coin words and phrases complimentary enough to express the debt of gratitude felt for these advantages and they resorted to exaggeration which distorted the real facts.

The Kemian romancers in course of time attributed not only the growth of

population and wealth; law and order; the institution of marriage; but life and light and every advantage to Osiris.

According to the poetic mind, he causes the sun, moon and stars to shine; the crops of grain to ripen; the River Nile to overflow, and all things to continue in their established order. He was called "The Savior;" "The Good Being;" the "Lord of Life;" He that was, that is, and that will be;" "King of Eternity," and "The One Lord."

In course of time they came to believe that he invented the earth itself, and this notion has held its ground through all the ages.

Osiris was pre-eminently the Corn-god, to whom the River Nile was properly dedicated. Before Osiris, except for drinking water, this river was as useless to these people as the desert cactus.

In the calm, orderly climate of Egypt, under the complimentary name of Seb, Osiris, according to one series of fables, became in poetic fancy, "the fruitful earth;" while Hathor, as his companion, under the complimentary name of Nut, became "the starry sky."

Under another fancy, Osiris was called the breath (Nef); or the "Vital Air" (Shu); or the sky (Anhur); and afterwards personified as "Lord of the Sky," and "Giver of Life;" while Hathor became the fruitful earth, and generous motherhood.

The second Grecian trinity of Ouranos, Gaia and Eros is only Osiris (Anhur) and Hathor (Amenti) united by Love.

The first trinity: Confusion, Darkness and Love, is a subsequent repetition of the same idea. To these dreamers, the



Hathor as the Goddess of Plenty and Goddess of Victory. (From Human Documents from Old Rome).

mental feats of this pair seemed enough to account for the universe itself.

Hathor, by her inventions: Spinning and weaving, the spindle and distaff, the loom, plow and mill, bridle and yoke; her cultivation of the fig and olive, and manufacture of olive oil; gave a great impetus to this agricultural development and a settled, orderly life; while her cultivation of flowers helped to adorn and beautify the home.

She became "the plowed field," or Goddess of the Furrow; also the tutelary deity of domestic life; of the home and fire-side. From Italy to Japan she was known as "the giver of abundant food," and was necessarily associated, in song and story, with Osiris; as she was with Kem, by virtue of her flute, tambourine and dance, as well as her agricultural inventions; and with Horus, by virtue of her war trumpet and drum.

Kem, by his domestication of animals and bees, and his cultivation of the vine, gave a great stimulus to agricultural life. He became the god of flocks and herds; of woodland and meadow, and by reason of his learning to play Hathor's



PAN (Kem) AND WOOD NYMPHS.

flute, together with his own invention of the syrinx or Pan's pipe, and the invention of wine, became a god of music and joyous laughter.

In this capacity, as the Good Daemon (Agatha-Daemon) among the Pelasgians, he became the satyrs and fauns that peopled the hills and dales, or dwelt by streams and shady groves. These developed in modern times into the elves or elfins and brownies.

Hathor became the nymphs (the young maidens). Inferior divinities of nature, who dwelt in groves, forests and caves, beside springs, streams and rivers; in some cases, too, on lonely islands, like Calypso and Circe.

The nymphs of the hills, the forests, meadows and the springs are called in Homer, "The daughters of Zeus," while Hesiod speaks of the nymphs of the hills and forests, as children of earth. They appear as the benevolent spirits of these spots, and lead a life of liberty; sometimes weaving in grottos, sometimes dancing and singing, sometimes hunting with Diana or revelling with Bacchus, while Apollo and Mercury are devoted to them, and seek their love.

The nymphs of Rivers and springs were called Naiads, to whom the Ocean Nymphs were closely related. The nymphs of the forest were called Dryads.

The Muses themselves were in their origin, fountain nymphs.



DIANA HUNTING.



NYMPH OF THE WAVE.



WATER NYMPHS.



NYMPHS OF THE GROTTO.

"Sacred Goddess, Mother Earth,
 Thou from whose immortal bosom,
 Gods, and men, and beasts, have birth,
 Leaf and blade, and bud and blossom,
 Breathe thine influence most divine
 On thine own child, Proserpine."

EGYPTIAN PANTHEON.

Having evolved from their "inner consciousness" these great truths, the poets and story-tellers of On proceeded to build on this foundation. They "reasoned shrewdly," and evolved a system of natural philosophy.

From the union of the masculine Earth, (Seb), with the feminine Sky (Nut), there sprang Fire (Osiris), thus personi-

fying Osiris as fire, or the "Fire-God," instead of the originator of fire.

Out of Fire (Osiris) sprang bronze (Anubis), and iron (Horus).

They valued the sail very highly; therefore the priests of Heliopolis composed poetic romances, in which they described how "the Vital Breath" of Isis was betrothed "In the Lands of the West" to "the vital breath" of Osiris. In course of time the idea grew that these people were actually married, and when Osiris, as the Sky-King outstripped all the other great men, and took first place, his ever increasing fame lifted Isis with him, and she became the "First Lady of the Land."



NYMPHS OF THE SHORE.

Some of the Romancers, under the impression, perhaps, that Horus and Hathor would become the supreme pair, determined that she should become, in poetry and song, the wife of Horus.

The real Horus, 1,600 years previously, about 4,000 B. C., was a copper-smith, who may have gone far up the Nile; out into the great desert, along the coast of the Red Sea, or into Phoenicia, and with great effort, brought iron ore to Edfou, or obtained it from others at great expense. But the available evidence points to the idea that he first obtained meteoric iron, for iron was called "sky-metal," probably because it fell from the sky.

After his deification, anything that fell from the sky was sacred to Horus, therefore, meteoric stones. The Arabs still

worship meteoric stones as his emblem. A large black stone, Hajr-us-siah, supposed to be of meteoric origin, presented by Gabriel to Abraham and yet preserved in the Kaaba at Mecca, is an emblem of Horus as a "war-god" worshiped by all Mohammedans. The sacred shield and spear of Mars, at Rome, also fell from the sky.

Horus learned to smelt iron. Other metals were soft, and could be worked cold. Iron could not. It was more obdurate than granite. After he got the comparatively pure iron, he could not hammer it.

This inquisitive, massive, lame, one-eyed, sturdy smith, struggled with this rebellious metal, and conquered it. He learned to work it hot, and in his hands it became a thing of power.



Hawk-Headed Horus.

Iron ore, uncontrolled, is as valueless as so much stone; controlled, it is the most useful of metals. To do this required work, toil and sweat, exposure to the elements, privations, labor.

Horus was searching for facts, and he found them, but the romancers of Heliopolis, Memphis and Thebes (2,600 B. C.) were not looking for facts. That required labor. It was much easier to sit in their comfortable homes and think.



The Sun springing from a lotus-flower as the child Horus.

Meditation was easier than investigation, if not more profitable.

The poets of Memphis, Thebes, and many other cities, followed the lead of Heliopolis, but the great merit of Osiris' discovery carried him to the front, and had the effect of lifting Isis above Hathor.

As Hathor made many inventions, they gave her a multitude of nick-names, Nit, Nut, Nephthys, Amenti, Bast, Maa, Maut,



Sahu (Orion) and the cow Sothis separated by the Sparrow-Hawk.

Mut and many others. The goddesses collectively were spoken of as "the Hathors." The Babylonians called them "The Ishtars," the Phoenicians "The Astartes," and the Romans "The Venuses."

Under the name of Maa they married her to Osiris in poetic fancy, and made her the mother of Anubis. As Anubis was now considered "The God of Liars," they determined that his mother should be called "The Goddess of Truth."

She was also called Mut or Muth, Mother-earth or "Mother-nature" and made wife of Osiris as Amen or as Amen-Kem, the Judge of the Dead. Under this conception, she was called "The Goddess of Justice," and later, "The Lady of Darkness."

Maa and Muth were called the "Two Muths," Truth and Justice. As "The Lady of Darkness" her symbol was the tawny vulture, which feeds on the bodies of the dead. The vulture is a southern

bird. In portions of Europe, where the vulture is not seen, the local romancers substituted the carrion crow, or Raven, as her symbol, which association, in course of time, caused the jet-black raven to be considered a bird of ill-omen.

The romancers of Bubastis canonized Hathor under the name of Bast (the pure Hathor, the white one), and dedicated their court-house to her, as they did the cat, which was probably domesticated there.

As inventress of the war trumpet, at Sais, she received the name of Nit, and as the starry sky, at various places, she was also called Nut. As inventress of the plow she was the Ripening grain, Naprit, and as the earth personified she was Amenti, or Mrs. Amen.

Hathor did so many things, that it gave occasion for a multitude of titles. Isis is accredited only with the invention of the sail. Therefore, in foreign countries,



Amon and Mut.

Hathor appears under a great many nicknames, while Isis appears under one name only, or not at all.

The union of Osiris and Isis had a tendency to make them "swap places" as it were, so that, in the later mythology, after the shepherd invasion, Osiris was worshiped in the Delta and particularly at Isis' native town of Bubastis, while the Great Temple erected during the Greek period on the Island of Phylae, where Osiris discovered fire, was dedicated to his consort, Isis.

While Osiris as a corn-god was associated with Hathor as inventress of the plow, Osiris as an air-god was united with Isis, the inventress of the sail.

Out of these theories the priesthood of Egypt gradually developed what is called "Mysticism," and finally idolatry. They substituted signs, symbols, totems, hieroglyphs or pictographs for the Gods themselves. This became known as mysticism, and mysticism gradually developed into idolatry.

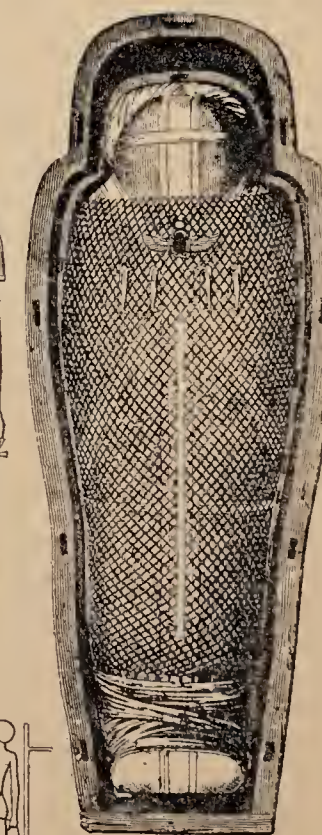
This mass of insoluble theories in course of time soured, as it were, and fermented; and out of this ferment was distilled an intoxicant called mysticism. A minute quantity of mysticism, like a small quantity of alcohol may, under proper conditions, be used to advantage as a stimulant; but, used to excess it produces a mental exhilaration, just as harmful to the mind, as alcohol is to the body.

The effect of the excessive use of alcohol on the body is called drunkenness; the effect of the excessive use of mysticism on the mind is called superstition. One who uses alcohol to excess is called "a drunkard;" opium, "a dope fiend;" and mysticism, "a fanatic." All three are mentally if not physically unsound.

The consumption of partially decayed meat produces a condition of the bodily tissues, which invites disease and particularly that loathsome disease called leprosy, and the accumulation of such wrongful and unnatural ideas, invites that mental condition, variously called superstition, bigotry, fanaticism, and insanity.

The priesthood of Egypt undertook to interpret these mysteries—for a consideration. Some of them acquired great reputations as magicians, as well they might.

They looked at the shadow (Ka) of a man, cast by the sun on the ground, in cloudless Egypt, and with a few dextrous twists and turns worked wonders with it. They made it his "double;" then, his "Second self;" they pointed out to the wondering Egyptian how this shadow followed him around; that it was "his own image;" that a man could be recognized by "his shadow," and while his hair stood on end, they explained that this



EGYPTIAN DEITIES:

1 Nut, 2 Shu, 3 Tefenut or Bast, 4 Seb, 5 Isis as wife of Osiris, 6 Anubis, 7 Hathor as goddess of Night, 8 Thoth, 9 Sef, 10 Sebek, 11 Horus, son of Osiris, 12 Sheik (Hathor), 13 Ethiopian Deity from the tomb of Naga, 14 King Sethos bringing offerings to Osiris, 15 Painting, "Judgment of the Dead," 16 Painting, "Egyptian Funeral,"

17 Mummy Case, 18 Interior of the same.

shadow followed him in the dark even; that he could not escape from it.

This idea comes down to us as the modern ghost, which is only the ancient shadow (Ka), though it is sometimes confused with the "breath of life" (Ba).

Having imagined an Elysium, they peopled it with these beneficial gods, and worked out the idea, by inventing Hades, as a gloomy region under the earth, which they peopled with the bad gods.

Out of these theories they developed the idea of a royal family of unnatural, or, as they claimed, "super-natural" persons; dwelling in the "Garden of the Gods;" who were in the images of men but more powerful; who were immortal, yet subject to daily hunger, pain and death; who were ever-living, but gradually grew old and hoary; and who, theoretically, exercised absolute authority over men; but practically were under control of the priests; who could control them, for the worshipers, by gifts of value or "sacrifices," prayers, supplications, etc.; which the Gods would listen to, because they were good gods; but in after years, they substituted incantations and charms, which controlled the gods, and compelled them to obey. (Dawn of Civil. 212. I Sam. xxviii: 13-15.)

THE FIVE SECTS.

These theories seem to have divided into five sects or creeds.

(1.) Those who were taught to believe that there was one royal, beneficial, supreme god; who lived in the Elysian fields to the west; or later, in the sky, with inferior gods, and who was opposed or held in check by a bad God, who lived in the lower regions.



The King and His Double.

One of the symbols of this sect was, the upright phallic pillar. | At an early date this sign ☉ was used, but it was afterwards appropriated by the fifth sect, and the followers of the first sect abandoned it. Heliopolis was the germinal spot from which this theory sprung, and where it developed. From there it spread to Memphis, Thebes, and other places. The Gods of this sect, in Egypt, were the Sun-dial,

Ra, at Heliopolis the Sun-dial, Atmu, at Thebes; the Water-gauge, P'tah, at Memphis, and the Water-gauge, Amen, at Thebes.

The bad God of each of the five sects was Osiris as Sebek or Set, the Red God of Darkness and Death; whose symbol was the great serpent or dragon.

As the mental and moral character of the brown race is such that they seem unable to maintain any other form of government than that of an absolute despotism; and as they veil and seclude their females, and appear to hold them in less respect than does the white race, this idea obtained a great foot-hold among them, though it was afterwards displaced by the second sect. The great bulk of the white, yellow and black races adopted the second sect.

(2.) Those who were taught to believe that there was one royal, beneficial, supreme, masculine God; who sat on a throne, with wife or consort, and children; who lived in the Garden of the Gods; at various places toward the West, but after Hercules travels, in the Sky, with inferior Gods, angels, etc.; and was opposed by a bad-God or Devil, with imps, demons, etc.; who lived inside or under the earth.

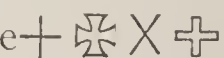
Some of their symbols were .

The various Gods whose advocates struggled for supremacy in this sect, were Anubis, Horus, Osiris, Thoth, On, Khnum and Kem—seven in all. These were considered the “immortals” whose names or reputations (Chu), would never, never die.


In course of time, Osiris passed Anubis in this race; then Horus, and finally

distanced all others. In Egypt itself, Thoth ran well, particularly with the official class, and finally passed Anubis; and held his own with Osiris until the Persian invasion. But he had little individual following outside of Egypt, owing to the illiterate condition of the human race at this time. On was “left at the post,” as it were, for his following, was so small that none of the Court-houses were dedicated to him, though he stood well in Phoenicia, Babylonia, India, Greece and Rome.

(3.) Those who were taught to believe that there was one, royal, beneficial, supreme pair; male and female; with children, relatives, and inferior Gods; and who were opposed by bad Gods.

Some of their symbols were .

In the beginning this was Horus and Hathor, at some places; Osiris and Isis at others; though other combinations were made, such as Osiris and Hathor (Maa), as parents of Anubis.

(4.) Those who were taught to believe that there was one royal, beneficial, supreme female Goddess; with male consorts and children; inferior Gods, etc.; and opposed by bad Gods. One of their symbols was an inverted cross. .

These were originally Hathor, afterwards Isis.

(5.) Those who were taught to believe that there was one supreme female Goddess; who was opposed by a bad God. This sect seems to have started at Sais, in the Delta, toward the latter stages of this development. . .

Some of their symbols were .

This goddess was at first Hathor; then Hathor-Isis, and finally Isis, “Queen of

Heaven" (Jeremiah 44: 17. Iliad B. 20, p. 361). They inscribed on the Temple of Sais, which was dedicated to her, "I am all that was, that is, and that is to be," meaning "The door of life;" or under a more refined interpretation, "Isis, the Universal Mother." (Smith's Bib. Dic. 142.)

This was the most injurious to the moral character of the people of any mythology. It was so destructive, in fact, that those communities where it flourished, quickly succumbed to its blighting influences. The family tie was dissolved, children abandoned, and the community died out.

Notwithstanding Isis was "the mother of all," and "the divine mother," she was also worshiped as "the Celestial Virgin" and "the Eternal Virgin."

To condense all this into a nut-shell. Out of the five sects can be found only three supreme gods; who may be expressed by the pronouns, He, she and it,—thus: Osiris, Isis, and the sun-dial.

In the beginning of this mythology, Anubis was the first inventor canonized; coming next after the pyramid kings; and Horus was considered greater than Osiris; but some kind of argument was made to convince these people, and induce them *to contribute valuable gifts as a matter of duty*; and by comparison of the respective merits of one God with another, Osiris, as the discoverer of fire gradually forged to the front.

In early times, Merodach, of Babylon, shared with Nebo, Nergal and others the worship of the people; but in later times, he absorbs the others; and is regarded as

the source of all power and authority. (Herod. 1. 267.)

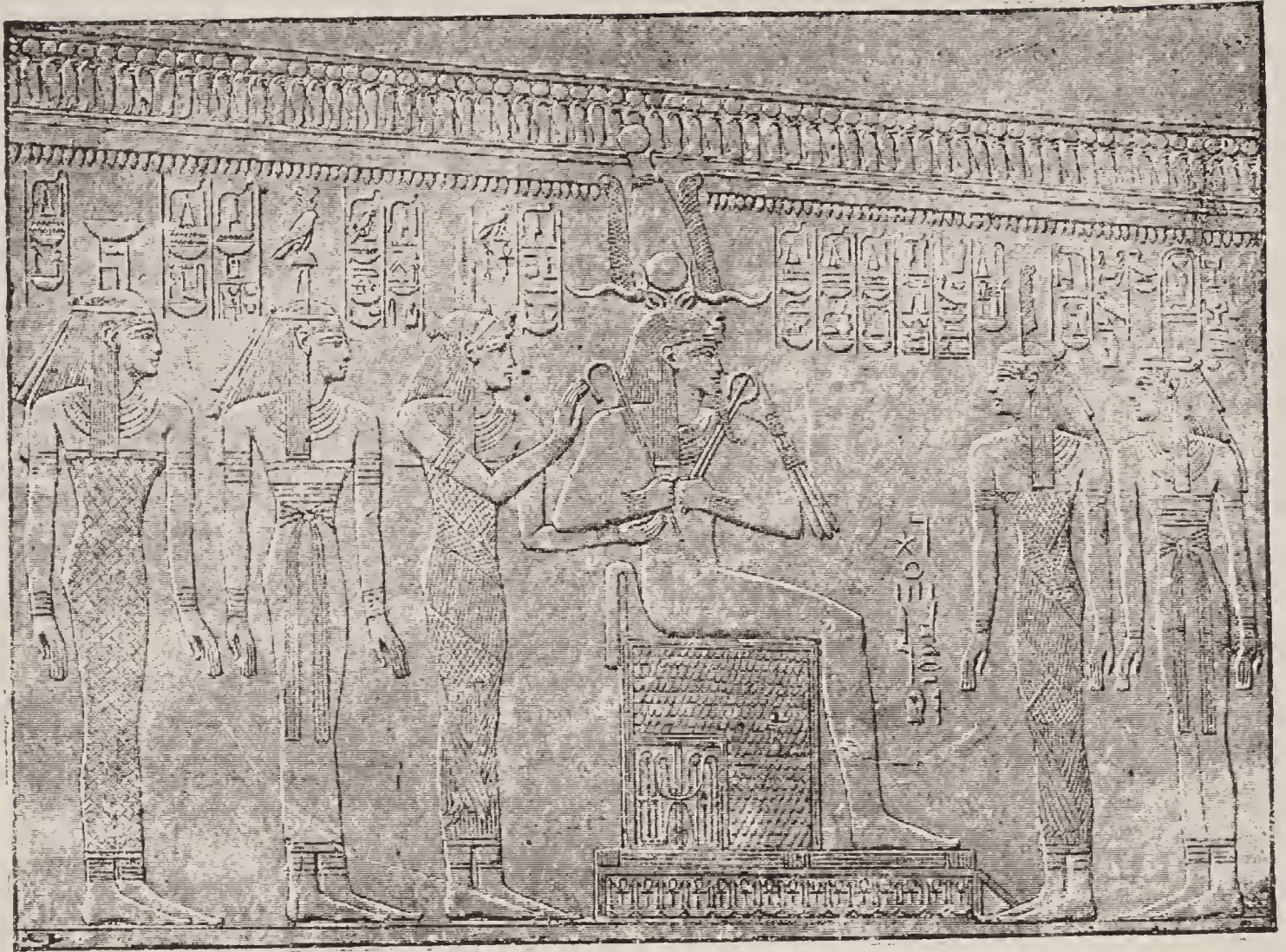
Though Hathor (Athene) was the protecting deity of Athens; Isis (Hera) was of Argos; Horus (Apollon) of Delphi; On (Poseidon) among the Ionians; or Kem (Dionysus) at Naxos; yet in course of time, Osiris, under one name or another, gradually overshadowed and absorbed the others in Greece, and also at Rome, as he had previously done in Egypt; and in after years it became the deliberate judgment of mankind that the discovery of "the use of fire" was of greater benefit than any other idea.

His name appears in hundreds of different forms; in all countries; all languages; and all colors.

The advocates of these different Gods vied with each other on question of revenue, and endeavored to force their favorite to the front. To induce men to surrender their property, perform laborious services, imperil or sacrifice their lives, and slaughter their wives and children *as a matter of duty*, required argument. This argument was carried on in the temples and in the market places, at the festivals, and in private.

The most effective appeals, however, consisted of popular songs, sung to the accompaniment of music. People will listen to a song, who will not listen to an argument.

After the development of tax extortion, as a fine art, those persons whose chief occupation was robbery and murder, thought highly of Anubis, because of his bronze, from which swords and other effective implements of their trade could be made; and when Horus' iron made better



Nephthys.

Amentit.

Isis.

Osiris.

Maa.

Mut.

OSIRIS IN HADES.

swords and spears, the followers of Horus whipped those who relied on bronze, and Horus thus triumphed over Anubis as a god, and passed his rival in the race.

In the inscriptions, the chief god of a place has the title of *Netir Ua*, only god, or "King of the Gods," or "the great lord of heaven," etc.

The Kemian officials took charge of the tomb, and invaded the house of mourning. Where grief was, there the priest could be found, adding to it.

Having by various legal abuses made it well nigh impossible for the Kemian to live, they now made it too expensive for him to die. They passed laws requiring the dead to prove good moral character before burial. A funeral court sat on him,

and judged the character of the dead before his weeping relatives were permitted to bury him.

The fact that seeds germinate and reproduce others of similar kind was known from the Simian state. These romancers undertook to utilize this fact.

Animals and plants struggle for life; they are reluctant to die. So is man; particularly those who have succeeded in accumulating wealth and power. To play on this weakness, opened up another source of profit.

Having imagined an Elysian in the west; and peopled it to their satisfaction with the water-gauges, P'tah and Amen; the Sun-dials, Ra and Atmu; the ostrich feather, Shu; and the "vital breaths" of dead people whose memories were re-

spected ; they now began to charge admission to it, and invented a future life, over which they claimed to have control.

If his family could pay the price of admission to this future life, \$1,200 first class ; \$300 second, and an unnamed low price for the third class, his heart was removed and placed in the scales on one side, and an ostrich feather, as the hieroglyph of Truth on the other ; and if the heart outweighed the feather, as somehow or other it always seemed to do, he was adjudged worthy of this future life, and it was so ordered.

He was then embalmed, labeled, and filed away for future reference. He was now officially declared to be "justified by Osiris," or, as we would say in modern practice, "not guilty."

At the birth of a child, a present should be made to the priest ; at the time of marriage, another present ; at death, a third.

When a person started on a journey, he should make an offering for "good luck ;" when he returned in safety, another in gratitude for the protection afforded. But, when he failed to return, no forfeit was demanded of "the protector."

When a war party returned from a successful raid, a generous portion of the "spoils" should be dedicated to the temple, in gratitude to "the god of battles," who gave victory to the winning side.

They also originated the idea that the priest could, for a consideration, "separate a person from his sins." This idea is in vigorous use to-day.

CHAPTER XXIV.

ORIGIN OF THE VICES.

THE Kemian officials originated and developed the idea of human parasitism, with its four great branches, known as Usury, Gambling, Drunkenness and Prostitution; as they did the lesser vices of begging, cursing and coffee-drinking; and probably taught, if they did not practice, the idea of human sacrifice.

The greatest of all vices has no name, because it is not yet clearly recognized.

The vice most destructive to man or beast, bird or insect, reptile or fish, is that of making one's own living by destroying that of our fellows.

Animals who depend on strength for success in this pursuit are called the carnivora.

Those who rely on fraud or superior cunning, are frequently called vermin; those vermin too minute to be readily seen, have heretofore been considered as "a diseased condition" incapable of comprehension, and therefore ignored.

Lately there is a disposition to call the two last mentioned kinds "parasites."

(Parasite, "originally the priest's assistant, who, like the priest, received his support from the offerings made to the temple." Dict. Class. Ant. 458.)

When men kill and eat the bodies of other men, they are called "cannibals;"

when they destroy them by stealing away their vitality, no notice is taken of the act, unless it becomes very flagrant.

While animals clearly recognize and dread the carnivora, there is nowhere to be found, among man or beast, a clearly defined recognition of the parasite. They make only a passive resistance to the vermin, and try to ignore the microbe.

Writers of Natural history say that three kinds of lice have preyed on man from time immemorial; yet, we really know very little about them. Men have scratched, but they have not investigated.

The carnivorous insect makes a tremendous destruction of insect life; the same thing is true of fishes, wild animals and birds; and strange as it may seem, the same is equally true of men.

A great destruction of human life is caused by the acts of PARASITIC HUMAN BEINGS, who prey upon, and figuratively speaking, "suck the blood" of their fellow-men, by taking from them their vitality,—that is to say, the result of their labor; or what we call property or money.

This is done by *force* or *fraud*; and since the invention of coin, it is usually done by aid of the machinery of government; "by operation of law." There is no word in the English language which



BACCHANTE REPOSING.

expresses this act. There are many words which are intended to describe some portion of it. One of the strangest features of this condition is that these parasitic, cannibalistic or carnivorous men are usually held up to us, in song and story, as the finest specimens of our race; our leaders, superiors and masters, even; from which the question may be fairly asked: Is our moral code genuine, or is it intended as a sham?

DRUNKENNESS.

Intoxication was introduced by the Kemian priests as a religious rite, for the purpose of raising revenue; and it was

claimed to be "a state of divine exhilaration." The drunkard was said to be "communing with the Gods."

The worship of the Soma plant in India, and the Bacchanalian revels in Greece and Rome are matters of history in these and other countries, so well known that it scarcely needs elaboration. Among the poets the praise of wine is universal.

The mysteries of Bacchus were celebrated at Rome in the Temple of that god, and in the sacred woods near the Tiber, called Simila. At first the rites were celebrated during the day, and only



BACCHANTE AWAKENING.

women were admitted; but under Per-
cula Minia it was changed to night time,
and both sexes admitted.

Wine flowed in abundance. The priests
introduced the young initiates into sub-
terranean vaults. Frightful yells and the
din of drums and cymbals drowned the
outcries which the brutalities inflicted
upon the victims might call forth.

If any of the initiates resisted, revolted
or rebelled at the unnatural duties often
required of them, they were attached to
machines which plunged them into lower
caverns, where they met their death;
their disappearance being ascribed to the
angry deity whom they had offended.

Lighted torches, chemically prepared
were plunged into the waters of the Tiber

without extinguishing them, as an evi-
dence of miraculous power. Poisons were
brewed, wills forged, purgeries planned,
and murder arranged for; until the insti-
tution was considered dangerous to the
State, and suppressed by the Senate.
(Livy 39: 849.)

The vice of alcoholism is difficult to
stamp out where it once secures a foot-
hold. Prohibition laws are found insuf-
ficient, because the officials do not enforce
them. In the United States what is
known as "high license" and "local
option" have produced the best results.

A vice flourishes just as long as it is
profitable to the persons who pander to
the vice and trade on the weakness of
others. When it becomes unprofitable to

these people it falls into disuse and dies out.

USURY.

The Mosaic law directed the priests to add twenty per cent to the valuation of anything redeemed (Num. 27: 1-13) and attempted unsuccessfully to prevent the Jews, other than the priests, from practicing usury on each other. (Deut. 13: 19. Amos 2: 8.) It was one of the means used to ruin the Canaanites (Deut. 15: 6); and ultimately the Jews themselves. (Amos. 8: 4-6.) After the return from captivity they were told to "leave off usury" (Neh. 5: 10-11); which they never did.

Aristotle classified usury with prostitution. In Greece and Rome it gradually developed a plutocracy by putting all the small creditors in the power of the rich, and often reduced the poor to slavery. When Cato was asked what he thought of usury, he asked the inquirer what he thought of murder. Cato tried in vain to abolish, or even restrain it in Rome, and finally, in despair turned usurer himself.

Usury was originally a patrician privilege. The destruction of the liberty of the Roman citizen was largely affected through the loaning of money at eight per cent interest. By this means the holdings of the small proprietors were gradually absorbed by the larger ones, who caused laws to be passed, assisting this effect.

The Roman usurer first exhausted the resources of a family, then sold it. As his class fed on debts, the Roman laws were ingeniously contrived for creating them. An energetic producer who avoided debt, could be heavily fined, on a frivolous pre-



VENUS.

text, and thereby forced to borrow. The debtor, who failed to pay was seized and delivered, not to a public jailor, but to the usurer himself; who could chain him and compel him to work until the debt was discharged; torture him to force a disclosure of hidden property; or kill him if he saw fit. Two or more creditors could divide his body between them.

Usury is the most insidious and one of the most fashionable vices of modern

times. So fashionable and respectable as to be considered a virtue instead of a vice. In the United States, the stock gambler and the money lender stand at the head of the political and social systems.

The distinction between legal and illegal interest, is about the same as that between a licensed dram-shop and a "blind tiger;" or a bonded warehouse and a "moon-shine" distillery. That is to say, the officials, acting in the name of the State, for a consideration paid to themselves, grant a license to certain people to engage in certain vices as a matter of trade.

Modern civilization has more to fear from the money lenders than any other class of men. The spread of this vice in the United States, since 1861, is something frightful. All branches of the government, both state and national, are now under its control. So completely do its devotees control the election machinery, that it seems to be impossible to seat or even have the fact announced that a President obnoxious to the money lender has been elected.

Ineffectual attempts to curb this evil are made by fixing a "legal rate" of interest. This soothes the sore, but does not cure the disease, for the usurer evades the restraint and accomplishes indirectly what the law forbids him to do directly.

(1.) By issue of bonds, at ruinous rates, for debts that are largely fraudulent if not entirely fictitious.

(2.) He enlarges existing debts by increasing the value or "purchasing power" of the dollar.

By the first method, property of the value of more than twenty billions of dol-

lars has been wrung from the producing classes of the United States, in the last forty years. By the second, existing debts whether genuine or fraudulent, have been more than doubled. The second method is now being worked out as an experiment.

No prominent nation of the present day has an honest standard of values. None of them control their own money. In all of them the officials are in partnership with men who are not recognized as officials, and who are in no way responsible to the people, yet who control the public money and use the machinery of government for private gain.

Usury has never yet been controlled by law. It is a fatal disease, with no known remedy. It is to a nation what consumption is to an individual: "A flattering disease," whose hectic flush is easily mistaken for the hue of health.

When usury once gets a foothold it runs its slow and deadly course until the producing classes become tenants and servants to an aristocratic class, who hate useful work, and despise the worker. As the law making power is in their hands, it is only a question of time when the useful classes are discouraged, degraded, enslaved and ultimately destroyed. Such is parasitic human nature.

The useful classes do not need charity; they need justice. They are willing and anxious to improve their condition; the useless classes prevent them from doing so. This condition appears in the history of all nations.

From every people arises a song of sadness; through every literature runs a cry of pain.



BABYLON.

"Man's inhumanity to man, makes countless thousands mourn."—Burns.

PROSTITUTION.

The Jewish names for harlot (Kedisha, Nochre-yah and Zonah) are tenderly and cautiously translated "set apart for a sacred use" (Smith's Bib. Dic. 123); but they mean more than this. The Egyptian brothel was an annex to the temple, and was the feminine equivalent to the masculine circumcision, which was in ancient times a purely Phallic rite. The earnings of these poor, misguided creatures (Kedhisha) went to the priests.

They taught that it was the duty of every maiden to dedicate her virginity to the benefit of the priesthood; and in Babylon and Nenevah this was generally done. (Herod. 1: 199. Strabo 16: 745.) Those who were induced to devote their lives to this servitude, were spoken of as

"The sacred virgins of the temple." One thousand of these were attached to the temple of Aphrodite at Corinth (Class. Dic. 294) and an equal number to that at Eryx, a Phoenician colony in Sicily. In former times 5,000 of these sacred courtesans were attached to the temple of Durga on the River Brahmaputra (Cycl. of India, Vol. 1, p. 922).

There was a Kedish (sacred brothel) in Naphtali; it was one of the cities of refuge (Josh. 19: 37), and the residence of Barak (Judges 4: 6). Another is mentioned in Issachar (I Chron. 6: 72). and one in Judah (Josh. 15: 23). A sacred river in Lebanon was called the Kedisha. The Assyrian emigrants (2 K. 17: 30) made Succoth-Benoth for use of the "sacred virgins" of Isis (Zirbanit).

The males (Kedishim) who were dedicated, were, after the reform mentioned



A MODERN MAGDALENE.

in Deuteronomy 23: 17-18, called "dogs of love" and Sodomites.

"The Deva-dasa are the celestial courtesans in the heaven of Siva while the earthly Deva-dasa call themselves servants or slaves of the god." *Cyclopedia of India*, Vol. 1, p. 922.

GAMBLING.

The Kemian priests invented dice, which they used in gambling as we do today. Games with dice were very popular among the Greeks, from the most ancient times. There were two kinds:

In the first, three dice, and in the later times, two were used. These were shaped like our dice, and were marked on the opposite sides with the dots 1-6; 2-5; 3-4,

The game was decided by the highest throw. Each throw had a special name; the best was called "a Venus," and we still call it "a Beauty;" the worst was called "The dog."

In the second game, four counters were used; made of the bones of oxen, sheep or goats, or imitations of them in metal or ivory. They had four long sides, two of which, one concave and the other convex, were broad, and the other two narrow.

Dicing, as a game of hazard, was early forbidden in Rome, and only allowed at the Saturnalia. The Aediles were responsible for preventing dicing in taverns.

A game of dicing, among the Ameri-

can Indians, is thus described in Hia-watha:

"Then from out his pouch of wolf-skin
Forth he drew, with solemn manner,
All the game of Bowl and Counters,
Pugasaing, with thirteen pieces.
White on one side were they painted,
And vermillion on the other.

"Then again he shook the pieces,
Shook and jostled them together,
Threw them on the ground before him,
Still exclaiming and explaining,
White are both the great Kenabeeks,
White the Ininewug, the wedge men
Red are all the other pieces.
Five tens and an eight are counted.
Thus he taught the game of hazard."

The Kemian priests also invented the game of "odd or even," as they did checkers and probably chess, and possibly playing cards, which is only another system of counters, with four times thirteen pieces. They invented "slight of hand;" so useful to the modern "tin horn" gambler; also magic, miracles, spells, charms, hoodoos, etc.

In our small towns, gambling is confined to card playing and dicing. In the cities, betting on horse-racing is allowed. In the larger cities, they have a cotton exchange, corn exchange and Merchants' Exchange, or stock exchange, where the betting is more or less regulated by law.

The greatest gambling game ever known in the history of the world is carried on in the New York Stock Exchange. The price of a membership "seat" is valued at \$60,000; and the annual "rake off," in commissions, sometimes exceeds one hundred million dollars.

The big banker gamblers, who own



SACRED VIRGINS.

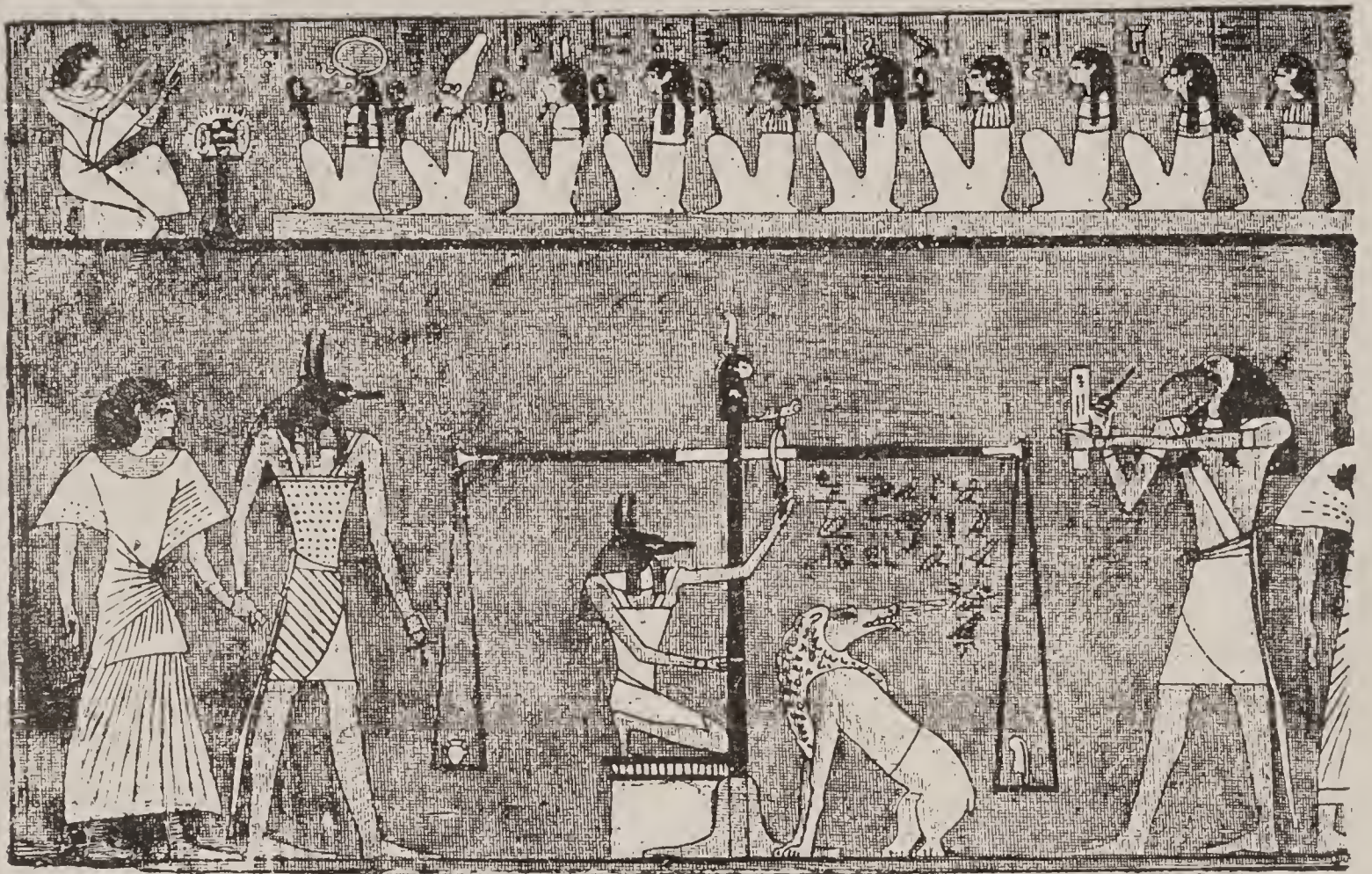
and control this game, "carry" the securities that are risked in gambling; and thus "look into their opponents' hands," as they bet with them. They make money scarce when they want to depress prices and plentiful when they want stocks to rise in value.

The visitors are called "lambs;" who are induced to come here and "get fleeced."

Into this maelstrom a large portion of the vital energies of this nation are continually drawn. This institution dominates the political, financial and business interests of the entire nation.

CURSING.

The Kemian priests originated the



DEAD MAN RECEIVING JUDGMENT.

habit of swearing. The king swore by his own life, or by the power of Ra, but forbade his subjects to do the same. (D. of C. 264.) When the priest uttered his curse, in the name of the gods, other persons imitated him, and it was called blasphemy (Nehemiah, 13: 25. Deut. 27: 15-26); and was forbidden by law.

Ex. 22: 28: "Thou shalt not revile the gods, nor curse the ruler of the people."

The Romans were not a religious people, and the strongest oath a Roman could utter was, "May I be condemned."

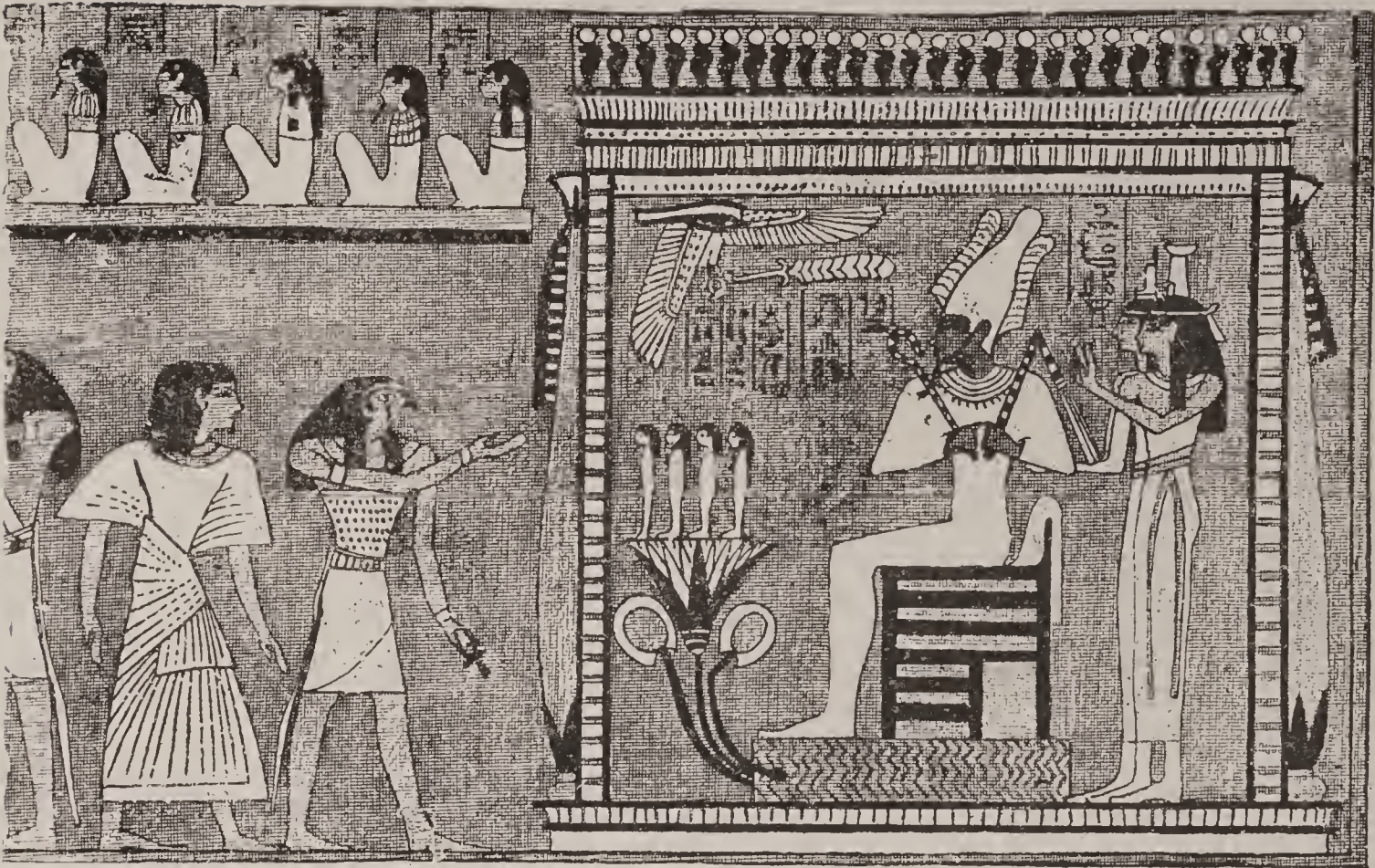
In the Mikado's dominions, the religious system is very mild. It is said that Japan is practically without a religion, and that it is impossible for a Japanese to swear in his native tongue, for want of "cuss words."

BEGGING.

In a country where there is no tax extortion, there are no beggars. In the United States the "tramp" was unknown until after the panic of 1873, which followed the demonitization of silver and the contraction of the currency.

No one has ever thought to tax the Eskimo of Greenland. Living just as close to the North Pole as perpetual ice and snow will permit, under as harsh surroundings as we can well imagine, the beggar is unknown among them.

The natives of Greenland consider it a disgrace to ask for assistance, and it is only done when further effort is plainly useless. When the appeal for help is made, however, aid is granted or at-



IN THE HALL OF THE DOUBLE TRUTH.

tempted, even though it costs the life of the person who answers to the call.

The Egyptians made an art of begging. They wove it into their religious system, so that it became inseparable from it, and other people imitated them.

DRUGS.

The coffee-bean is a native of Abyssinia. It is said that camel drivers noticed that when these animals ate of this bean, they remained awake at night. An accidental fire having scorched some wild coffee-beans, one of these drivers ate some of them, and found that it kept him from sleeping. Its effects as a nerve irritant then became known.

While the coffee drug is only a mild irritant, its constant use is injurious, like that of tobacco. It weakens the stomach

and nerves, and causes an irritable, fault-finding disposition. Most of the family bickerings over the breakfast table, are due to the use of this or a similar drug.

SCIENCES.

Among the Egyptian romancers, the sciences were degraded by the arts of the magician and the gambler. Astronomy became astrology; Chemistry, alchemy, or the "black art;" mathematics, the art of picking lucky numbers.

According to the Romantic school, the stars now control the destinies of men. One is born under a lucky star, and another as some evil planet reigns.

The juggler and magician come to the front. To astonish, to mystify, to delude and deceive is now the highest mental feat. By the chemical reaction of colorless

fluids, "water is turned into wine."

Artabanus disapproving of an expedition planned by Xerxes, caused the wine in the King's cup to change from white to red, which he interpreted to mean that the Gods were displeased with the expedition. It was Artabanus who was displeased.

The Kemians invented ventriloquism and learned to talk in riddles; they also originated the idea that there is luck in numbers, and they readily observed that something good could be said of every numeral from one to twelve.

One is a lucky number, for it is the unit, the source of all numbers. It is a great thing to be "the first." The word "prince" is derived from the Latin *princeps*, the first senator on the roll.

Two is a good number, for it is a pair or couple; though not the equal of one, being imperfect, two is the cause of increase and division.

Three is a trinity; it became a sacred number. It was called "the number of the whole," for it had a beginning, a middle and an end. There were three Cyclopes, three Hecatoncheries, three furies, three fates, three graces, and nine muses.

Four is two pair, and also a square, and is in the highest degree perfect. There are four winds in the poetic heaven, and four corners to the romantic earth. (Rev. 7: 1.)

Five is a natural number, a natural division. The five fingers are a part of the man. Six is two trinities or three pairs, and is also a half dozen.

Seven is the perfect number, because there were seven masculine gods. These became the seven immortals; also the

seven evil spirits. There were seven arch-angels, and seven arch demons. In the Hebrew, seven fold meant completeness. To be in the seventh heaven, was to be "supremely happy." Ra had seven breaths and fourteen shadows. (Comp. Rev. 4: 5.)

In the Catholic mythology there is a perpetual recurrence of the number 7. There are 7 Joys, 7 Sorrows, 7 Virtues, 7 Plagues, 7 Sleepers, 7 Deadly Sins, 7 Sacraments, 7 crosses on the tomb of a bishop, 7 almost everything.

Eight was the number of gods when the Egyptian pantheon was first formed, and there lingered a respect for the number eight. Afterwards there were nine, ten and eleven gods, and finally, an ineffectual effort to make the number of gods twelve as a complete number—"a round dozen."

Ten and twelve were the foundation of the decimal and duodecimal systems. Ten was a number of especial selection; because for a long time there were but ten universal gods; and the civil and religious taxing systems were based on the tithe. It also contained the sum of the four primes: 1, 2, 3 and 4=10. It also comprehended all musical and arithmetic properties.

12 like 3, 7, 9 and 11 was peculiarly mystical. There were twelve hours in the day, and twelve in the night; twelve months and twelve signs of the zodiac.

In the Hebrew writings we have twelve tribes of Israel, twelve princes begotten by Ishmael, twelve tribes from Abraham's brother Nahor, twelve precious stones in the breast-plate of the high priest called "the Urim and Thumim"



OSIRIS.

HATHOR.

ISIS.

which was consulted as an oracle in early times. (I Sam. 21: 9.) The new Jerusalem will have twelve gates. (Rev. 21: 12-14.) The tree of life is to bear a fruit for each of the twelve months (Rev. 22: 2.)

3, 4, 7, 9, 10, 11, 12, 40, 60, 70, 77 and 100 were favorite numbers and the mystical 666 in Revelations xiii, 18 still remains the subject of controversy as does the income of Solomon which was 666 talents. 666 people return with Zerub-babel and the number of martyrs in St. Maurices' Theban league is 6666.

Thirteen was the first number for

which the Egyptians could find nothing good to be said. So it was determined that thirteen should be the antithesis of seven,—very unlucky. In order to make up for lost time, as it were, the vials of their wrath were poured out on this unfortunate number.

This superstition is in force to-day. The newspapers of the United States have so industriously spread this folly, that hotel keepers and owners of steamboats are gradually dropping the use of the number thirteen, because of the prevalence of this insanity.

"On the 14th of Tobi, no voluptuous

song must be sung, for Isis and Hathor bewail Osiris on that day." (Bruggsch.)

"On the 22nd Thoth, no fish might be eaten." (D. of C. 211, foot note 1.)

"Hathor's day," Friday, was in ancient times an exceedingly lucky day. At the present time Friday is unlucky in England but lucky in Scotland. Not two per cent of the marriages in the middle districts of England occur on Friday, while nine out of ten in Scotland are entered into on that day. Tuesday is unlucky in Spain and Mexico.

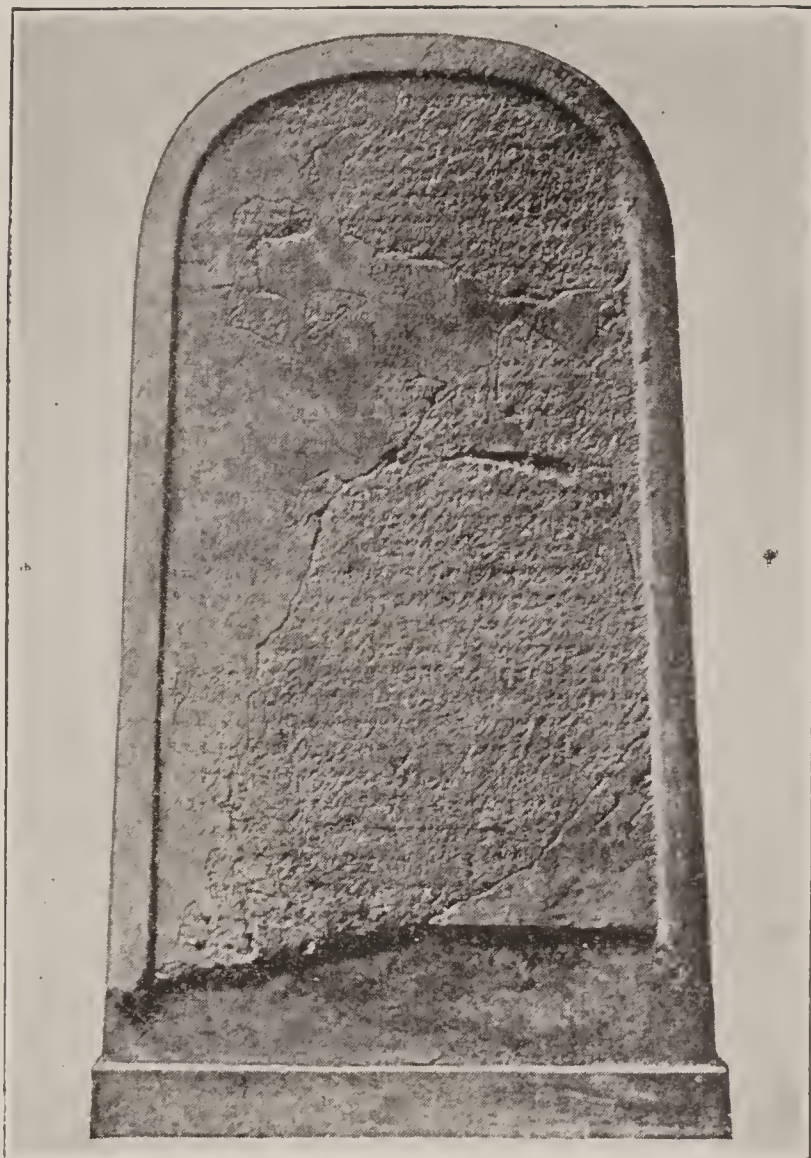
The Egyptian romancers located truthfulness, courage, and reason in the heart or in the breast; pity or compassion in the bowels; anger in the liver; masculine strength in the loins. Modern romancers still adhere to these ideas.

HUMAN SACRIFICE.

There seems to be no evidence that the Kemians indulged in human sacrifice; at least, they did not sacrifice their wives and children; probably because their mythology was developed after they reached the barbarian state, while this is a savage rite. The surrounding peoples being in the ruder state, undoubtedly resorted to this depraved practice, at the direction of their savage priests, who used this bloody and cruel method to gain an advantage. (Lev. 27: 28-29.)

Human sacrifice at times reached a gigantic scale. Cities were pillaged and the unfortunate inhabitants "dedicated," that is to say, massacred in honor of some war god.

The Carthagenians, after a victory, would sacrifice the fairest of their captives by night, as a burnt offering to their



MOABITE STONE.

war-god (Diodorus Siculus, 20: 65); the Assyrians did the same (Shalmanezer Monolith Obv. 17).

The Arabs of whom Nilus wrote, about 400 A. D., on returning from a successful foray, would sacrifice a fair youth from among the captives, in default of which a white camel was offered.

On a relic found in Arabia, and called the Moabite Stone, Mesa says: "The king of Israel built Kirjathaim. I fought against and took it, and killed all the people that were in the city (as a sacrifice) to Chamos, God of Moab."

The Israelites say they treated the people of Jericho in the same manner (Josh. 6: 17-21); and many other cities of

Canaan; they massacred all of the inhabitants in honor of their war-god, Jah.

Xerxes sacrificed nine young men and maids; also several white horses on the banks of the Strymon. (Herod 7; 1-13.) The Aztecs are said to have slaughtered as many as twenty-five thousand people in a day to their war-god.

According to a Greek myth, the great Labyrinth of Usertsen III was located in Crete, an island on the route to Egypt. The Cretan Minos (Egyptian Mena) had a monster with the head of a bull and the body of a man, which they called Minotaurus (Bull of Minos). This he concealed in a labyrinth built by Daedalus (Anubis), and fed him on condemned criminals and hostages.

Seven youths and maidens were sent from Athens in "very ancient times" according to this myth, as a tribute, until Theseus (Khnum), by the help of Ariadne (Hathor), who gives her first spool of thread to assist him in finding his way out, penetrated into the Labyrinth, and killed the beast.

The Minotaur has been identified with the Phoenician Molech, which was represented with a bull's head, and supplied with human sacrifices; and with Ninib, the "man-bull" of Assyria and Babylonia. Melech, Molech, Moloch, and Milcom seem to be variations of the Phoenecian Melkart.

Among the Semitic and Hamitic people, infants were offered up to Molech; the victims being slowly burned to death, in the arms of the idol, which were of hollow metal, heated from the inside.

Solomon worshiped Hercules (Molech) and erected a statue and an altar

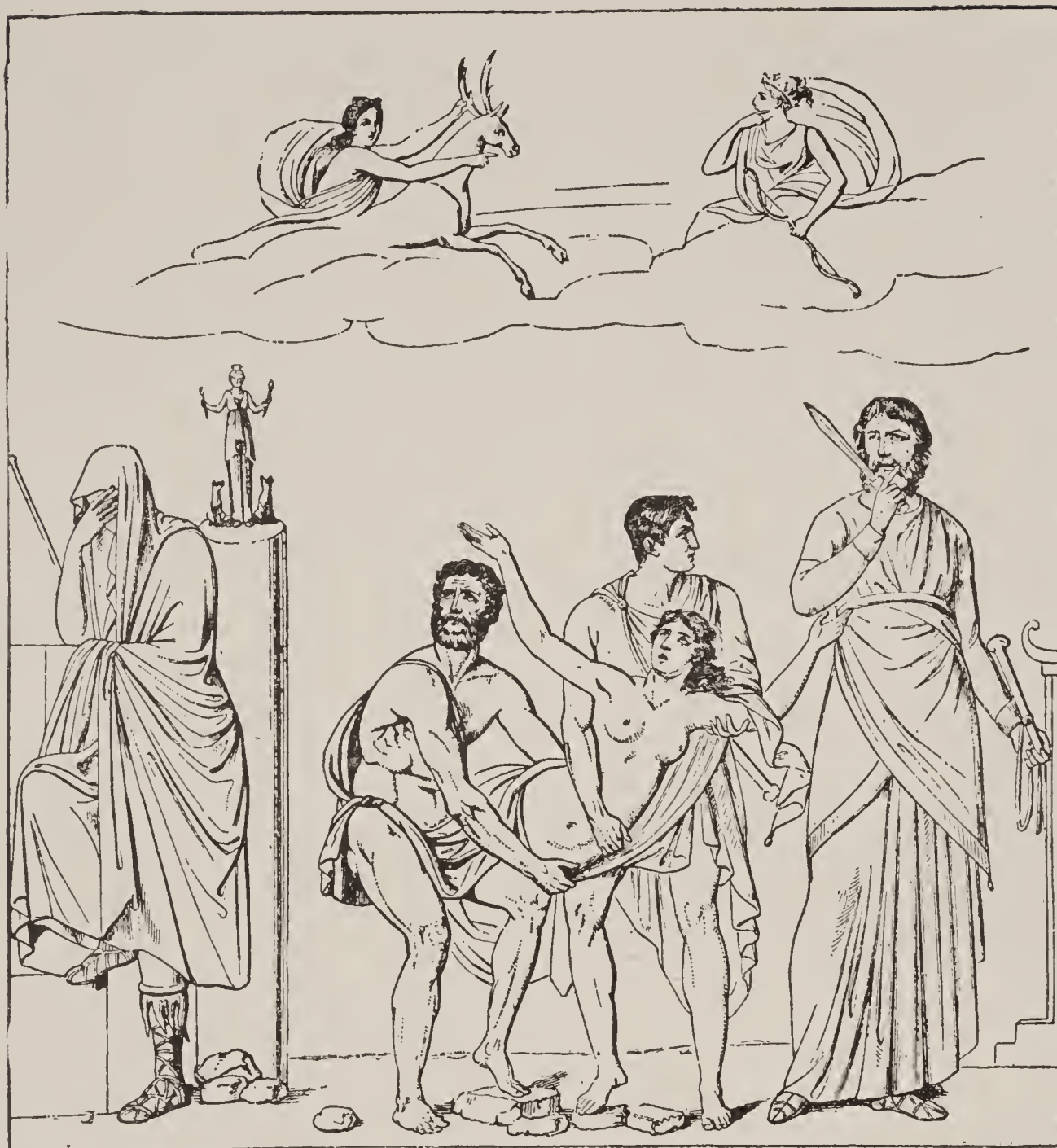
to him on the summit of Mt. Olivet. (I K. xi: 7.) His son, Jehoahaz, continued this worship. Manasseh sacrificed his son to Molech. (II K. 21: 6.)

Molech was worshiped by the Phoenician colonists at Carthage, where 200 boys from the first families were sacrificed to him at the public expense, on the demand of the priests, in hopes to relieve the city from a siege.

When the Greek fleet on the way to Troy was detained at Aulis by a calm, the seer Calchas, wishing to humble the commander, announced that Hathor (Artemis) was enraged against Agamemnon for killing a hind, and boasting of his skill as a hunter; that she could only be appeased by the sacrifice of Agamemnon's beautiful daughter, Iphigenia. After a long struggle, the commanding officer finally gave way to the pressure put upon him, by Menalaus and others. He sent for his daughter; who came to Aulis, under the plea that she was to be betrothed to Achilles, and was butchered to satisfy Calchas.

When a Roman army was in distress, in order to divert the divine wrath, the general would, as an atonement, "offer up" the enemies' army, city or land, and solemnly, and officially invite the god of battles, in case of victory, to take the land or burn the city and slaughter the vanquished. This religious act was called *devotio*. A dozen of our sacred words, such as devotion, devoted, etc., are from the Latin *devotio*. (Dic. Class. Ant. 183, Comp. Numbers 21: 1-3; Judges 11: 31.)

"Without the shedding of blood, there is no remission of sins," is an assertion



SACRIFICE OF IPHIGENIA. (Mural Painting from Pompeii, Naples Museum.)

that has cost the lives of untold millions of people, principally children.

This idea can be found in all countries where there is a well defined religious system. In savage communities it is taken literally, and there is a frightful slaughter of defenseless women, tender children, and helpless captives.

Among the lower savages, cannibalism is practiced as a religious rite, and is a variation of the same theory. According to the cannibals the victim is dedicated to the gods; partakes of the divine na-

ture; and when eaten, a portion of the divinity is absorbed by the persons who partake of his sacred flesh.

The Aztecs would select a victim, then consecrate and worship him as a god. For one whole year he was supplied with every luxury and permitted to "live like a lord." At the end of that time he was killed and eaten.

This celebrated theory originated at Heliopolis, as appears from an inscription on the tomb of Seti I, 1388 B. C., repeated on that of Rameses III, 1,269

B. C. In describing the destruction of men by the gods, it says of Ra :

"Whereupon the majesty of this god said unto them, 'Your sins are remitted unto you, for *sacrifice* precludes the execution of the guilty.' And this was the origin upon earth of sacrifice in which blood was shed." Dawn of Civilization, p. 167.

Among the savage people who received this mythology from Egypt, the custom of offering human sacrifices was of common occurrence, as their ancient literature shows. (Ex. 22 : 29 ; Gen. 22 : 2-14 ; Judges 11 : 30 ; II Kings 3 : 27.)

Lev. 27 : 29 : "None devoted which shall be devoted of men, shall be redeemed, but shall surely be put to death."

In after years they substituted slaves and captives taken in war. When a community reached the barbarian state, they usually abolished this practice ; the parents or owners who had vowed to sacrifice the victims, were permitted to redeem them. (Lev. 27 : 3-7) ; and their later literature shows many attempts to cover up, or explain away these ancient crimes ; the blood of the ox, sheep and goat being substituted for human blood. In enlightened communities the idea is retained, but "the blood of the grape" is used symbolically.

In ancient times, when a boat was launched a captive or slave was bound to the ways, as a sacrifice to Kem, so that the bow of the moving boat was wetted by his spouting blood. This was to give "good luck." We retain the custom by breaking a bottle of red wine on the prow, and find that "the blood of the grape" is just as effective as human blood.

These ideas are not natural. All of them originated after the deification of the Kemian kings, and were the parasitic products of the romantic school.

EFFECT OF THESE TEACHINGS.

The romantic school had introduced and developed these ideas. They put fancy above fact, faith above knowledge. When they saw the inevitable effect of these teachings, they regarded the drift of human events, which they were now powerless to control, with a feeling of horror and despair.

They tell us sadly, that after the Silver Age, the Brazen and Iron Ages followed in quick succession. Under the influence of these romantic ideas crime burst in like a flood ; the earth was wet with slaughter ; the guest was no longer safe in the house of his friend ; members of the same family, even, could not trust each other ; the son wished his father dead, that he might enjoy the inheritance ; the father slaughtered his son as a burnt offering to the gods. Family love lay prostrate. Work and laborious agriculture, care and toil, fill up the night and the day. Fraud, Cunning, Violence and Avarice prevailed. Modesty, Truth and Honor fled. Mischief alone survived, and they could think of nothing to arrest the progress of decay.

These teachings not only affected the lives and fortunes of men, but their very brains were altered, crippled and deformed ; so that an average of one-tenth of the grey matter of the cerebrum is now devoted to receiving and holding impressions of horrible and unnatural things ; such as witches, ghosts, hobgoblins, spooks, fairies, signs of good luck

and of bad luck, visions, dreams, charms, hoodoos, etc.

In white persons of very limited intelligence, who are extremely superstitious, it rises to one-sixth of the grey matter, and equals in area that devoted to all kinds of intellectual impressions. In the highly intelligent, who are apparently quite free from superstition, it still amounts to one-twentieth of the whole, and about one-fourth the area devoted to intellectual impressions. Under these ideas we constantly look backwards while trying to go forward and stumble at every step.

INSANITY.

There are five manifestations of insanity: delusions, incoherency, delirium, frenzy and insomnia.

The brain of the modern man, or at least of those who are organized into nations, is in such an unhealthy condition by reason of over-indulgence in mysticism, that when he manifests only one sign of insanity (delusions) he is considered natural or normal. "Everybody has delusions."

When he shows two, delusions and incoherency, he is considered "a crank" or only "half-crazy." When he manifests three, we put him in the insane asylum, because he is now recognized as more than half-crazy. When he shows four, he is considered "a hopeless lunatic," and when he exhibits five, his organization soon gives away, and he is dead.

If an opinion is founded on fact, it is an effort of the reasoning faculties. Right or wrong, it is only an opinion. If the holder is shown that his facts are incomplete, or erroneous, he will change his

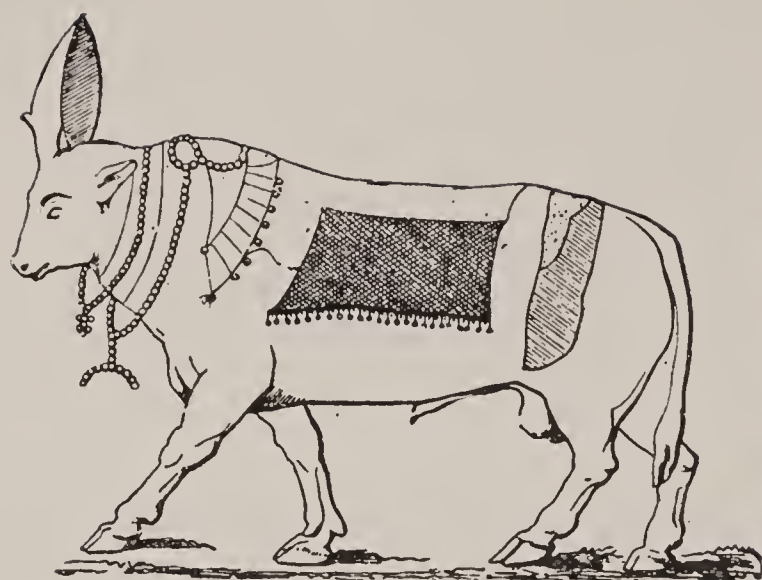
opinion. But, if he sticks to it, in spite of the facts, then it is a delusion; no longer an opinion, for it is founded on sentiment or on the imagination, and not on reason.

Under these laws and customs, the mental and moral character of the Egyptian people began to give way and break down. The more they "believed," the less they knew. Under these romantic teachings, the family ties were dissolved, and the words for brother and sister, consort and lover, became, apparently, synonymous terms.

As this delirium increased, it became harder and harder for them to recognize a fact when they saw one. Natural things were held in contempt, laid aside or disregarded for the unnatural; or as the priesthood persuaded them, for "the supernatural;" and their moral practices became too debased to be described. Egypt was wallowing blindly, and sinking deeper and deeper into the mire of mental and moral degradation, and they gradually settled down into a state of idolatry.

These signs, symbols, totems, hieroglyphs or pictographs were now admitted to be divine. No one thought of disputing such a proposition,—just as other propositions, equally unreasonable, are universally admitted to-day.

They began to worship the cat at Bubastis, and encouraged by their now thoroughly fanatical priesthood, embalmed dead cats, until in modern times, their exhumed bodies have a commercial value, as fertilizers, at so much per ton. In the Feyoom, and at Kom Ombo they worshiped the crocodile as pictograph of Se-



White Bull Apis.



Apis-Mnevis.

bek, (Osiris as a corn-god).

The people of Heliopolis now worshiped the black and white bull-calf, Mnevis; while those of Memphis worshiped the white and black bull, Apis;—these pictographs of the River Nile were gradually coalescing. The people at Thebes now worshiped the sacred sheep, while those of Cynopolis did likewise to the sacred dogs, and permitted their sacred dogs to kill and eat the Theban sacred sheep.

The people of Lycopolis also permitted their sacred Jackals to kill these sacred Theban sheep. The citizens of Dendera hunted and destroyed the crocodile sacred at Kom Ombo.

These religious outrages on their divinities caused feuds that divided the people of Egypt, and, when the invader came, one town would not help another, because of these religious differences. They hated each other more than they did the foreigners.

Diodorus relates that as late as the time of the Ptolemies when the Egyptians were exceedingly anxious to secure the favor of the Caesars, a Roman visitor in Egypt had the misfortune to kill a cat; whereupon, in spit of all authority, and all fear of consequences, a mob gathered and took his life.

CHAPTER XXV.

CONSOLIDATION OF THE GODS.

THE Egyptians divided their deities into "Universal Gods" and "Local Gods." It seems that only seven men were ever worshiped on their merits to such an extent as to become "Universal Gods."

In addition to these seven men, there were two women and two inventions. Their names were multiplied by giving them complimentary titles or nick-names, and though the priests understood, for a long time, who the original eleven were, the populace did not. As a god was chiefly identified by his name, to give a God a new name, was equivalent to inventing a new god. This system is called polytheism (many gods).

Under the myths can be found, however, only eleven great gods, and disregarding the kings, all the principal deities mentioned in the world's mythologies can be identified with some one of these eleven.

Apparently abstract conceptions, like that of Cupid and Psyche flow from the same source, for Cupid was at first the attributes of Hathor's girdle, (Persuasion, Yearning and Longing=Love), and Psyche appears to be a personification of her Ba, or "breath of life." Her first strand of thread became "the thread of life" which is manipulated by the three



THE THREE FATES.

fates: the Past, the Present and the Future.

Of the Universal Gods, seven were men. Osiris, On, Anubis, Kem, Thoth, Horus and Khnum. This number seven became "the perfect number." There were



TRIAD: Horus, Osiris, and Isis.

seven wonders of the world, seven wise men, seven planets, seven stars in the Pleiades, seven famous giants, an insane person was possessed with seven devils, the Mohammedan paradise consisted of seven heavens.

The two women were Hathor and Isis, and the two inventions, the sun-dial and the water-gauge,—thus making the complete eleven. These numbers are the winning numbers of one of the oldest gambling games of which we have any knowledge, a game of dice called “craps,” brought from Africa to the Atlantic seaboard by negro slaves, and to the Pacific coast by Chinese coolies. The “crap-shooter” as he “rolls the bones,” eagerly exclaims, “Come 7; come 11.”

After the expulsion of the Hyksos, there was a repudiation of those gods who were especially worshiped by the Shepherd Kings. This caused a readjustment of theological ideas, and an effort was



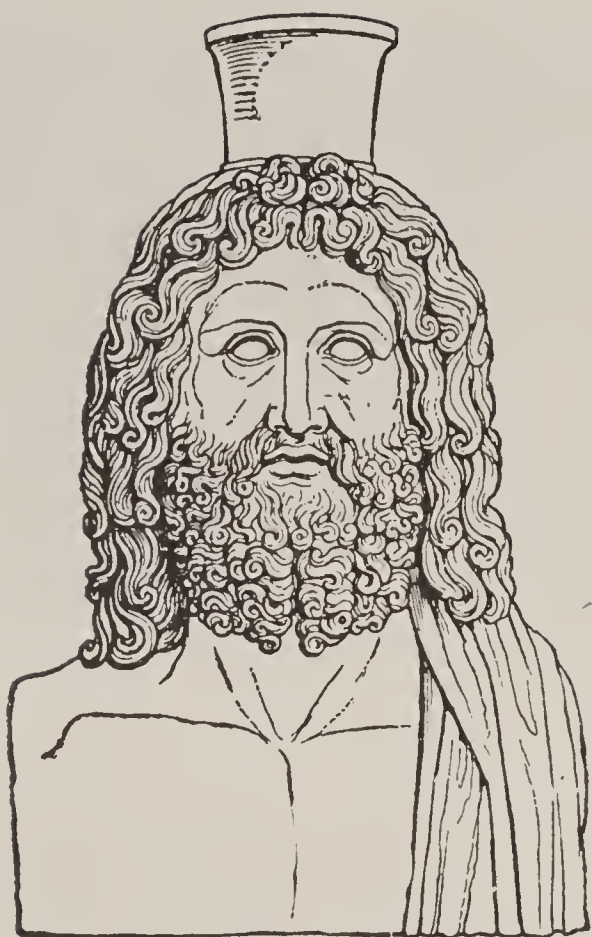
AMON, MUT, and KHONSU (Osiris, Hathor and Khnum).

made to reduce the number of gods to eleven, afterwards to nine, and finally to one. This system is called Monotheism (one god).

At Hermopolis, Thoth, Osiris, Horus, Hathor and Anubis were bunched as “These five gods.” The City was called, “The House of the Five,” and the hereditary high-priest of Thoth was called “The Great One of the House of the Five.” (Dawn of Civil. 147.)

In course of time the different manifestations of Osiris also began to consolidate. The River Nile, Hapi, its hieroglyph the white bull, Hapi, Api or Apis, the water-gauges P'tah and Amen were observed to be gradually coalescing. Osiris as Judge of the Dead, Amen, Amen-Kem, Amen-Ra, Khnum-Amen, and as the corn-gods Sebek and Set were showing the same tendency.

The officials recognizing the fact that Osiris was outstripping all others, began to make other consolidations under his personality with the idea of preserving their favorites by uniting them with Osiris.



Bust of Osiris-Apis or Serapis (Rome, Vatican)

In some places Osiris, Isis and Horus were united into a sacred, royal family, and were called "The Trinity;" three in one and one in three; while the others were bunched into groups of eight, which they called, "The God-Eight." (Dawn of Civilization p. 149.)

Other places made similar combinations; such as Osiris, Hathor and Thoth; Osiris, Hathor and Anubis; Osiris, Hathor and Khnum, (Amon, Mut and Khonsu).

After the idea became firmly established, that a triune god was only one god-head, they next combined the trinities and groups of eight, into Enneads or nines.

This phase of the consolidation idea is now in India. According to modern Hindoo mythology, the guardians of the world are eight deities who rank next below the Hindoo triad.

The last step was to combine the En-

neads into one god-head, having the characteristics of all.

Dawn of Civilization, p. 152: "Reasoning in this way, the Egyptians naturally tended toward that conception of the divine Oneness to which the theory of the Hermopolitan Ogdoad was already leading them. In fact, they reached it, and the monuments show us that in comparatively early times the theologians were busy uniting in a single person the prerogatives which their ancestors ascribed to many different beings."

The Egyptian theologians struggled with the problem of how best to consolidate their deities into a single god-head, treating it as a philosophical question dependent on argument; though they elaborated the idea, they did not enforce it politically.

The Phoenicians adopted this view of the question; so did the Greeks and the Babylonians; but when this idea reached the Persian Plateau, it was firmly grasped by that great theologian, Zoroaster, who treated it as more than an abstract philosophical question. For the sake of personal advantage he gave it a political tinge.

Zoroaster, whose name appears to mean "possessor of old camels," was considered the first magician of the Iranians. Besides practicing magic he advocated a consolidation of the gods.

He rejected the sun-dial and the water-gauge; also the Goddesses Hathor and Isis. He recognized the "Seven Immortals." Osiris, (Ahura—Egyptian Anhur), was supreme and absolute. He was accompanied by six highly abstract arch-angels, "The Immortal Holy Ones."



ZOROASTER.

Zoroaster's interpretation of Egyptian mythology was as follows: In the beginning there existed two persons: Osiris, personified as the Sky-king (Ahuro-Mazara, Egyptian Anhur), and Osiris as Set or Hades, under the earth (Angro-Mainyush); who represented Light and Darkness, Good and Evil personified.

Osiris, as the Sky-king (Ahuro-Mazara, Iranian Ormuzd), represented Fire; also Warmth and Light, Life, Law and Order, Truth, and all that is Pure and Good.

Osiris as the Underworld, represented



FIRE PRIEST in Presence of the Sacred Fire.

the antithesis of Fire; Darkness, Cold and Death, Filth, Lawlessness and Lies, the Grave, and all that is cheerless. They are spoken of as Yeama a pair, instead of two aspects of the same person.

Zoroaster taught that Osiris, as an irresistible good god, was opposed by Osiris, as an irresistible bad god, who were perpetually at war with each other.

According to Zoroaster's philosophy, death is not real, for the good live after death in "The House of Song;" the bad in "The House of the Lie." Ultimately the world is to be renewed under "One who shall save" (Osiris), who is miraculously descended from Zoroaster himself.

This system of philosophy became the religion of Bactria, and under Cyrus, that of Persia, where it flourished for two



PARSEES OR FIRE-WORSHIPERS OF INDIA.

hundred and twenty years, until the Greek invasion. This sect still survives as the Parsees, or Fire-worshippers, of India, who now number about two hundred thousand. They use the remnants of the Avesta as a bible and prayer book.

This final consolidation idea, received a fresh impetus from Zoroaster, and a reflex wave of fancy spread over the earth from Bactria.

About four hundred years after Zoroaster, a new point of agitation appears in India, where Siddhartha or Sakyi Muni, 625 B. C., popularly known as "Gautama, the Buddha," gave it another impetus and

raised a larger wave of thought or fancy, which has spread over a considerable portion of the earth.

Zoroaster was a white man of the blond race; Gautama-Buddha, if a real person, was brown-white. He further developed the ideas of Zoroaster and established a sect that now includes over two-thirds of the human race.

The Roman Emperor, Constantine treated the consolidation idea as a political question; a view that the papal authorities have ever maintained.

The later Egyptian idea of consolidating all the gods into one god-head crossed

the Rhine 1,520 A. D., and reached London 1,611 A. D. It penetrated to Southern Arabia about 600 A. D., and Mohammed took it up as a philosophical question, and at Mecca, taught a doctrine of persuasion without force. When a change of fortune gave him political power at Medina, he reversed his tactics, treated this as a political question, and taught a doctrine of force.

From Medina the idea spread through the great bulk of the Semitic race. The Mohammedan sect numbers about two hundred millions, and is a branch of the Jewish—Christian.

Mohammed founder of Islam, styles himself "Messenger of God." He develops no new ideas but lays down five precepts:

1st. The confession of the unity of the God-head.

2nd. Certain stated prayers.

3rd. Alms giving.

4th. The feast of Rammadan.

5th. Observance of the festival of Mecca.

His entire philosophy is summed up in the phrase, "There is no God but Osiris (Allah) and Mohammed is his prophet."

His method of convincing people of the truth of his doctrine was simple. He instructed his followers to take his book, the Koran, in one hand, a drawn sword in the other, and look for Proselytes among the industrious and thrifty. If anyone refused to accept the teachings of the book, then apply the sword. (Koran Chapter 8.) Those that lived were convinced, while millions and millions died.

Mohammed claimed that an angel appeared to him in a dream, and imparted

to him such information as it was good for man to know. He called it "Din-i-Islam," the faith of salvation.

Without wishing to dispute with the author of the Koran, or to deny that Mohammed dreamed these things, it may be said, nevertheless, that all this is highly romantic, but not scientific. Mohammed, therefore, should be classed with the romancers, and not with the scientists.

He bears the title of Hami-i-Din, "protector of the faith."

During the year 570 A. D., the Arabs first saw the elephant, had small-pox, and Mohammed was born.

After Homer's reform of the Grecian divinities, the great gods of Heaven were:

1. Zeus, (Osiris as a warrior sky-god).

2. Athene, (Hathor as a war goddess).

3. Hera, (Isis, as wife of Osiris); and next the children of Hera.

4. Ares, (Horus the war god).

5. Hephaistos, (Horus-Anubis).

6. Hebe, (Hathor the angel or messenger), also called Ganymede or Dia. Then came—

7. Apollon, and his sister

8. Artemis, children of Latona.

9. Aphrodite, daughter of Dione.

10. Hermes, (Thoth-Anubis) son of Themis, (Egyptian, Maa).

11. Hestia, (Hathor as a fire-goddess), sister of Zeus, and the first-born of Kronos and Rhea. (Gayley's Class. Myths, p. 52.)

According to the Romans, they were:

1. Jupiter, (Osiris, as the sky-father, who was also a warrior).

2. Minerva, (Athene).

3. Juno, (Hera).
4. Mars, (Ares).
5. Vulcan, (Hephaestus).
6. Hebe or Iris.
7. Apollo.
8. Diana, (Artemis).
9. Venus, (Aphrodite).
10. Mercury, (Hermes).
11. Vesta, (Hestia).

The oldest Egyptian tombs show that the people, previously to the 6th Dynasty, were happy and cheerful; the tomb was like a house; the scenes depicted were glad and gay. No trace of the sombre funeral ritual or of the god Osiris are found. (Egypt under the Pharaohs p. .)

But after the 6th Dynasty, the character and habits of the people change for the worse.

Some 2,200 years after Osiris' death under this slowly developing mythology, about the 6th Dynasty (2,800 B. C.) Osiris becomes "Judge of the Dead," and is thus associated with the deified kings who left endowments for that purpose.

Under the 12th Dynasty (2,350 B. C.) the legend increases and takes a Phallic shape. The deification of the sexual principle begins. The live king is worshiped, and Osiris becomes a king.

After the expulsion of the sheep-herders (1,600 B. C.) there remained in the Nile valley a brown-white, or Hamitic race, whose mental and moral character was such, that the stories they told sheds no light on the history of Ancient Egypt, but tends rather to confuse.

Under the 18th Dynasty (1,500 B. C.) the legend becomes more complicated, and Osiris assumes many phases.

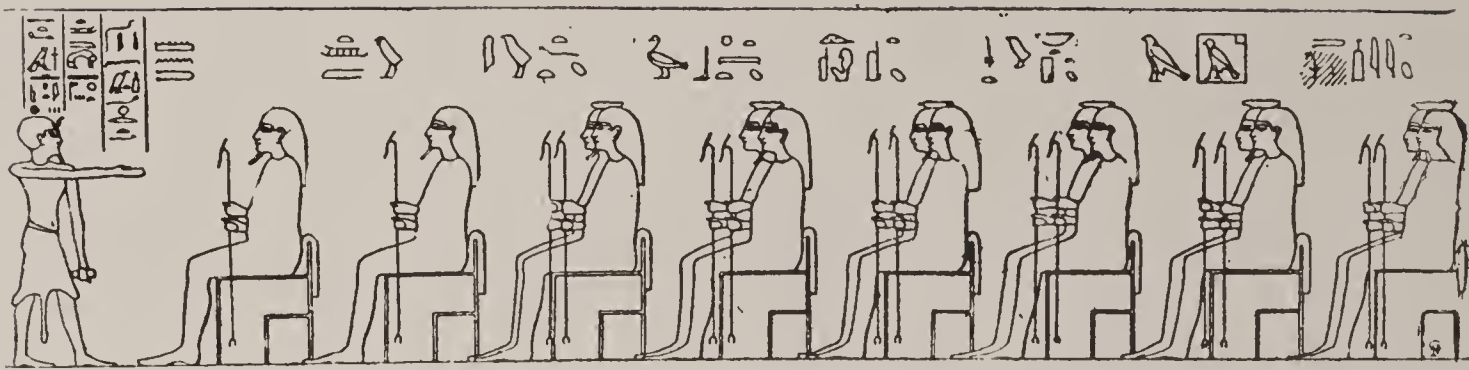
Under the 19th Dynasty (1,400 B. C.)

the officials begin to consolidate the gods, and the triads and trinities take definite shape. (Egypt under the Pharaohs.)

Osiris now becomes father, brother, husband and son of Isis, and son of his own child, Horus. The Sun-dial, or Time god, Ra, is now the "Breath of Osiris," and Osiris is the soul of the sun-dial. "The son proceeds from the father, and the father proceeds from the son."

Maspero, in "Dawn of Civilization," p. 150, says:

"We have seen that the father and son become one, and became the same personage, whenever it was thought desirable. We also know that one of the two parents always so predominated as almost to efface the other. Sometimes it was the Goddess who disappeared behind her husband; sometimes it was the God whose existence merely served to account for the offspring of the Goddess, and whose only title to the position consisted in the fact that he was her husband. Two personages thus closely connected were not long in blending into one, and were soon defined as being two faces, the masculine and feminine aspects of a single being. On the one hand, the father was one with the son, and on the other he was one with the mother. Hence, the mother was one with the son as with the father, and the three gods of the triad were resolved into one god in three persons. Thanks to this subterfuge, to put a triad at the head of the Ennead was nothing more than a roundabout way of placing a single god there; the three persons only counted as one, and the eleven names only amounted to the nine canonical divinities. Thus, the Theban Ennead of Amon-Maut-Khonsu,



THEBAN ENNEAD. (A Consolidated Nine.)

(Osiris-Hathor-Khnum), Shu (Osiris), Tafnuit (Hathor), Sibū (Osiris), Nuit (Hathor), Osiris, Isis, Sit (Osiris), and Nephthys (Hathor), is, in spite of its apparent irregularity, as correct as the typical Ennead itself. In such Ennead Isis is duplicated by goddesses of like nature, such as Hathor, Selkit (Hathor), Taninit (Hathor), and yet remains but one, while Osiris brings in his son Horus, who gathers about himself all such gods as play the part of divine sons in other triads. The theologians had various methods of procedures for bringing the number of persons in an Ennead up to nine, no matter how many they might choose to embrace in it. Supernumeraries were thrown in like the "shadows" at Roman suppers, whom guests would bring without warning to their host, and whose presence made not the slightest difference either in the provision for the feast, or in the arrangements for those who had been formally invited."

Also, page 212:

"Thoth, having pointed out the evil to men, gave to them at the same time the remedy. The magical arts of which he was the repository, made him virtually master of the other gods. He knew their "mystic names," their secret weaknesses, the kind of peril they most feared, the

ceremonies which subdued them to his will, the prayers which they could not refuse to grant, under pain of misfortune or death. His wisdom, transmitted to his worshipers, assured to them the same authority which he exercised upon those in heaven, or earth, or in the nether world. The magicians instructed in his school had, like the god, control of the words and sounds, which, emitted at the favorable moment with the 'correct voice' would evoke the most formidable deities from beyond the confines of the universe; they could bind and loose at will Osiris, Set, Anubis, even Thoth himself; they could send them forth and recall them, or constrain them to work and fight for them. The extent of their power exposed the magicians to terrible temptations; they were often led to use it to the detriment of others, to satisfy their spite, or to gratify their grosser appetites. Many, moreover, made a gain of their knowledge, putting it at the service of the ignorant who would pay for it."

Maspero p. 145, says: "Thoth became lord of the voice, master of words and of books. Inventor of the 'magic writing' which nothing in heaven above, or on earth, or in Hades, can withstand. He had discovered the 'Incantations which evoke and control the Gods.' He had discovered



HERMOPOLITAN OGDOAD. (The God Eight.)

the 'true intonation' (Good old heavenly tone) which made him master of the Universe. While others worked by muscular effort, he worked by formula. Thoth created by his voice."

"The Hermopolitan Ennead took the baboon for Thoth's pictograph, representing Thoth and four others as being the five gods, then at On, (Heliopolis). They represented four male and four female



BABOON, THOTH.

baboons, and Thoth, as the nine gods. Then four frog-headed men, and four serpent-headed women, were fused into the eight gods. Then into one, and finally became the 'God-Eight.' " (Maspero.)

When a temple was dedicated to Amun-Ra, it meant "to the water-gauge and sun-dial." When another was dedicated to Sebek-Ra, it meant "to Osiris and the sun-dial."

Each temple of this character received from the King large donations of agricultural lands, which he filched from the populace; the rents of which, together with the heavy tax of twenty per cent on the gross proceeds of other lands, went to support a horde of idle and worse than useless officials.

First, the superintendent was called "The high-priest;" he handled and counted the funds, and acted only on the most important occasions.

Second, "The Prophet," who took observation on the sun-dial and water-gauge.



IBIS, THOTH.

Third, "The scribe," who recorded these observations, and kept the accounts.

Fourth, "A chamberlain" who had charge of the building.

Fifth, "an astrologer," or fake astronomer, who talked learnedly of "the mysteries of the sky."

Sixth, "A minstrel," who had charge of the music. Then came a swarm of image bearers, grooms for the sacred animals, embalmers, and servants who did the work.

The particular business of these people was to collect the revenue, try controversies, attend to the public business, and "Throw dust and shavings" into the eyes of the people who paid the taxes.

At this time, the superintendent of the temple of Thebes, which was now the capitol of Egypt, was "The High Priest" of Egypt, ranking next to the King. His first assistant was the water-gauge (Amen) observer, who was known as "The Prophet." His second assistant was the recorder (Scribe). The superintendent of the Temple of Memphis ranked with the Theban Prophet, while that of Heliopolis ranked with the Theban scribe.

"The Grand Priest of Heliopolis," who was also called "The Great Observer of



HERMAPHRODITE NILE GODS.

Ra and Atmu," and "Master of Visions," was the head of the first established priesthood of Egypt. He had the privilege of entering at all times into the Habenben or Naos,—this being the sanctum sanctorum where Ra was kept carefully concealed. This inner chamber was also called Elysium, as being the abode of the god.

The last record of the original Sundial, Ra, seems to be this: The brown-white Ethiopian, Piankhi, founder and sole King of the XXV Dynasty, 716 B. C., having conquered Lower Egypt, became a "Son of Ra," and felt some curiosity to see his father. He visited the

temple of Heliopolis for that purpose. According to an inscription, "The singing priest read the holy words to keep evil away from the king," who purified himself with holy water. He then mounted the steps to the great window, to take a look at the Sun-god, Ra, in his Benben chamber. The inscription says:

"The king stood there alone; he drew back the bolts, opened the window, and beheld his father." After this he shut the doors, laid sealing earth upon them, and pressed it with his royal seal, thus commanding the priest. "I, I have completed the locking up. No other of any kings shall ever more enter in." (Egypt under the Pharaohs, Vol. 2, p. 243.)

CHAPTER XXVI.

ORIGINATORS OF THE MYTHS.

ANOTHER question arises, which, fortunately, can now be answered. Who constructed these myths? Who invented them? Who built them up?

The answer is, The poets did,—the official song writers; most of whom were pyramid prophets, holding lucrative offices. They originated these myths, and put them in rhythmic and pleasing language. They clothed them in beautiful phrases, and dressed them up, as it were. These stories were sung to the accompaniment of music, and were thereby made as attractive as possible.

In about a thousand years these poetic fancies became familiar to the industrial classes, and were quoted so often that they were gradually accepted as fixed beliefs, universally admitted.

The poet Homer (about 950 B. C.) is considered the fountain head of Greek mythology. Not that Homer originated this mythology, for he imported these ideas from Egypt. What he did, was to clothe them in Grecian garb, and give them "a local habitation and a name;" for the ancient poet who lived beyond the frontier of Egypt was often a mendicant and usually a fakir.

The tales told by the Egyptian poets of Osiris, Horus, Hathor, Khnum and Kem, were retold by Homer as having hap-

pened in Greece to Zeus, Ares, Athene, Heracles and Pan.

The poets of Babylon recited them as incidents in the lives of Bel, Nergal, Ish-tar, Ninip and Eabana.

The Aryan poets regarded these fables as common property, and appropriated them to Indra, Krishna, Chandra, Heracula, and Hanuman; while the Scandinavian song writers repeated them as Norwegian incidents in the lives of Odin, Thor, Freya, etc. They adapted these ideas to local uses.

The Chinese were taught to believe that these things happened in China, and they so assert. The Japanese are equally confident that they happened in Japan.

Satow explains their views in this way:

"As it was Japan which lay directly opposite the sun when it separated from the earth, it is quite clear that Japan lies on the summit of the globe. * * * The traditions about the origin of the world, which are presented in foreign countries, are naturally incorrect; just as the account of an event, which has happened at the capitol, becomes distorted when it travels to a province, and it comes to be believed that the province was the scene of the event."

The Polynesians were taught to believe that many of these incidents happened



A JAPANESE GOD.

among the islands of the Pacific. The American Indians think they happened in the Mississippi Valley. The Aztecs locate them in the Valley of Mexico, and the Peruvians, among the mountains of South America. Yet, strange to say, the people of a darker color, retain a tradition that the original gods were white.

The Indians were ready to worship the early European voyagers because of their fair complexions. The Sandwich Islanders bowed in adoration before Capt. Cook, and worshiped him as a white god. Traces of this idea may yet be found in China and Japan. Though they carved images of their native deities to resemble themselves yet they all looked up to the fair gods.

Such Grecian mythology as did not come from Homer, came largely from the poet Hesiod (550 B. C.) The same thing is true of Rome. The Latin poet, Virgil, wrote his *Aeneid* in a successful effort to deify Caesar. The object of his poem was to trace the ancestry of the Julian family from the Gods, Osiris (Jove) and Hathor (Venus), through the Trojans Iulus (Khnum), and Aeneas (Khnum).

His story is fiction, not history; but it served its political purpose, and helped to strengthen the power of the Roman Emperors. That is why it was written.

Virgil was a "lick-shingle." He was willing that his fellow countrymen should be enslaved, provided he could curry favor with the powerful political ruffians,

who gave Rome "a strong government," and "protected property" by making wholesale confiscations of Italian farms, for the benefit of their soldiers.

Virgil's property was twice confiscated for the benefit of the Roman legionaries.

They exiled Cicero; his house in the Palatine was burned down, his country house plundered and destroyed, his family maltreated, and he, the foremost man in Rome, declared an outlaw, pursued, slaughtered, and mutilated. His head and right hand were exposed on the rostra by Marc Anthony, and the "strong government" became so very strong that it devoured the useful, and then the useless classes also, so that all were finally involved in one common ruin.

—O—

The Hindoo mythology is based on a sacred book, called "The Rig Veda," which is simply a collection of ancient songs. They constitute the Aryan interpretation of the Egyptian myths.

The greater portion of these songs were composed before the use of letters became common among the Aryans, and like Homer's poems, they were largely repeated from memory, and handed down by word of mouth from generation to generation. They were "made sacred by age."

An old custom has the force of law, and an ancient myth becomes, in time, a fixed belief.

The same thing is true of the Iranian mythology. It comes from a collection of ancient songs called the "Zend Avesta," and shows the Bactrian interpretation of the Egyptian mythology. These songs

were sung by the blonde whites in Ancient Bactria.

What were the Nibelungen-Lied of the Teutonic tribes, but a collection of songs, giving the Teutonic interpretation of the same myths? They were composed about the time these tribes were settling along the Rhine, and became the "folk-lore" of their descendants. A change of faith prevented the songs from becoming sacred, though they were, nevertheless, very much revered.

What were the Sagas of the Norsemen but poems, composed and sung by these daring pirates, as they harried the coast of Western Europe? Their ancient Sagas were collected into a book, called the "Edda," It is simply the Scandinavian interpretation of the Egyptian mythology.

The same state of affairs is found among the Gaelic of Ireland and Scotland. The ancient "folk-lore" of these people consisted of a lot of songs, such as the poems of Ossian sung by their minstrels to the accompaniment of the harp.

The Volsunga Saga and Nibelungenlied hardly differ in any thing except the names. The one Norse, the other a German form of the same myth. In India it is known as the Rama-yana or Mahabharata. The Iliad and Odyssey are drawn from the same source, common to all; also the English tales of King Arthur and his knights of the round table. The plot in "the great feude" of the Bharatas so resembles that of the Iliad that scholars are uncertain which is derived from the other. The original may yet be found in Egypt.

The Greeks had prophets, sometimes called oracles, who put their ideas into

metrical form, usually hexameter, and the British retain an echo of this custom, in their Poet Laureate.

Such poets as Tennyson and Shakespeare even, advocate the parasitic idea, teach mysticism, and deify the kings. By glorifying crime they villify the toiler. Each weaves a gilded fable, as a substitute for facts, and thus adds his portion to the weight of human woe.

The two great mythologists of modern times are the poets Dante and Milton. Dante's "Divine Comedy," consisting of the "Inferno," "Purgatoria," and "Paradiso," was written about six hundred years ago. Milton's "Paradise Lost," "Paradise Regained," and "Samson Agonistes," were written about two hundred and fifty years ago.

The flights of fancy of these poets are gradually becoming "fixed beliefs."

Extravagance of statement is permitted and even expected in poetry. It is called "Poetic License."

The poet marries a man to an island, and produces a river or a goat as offspring of this union. He calls this a "miracle."

Romance deals in dreams and visions, miracles and magic; science does not.

The Grecian poets marry Hathor (Tethys) to the Atlantic Ocean and she becomes the mother of six thousand children. Some of these are rivers and islands; others are people; others again are reptiles. Some of them are stars. Others marry Hathor (Gaia) to the sea, and produce heroes, giants, snakes and other miraculous things.

When the poet gives a tree or a hill the characteristics of a person, it is called

"personification," and taken as a matter of course.

We have our National songs, such as The Star Spangled Banner; The English sing, "Rule Britannia;" the Germans, "Die Wacht am Rhein," (The Watch on the Rhine).

Rouget DeLisle brought from his native village in France the music of a song, to which he set new words, and it became known as the "Marseillaise;" the celebrated revolutionary song of France. The singing of this song, at times, has been forbidden by law.

Dante says, "Moses would have reached Canaan had Miriam kept Israel singing."

Napoleon was so much impressed with the effect of the Marseillaise and other popular ballads, that he remarked: "Let me write the songs of a people, and I care not who writes their laws."

When Shakespeare put into the mouth of the loving Juliet these beautifully sentimental words, but which, unfortunately, are absolutely untrue:

"My bounty is as boundless as the sea,
My love as deep; the more I give to thee,
The more I have, for both are infinite."

he did an injury to the English speaking race, for he implanted in the minds of men a myth which is false in principle and false in fact. This unfortunate declaration has spoiled the life of many a loving woman, and it has probably cost the American people millions of dollars of public revenue, wasted under the delusion, that the more there is taken from the pocket of the tax-payer the more he has left.

Officials who talk of our "unlimited re-



Thoth as a Moon-God.

sources," our "boundless wealth," etc., do not deceive themselves, but they are

deceiving others. When a man is heard talking in that manner, it is well to watch him, for he is usually planning a raid on the public treasury.

Words intending to express the illimitable, are useful to the romancer for purposes of decoration; but, to the scientists, unless taken comparatively, they mean nothing, except the ignorance of the word-user.

Everything, possibly, has its limit. We may not know the limit, but it is there. For instance, the earth weighs, about 6,000,000,000,000,000,000,000 tons. Its weight in grains may be given by seven additional figures. By doubling the number of ciphers, we can express a quantity greater than the number of molecules or atoms even that enter into its bulk.

CHAPTER XXVII.

THE ROMANTIC AND PRACTICAL SCHOOLS.

THERE are two separate and distinct systems of teaching: The Romantic and the Practical. The one teaches fiction, the other facts.

From about 3,100 B. C., until very recent times, the romantic school held a monopoly, and they yet occupy about nine tenths of the field. Sometimes they undertook to guess the facts, sometimes they ignored them. They endeavored to influence their followers through the imagination, sentiment and feeling. They relied on reflections and fancy.

The result is seen in the world's history.

Those who advocate practical education, are now struggling to the front. They are seeking for the useful and rely on facts.

There are two well defined methods of reasoning,—THE INDUCTIVE and the DEDUCTIVE.

Inductive reasoners are those who reason from facts to principles; they rely on facts, and try to ascertain all the facts, or at least enough to be certain of what they are investigating.

They classify and arrange these facts under certain theories. Their theories, however, must account for all known facts, or suffer rejection; and if any new fact is discovered, contradictory to the

theory, the fact prevails, the theory falls, and the matter is considered open for some other explanation.

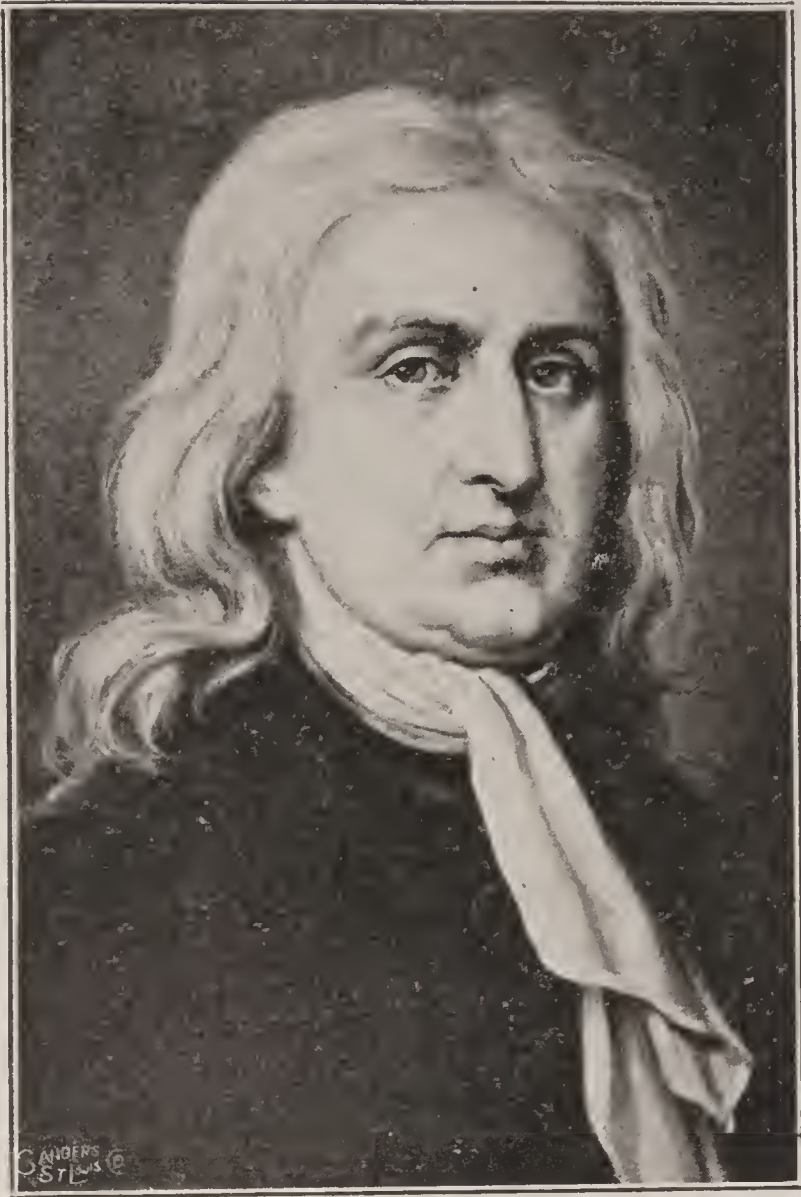
Men who follow the inductive method, are called scientists, and they are now engaged in searching every nook and cranny of the universe for facts. The sum-total of the information which they collect and arrange, is called SCIENCE, which means, "The Knowledge of Nature."

Such is the scientific method of arriving at the truth. Yet scientific teachers are not perfect; sometimes they become impatient, eager for results, and "jump at conclusions." This weakness is the fault of the individual, and NOT OF THE SYSTEM. They dream dreams, and have delusions, but never resort to crime.

Deductive reasoners are those who reason from assertion to facts, from premise to conclusion. By this easy method they avoid the trouble of searching for facts. They depend on the imagination and undertake to "guess the facts." Should they guess right, how are we to know?

The deductive method is over-valued. Deduction is useful for testing or demonstrating the conclusions arrived at by induction, but as a method of original research, it is of little value.

Some deductive reasoners take what they consider complimentary names, such



ISAAC NEWTON.

as philosopher, “a lover of wisdom,” or theologian, “The god speaks,” with the idea that these titles give their teachings greater weight. That great theologian, Mohammed, also took the title of “Messenger of God.”

Philosophers feel called upon to use some facts. Theologians usually claim to act by inspiration (in breathing), and to be independent of facts.

When the theologian bases his teachings on faith, facts are unnecessary; when the scientist bases his teachings on facts faith is unnecessary. These two systems are entirely different.

Deductive reasoners have filled earth's libraries with their dreams. They have

coined words and phrases, until a large portion of the vernacular is theirs. When we come to value facts, the great bulk of the words in our dictionaries will become obsolete, because they express ideas that have no foundation in fact.

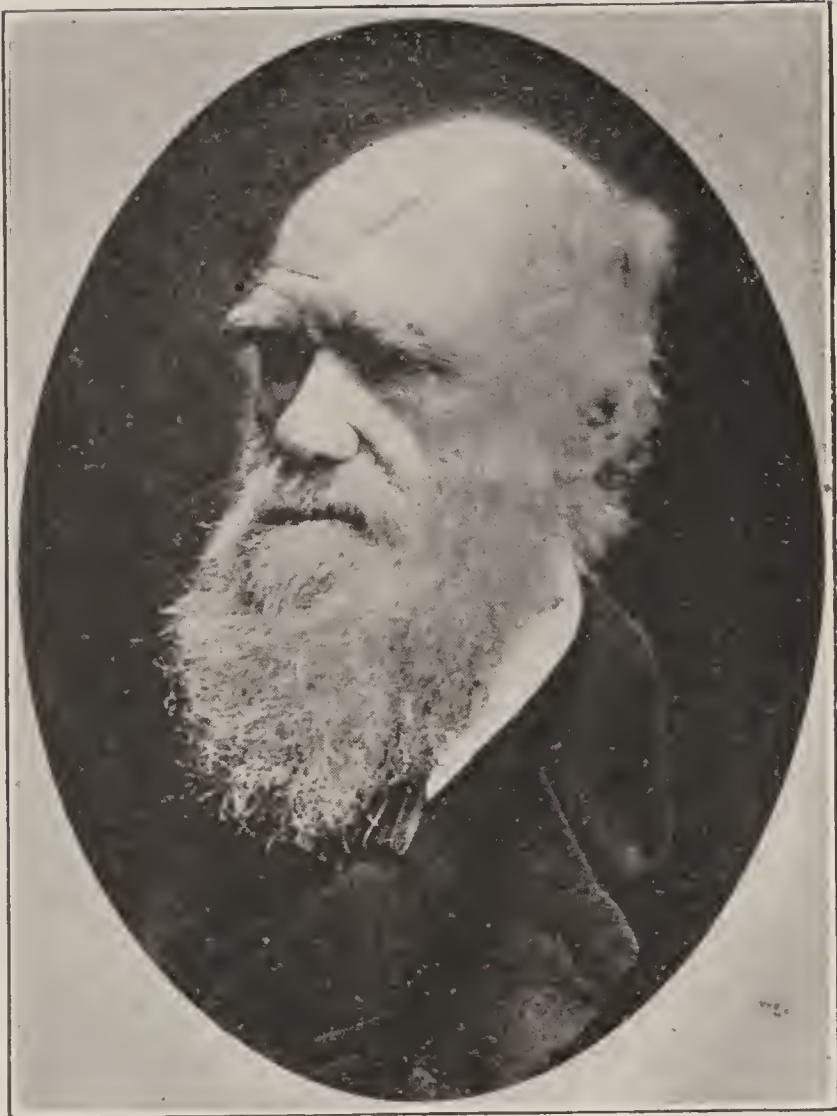
The English language is rich in words and phrases which express admiration for fiction. It is “poverty stricken” in terms that express regard for fact. Facts are spoken of disrespectfully as “dry facts,” “cold facts,” “hard facts,” “stubborn facts”—disagreeable things which the Romantic school would prefer to avoid.

Science is developed by observation and reflection. Philosophy by reflection, without observation.

The philosopher takes a proposition, which all admit, but which isn't true; or, perhaps, he takes a single fact, and, from this slender foundation, undertakes to explain the earth, or some large portion thereof. He depends on what he calls “right reason” or logic, instead of facts. He reasons deductively, “from premise to conclusion,” and usually comes to the wrong conclusion.

Philosophers are comparatively few in number. They expend a great deal of their energies in demonstrating that theories of preceding philosophers were wrong—a fact patent from the start. Thus Kant overthrows Aristotle; Locke overthrows Kant; Hamilton overthrows Locke, and so on, *ad infinitum*. The methods of all are the same, from Plato to Emerson.

The philosopher is a word-juggler, or linguistic magician, as it were; who can, like a juggler with balls, keep five words in the air at the same time, without letting



CHARLES DARWIN.

one of them drop—a veritable “slight of hand” performer, who mystifies his readers by the strange use, or rather, misuse, he makes of words and phrases.

A philosopher like Emerson can take the English language, and make it “skin the cat,” turn it inside out, or make it stand on its head. He delights in such marvelous feats of word contradiction as “Thinking the unthinkable,” and “knowing the unknowable.” He talks learnedly of the “axness of an ax,” the “whichness of a what,” etc.

The philosopher hopes to reduce the earth to a syllogism, and attempts to explain the universe by a mere distortion of words.

A philosopher can make the English language feel ashamed of itself; and,

after it has kept company with one for a while, we lose all confidence in its honesty.

A philosopher is usually a verbal counterfeiter, who utters spurious phrases, which he induces his readers to accept as the “King’s English,” and thus sells chaff at the price of wheat.

Philosophers have written books which people buy, and some read, but do not understand.

Thales, of Miletus, about 640 B. C., is reputed to be the father of Greek philosophy. He declared Water to be the basis of all things.

Anaximenes chose Air as the foundation of matter. He claimed that by thickening or thinning air, we could produce wind, clouds, water, earth and fire.

Heraclitus assumed that Fire was the main principle, and argued that all things are in a state of perpetual flux.

Pythagoras brought from his Egyptian trip the doctrine of the “Universal Oneness” of things, and argued gravely about the “eternal unity.” He claimed that numbers were the elements out of which the Universe was made; gods, demons and heroes were equivalent to earth, air and water; “the breath of life” was the same as fire.

Empedocles imported the Egyptian theory of four elements; earth, air, fire and water; and claimed that the world is built up by two forces: Love as the cause of union; Hate as the cause of separation.

Anaxagoras accepted the theory that death is not real, and went a step further. He denied that either birth or death is real and claimed that we live in a world of fancy.

Socrates founded his theories on "The opinions of men"; he found it easy to demonstrate that the other philosophers were wrong, but left no system of his own.

Plato chose the "Good" as the basis of his system, and reasoned out three virtues: Wisdom, Courage and Temperance.

Aristotle, 384 B. C., longed to know the "Wherefore" of things, and elaborated a theory that the universe is composed of matter and force, which is considered a very good guess, but it is not original with Aristotle. He claimed also that matter, though the basis of all things, of itself, is not actually anything. Many writers have supposed that the inductive method of reasoning originated with Aristotle, but it did not. He attempted, however, to revive the study of facts and to a certain extent became a scientist.

The Stoic, Zeno, taught a system of ethics founded on "Pride." The Epicureans claimed that philosophy was a guide to true happiness.

For more than two thousand years the guesses above enumerated have been considered by many writers of the modern Romantic School as samples of the profoundest efforts of the human imagination.

The Sceptics under Pyrrho of Elis, about 365 B. C., disputed the possibility of a philosopher knowing anything, and proposed a total suspension of judgment on their ideas, thereby securing a release from the bondage of theories which they claimed to be the foundation of true happiness.

The Eclectic School made no attempt

to originate anything but took from the other schools what seemed most acceptable.

The closing period of Greek philosophy, in the Third Century A. D., is marked by the establishment of "Neo-Platonism," an Eclectic philosophy of religion, in which the doctrines of Plato and Aristotle are fused with those of the Stoics and other oriental speculations. They deal in trinities, and Enneads, which are finally combined into one god.

At the summit of existence, according to this school, stands the One, or the Good (Osiris), as the source of all things. It generates from itself. Nature as a whole is endowed with life or "vital breath." The Breath of life being chained to matter, longs to escape from the bondage of the body, and return to its original source, the air. In Neo-Platonic thought, "the Breath of Life" elevates itself above the reason into a state of ecstasy, and beholds that one good, primary being, whom reason cannot know. (Dic. Class Ant. p. 480.)

Some of these theories originated in Egypt; others are presumed to come from there, as they are found widely scattered along the Egyptian trade routes, in Babylonia, Persia, India, Judaea and Greece.

The mythological philosophy of Egypt appears under three aspects.

1. The dead kings, and their great benefactors, are glorified under an honorary, ceremonial system.

2. The live kings and great benefactors are deified under a form of worship.

3. The great benefactors, who have become "universal gods," are mystified,

combined and consolidated, and the combined god-head must now be propitiated.

That is to say, those having a good reputation were, at the second stage, worshiped like the kings, because they were good gods, who benefitted the people, and opposed the bad gods who injured them.

At the third stage, having consolidated them into one, under the personality of Osiris, this consolidated god-head was eccentric—a god of “good and evil,” or “joy and pain”; a good and a bad god at the same time; who must be propitiated as well as thanked, or he is liable to help you at one minute, and destroy you the next, and that without any apparent reason for doing so. He is now a jealous god, quick to anger, variable and uncertain in his wrath.

According to the Persian, he is Ormuzd and Ahriman, life and death, light and darkness, pleasure and pain.

He is an individual, and, therefore, a separate part of nature, and at the same time he is nature itself. He is everywhere, and therefore nowhere. He is everything and nothing.

Those theologians who, like Mohammed, have aspired to be “Rulers of Men,” and who have tried to control the taxing power, have filled the earth with blood and death. They have caused more wars, massacres and pillage than any other class of men, except kings; and have done more to retard civilization than all other classes combined.

In Mohammedan countries, school children are taught to write, to read the Koran, the rules of the church and grammar. Very few go beyond this. In Classical Greece, they were taught mental and

physical gymnastics; that is to say, they practiced athletics, committed Homer’s poems to memory and studied philosophy. Sometimes mathematics, drawing and music were added. The Romans could think of no improvement on this; their school system was about the same.

“Know ye not,” says Socrates, in the Republic of Plato, “that first of all we teach children fables? We must exercise control over the fable makers, and whatever beautiful fables they may invent we should select, and what is not so, we should reject, and we are to prevail on nurses and mothers to repeat to the children such fables as are selected, and fashion their minds by the fables, much more than their bodies by the hands; but the greater number of the fables they now tell them must be cast aside.”

Our modern colleges devote but a minor portion of their course to a study of facts; many of them still assign a large portion to a study of “The Dead Languages.”

The present generation is beginning to appreciate the value of practical education. Technical schools appear; manual training schools, agricultural colleges, even cooking and sewing schools.

Under comparatively free institutions, the people of the United States are perceptibly improving—mentally, morally and physically. They have a higher regard for facts and are becoming more intellectual, exhibit a higher sense of honesty, and are getting “better looking.”

While Fraud, Cunning, Violence and Avarice still prevail, and Mischief still survives, yet Modesty, Truth and Honor are slowly and shyly returning to us.

CHAPTER XXVIII.

EXPORTATION OF EGYPTIAN MYTHOLOGY.

THE first exportation to Phoenicia of this mythology, which occurred before the Shepherders' invasion, caused the Kemian names to be translated or adapted to the Pelasgian dialect. Owing to the destructive efforts of Alexander and others, these names are lost.

After the Shepherders' conquest of Phoenicia, these people became brown-white or Hamitic, and the language became Semitic. The Phoenician names thereafter wear the Semitic garb.

These fables were brought from Egypt, along with cargoes of other manufactured stuffs, and were distributed to foreign countries by the Phoenicians: Some related to deified persons, others to deified things.

(1) Deified things:

The Sun-dial, Ra, among the brown and brown-whites, became the Phoenician, Philistine and Hebrew El, Beth-El (House of El); also the Babylonian El, Bab-el (Gates of El—Babylon). Also the Assyrian, Chaldean and Arab El or Il.

Among the whites it was the Aryan Brahma; Greek, Kronos; Latin, Saturn; Teutonic Alfadur, and English "Old Father Time" whom our poets still invoke as the

"Fierce spirit of the glass and scythe."

—Prentiss.

This first exportation seems to have been what is now called the Druidical. The similarity of the early Semitic religion to that of the Druids (Magicians) appears from the names of the Semitic gods.

El meant an oak tree, "The mighty oak." Its plural, Elim, stood for an oak grove or "Sacred grove." (Smith's Bib. Dic. 222.)

Another species of oak was called Ela, Elah (I Samuel: 17-2) or Alah; also known as the Terebinth, a sacred oak, worshiped as an oracle; the most celebrated of which, Moreh (The revealer, Gen. 12: 6) stood at Shechem. Near the same place stood the oak of Meonenim (The enchantress, Judges 9: 37).

The plural of Elah and Elohe or Eloah is Elohim (Ex. 20: 3), the ordinary name for the Semitic pantheon, the "gods"; and for the Egyptian gods (Ex. 12: 12); also for "familiar spirits" (I Sam. 28: 13); and idols (Ex. 20: 23. 32: 1. Gen. 31: 30).

Elohim is also the plural of the Arab Illah and the Aramian Elah.

The Philistine pantheon, in which was Molech, Dagon, Baal and Astarte, as well as El and Elohe, was called Elohim.

The Phoenician gods were also called Elim (Els) or Elohim. (Oak gods—



ABRAHAM'S OAK.

Isaiah, 1: 29.) Astarte was called Elohi.

Allon was an evergreen oak (Hos. 4: 13) Allah (Josh. 24: 26), and Elon (Gen. 12: 6), were names for oak trees, and Ilon (Dan. 4) any strong tree, like the elm. The scribes had a system of pointing by which they indicated whether a person or a tree was meant.

In 1897 at Tel-el-Amarna, in Upper Egypt, some clay tablets were excavated from the ruins of a palace, and among them appeared several letters, written about 1450 B. C. by Ebed-Tob, a priest-king of Jerusalem, who appears to have been tributary to Amen-Hotep (Servant of Amen) IV, of the 18th Egyptian Dynasty. These letters speak of the city of

the mountain of Uru-salim by name Bit-Ninip (Hercules town) becoming disaffected, etc., giving the impression that the "most high god" of ancient Jerusalem is identical with Ninip (Hercules), the warrior sun-god of Babylonia. (Scribner's Dictionary of the Bible, p. 325.)

According to Genesis, in the days of Abraham, the Messiah or Priest-king of Salem, was Melchi-Zedek, whose name means Khnum-Osiris, or, according to the Latin, Hercules-Jupiter, and the hieroglyph of Khnum seems to have been a tall oak, called Elyon. (Isaiah 14: 14.)

Smith's Bib. Dic. p. 246. "The Phoenicians believed in the development theory . . . Melchisedec was of this race and

faith, worshipping Elyon, called their most high god."

The oak tree retreated as far south as Central Egypt before the last ice age, and since 5,000 B. C., has been slowly migrating northwardly again. About 1,500 B. C. it was plentiful in Canaan and is yet found in the mountains of Lebanon and in Persia. Some few specimens remain in the vicinity of Jerusalem. On the hills of Judaea, grows a species of "scrub-oak," whose acorns are still used for bread.

In the Phallic worship, the oak tree was used as a pictograph or sign of masculine power. One of these sacred oaks called "Abraham's Oak," stood until recently at Mamre. It was over seven feet in diameter, and shaded a space 90 feet across. It was like the European holly, or "Holy oak," worshiped by the Druids, and now used in Christmas decorations.

Oak trees were places of sacrifice. (Hos. 4: 13.) Out of oak timber, idols were made. (Is. 44: 14.)

The Arabs have a superstition that spirits (jin) called "Jacob's daughters" live in oak trees, and they hang rags of all kinds on the branches as charms against them. The Druses of Mt. Lebanon do the same, and a tree so decorated is called "Mother of Rags."

After this dedication of the rugged oak, El meant strength or might, in the Semitic language. Among the Phoenicians, Babylonians, Assyrians, Chaldeans, Philistines, Israelites, Jews and Arabs generally, El was "The mighty god"; also "The Eternal God," for time is everlasting.

The totem or pictograph of the Sun-

dial or time-god, El, was an oak tree or single Phallic pillar, preferably of oak wood, planted in an upright position. In later days it was made of stone. (Deut. 32: 18, 30, 31. Gen. 49: 24.)

Such totems can be seen at the present day on the hill-tops of all ancient countries, as Judaea, Syria, Asia Minor, etc. Also among the temple ruins, carved on walls and cliffs, in pottery and in stone, everywhere that symbols of mythology are found.

Sacred stones were set up with a pit or well beneath, into which votive offerings, particularly garments, jewelry, weapons and other valuables, were deposited, until the god saw fit to remove them. When an animal was sacrificed, the blood, that is, the life, was given to the god; the flesh was eaten with, or given to the priest.

The sycamore-fig was sacred to Hathor, and her native land was called "The land of the sycamore." This idea survives the shock of war and conquest. Several sacred trees in the vicinity of Memphis are believed to be inhabited by Hathor, and are worshiped at the present day by Mohammedans and Christians alike. The most famous of them all, "The Sycamore of the South" (Nuhit Risit) was regarded as the living body of Hathor on earth. (Dawn of Civilization, p. 122.)

The Tamarisk was dedicated to Osiris, and the Egyptian name for it is Osari. In the Semitic language it bears this name also. Abraham planted a sacred grove of tamarisks at Beersheba (Gen. 21: 33); Saul sat under a tamarisk (I Sam. 22: 6), and was buried under one. (I Sam. 31: 13.)

Pliny says trees were the first temples, and sanctuaries were afterwards erected in groves. The Buddhists of India venerate the Banian (Fig); the Etrurians worshiped a palm; the Celts an oak.

The oldest sanctuary of Babylonia was said to be at Eridu, town of the "Good god" Ea, near the Persian Gulf. There stood the famous "oracle tree," a sacred palm.

At Dodona (Janina) in Epirus, was the ancient seat of the Greek worship of Osiris as the Sky-god, Zeus, and of Hathor as the Moon Goddess, Dione, which is the feminine of Zeus. She was worshiped here as his wife instead of Isis (Hera), which was a later idea. The oldest sanctuary of the god was an oak tree, "The talking oak," with a spring at its foot, sacred to Zeus, and probably to Typhon (Set). The will of Osiris was ascertained by the priests from the rustling of the leaves.

The oracle of Dodona was sometimes consulted by the States of Athens and Sparta; also by Croesus. The answers of the oracle were laid up in the Athenian archives, and Demosthenes appeals to their testimony on more than one occasion.

In early times, it had the greatest reputation of any sanctuary, but was afterwards surpassed by Delphi. Its affinity to that of Thebes, in Egypt, is mentioned by Herodotus. It was in existence in the second century, A. D., and disappeared under Christian persecution about the fourth century.

(2) Deified people.

Osiris became the Median Osari or Orsi; the Taurian Oitosyris; the Teu-



Peasant's Offering to the Sycamore. (From an Egyptian tomb.)

tonic Odin and Wotan; Anglo-Saxon, Woden.

As a corn-god and particularly as a god of irrigation, Osiris was the Phoenician, Assyrian, Chaldean, Philistine, Israelite, Jewish and Moabite, Baal; whose symbols were the bull and the sun. This being a Semitic conception of the Egyptian Sebek and Set with some of the characteristics of Hapi and Ptah.

The priesthood among the early Keltic or Celtic inhabitants of Britain are called Druids (magicians or medicine men). They were organized into a triad: bards, prophets and priests; and were the magistrates and physicians. They were exempt from all public burdens. They taught the transmigration of vital breaths; understood botany and astronomy; practiced magic; and carried as a totem, a "serpent's egg."

The Druids considered Osiris (Be'al) to be the source of all things. Fire was regarded as a symbol of the divinity.



DELPHIC ORACLE.

They considered the oak a sacred tree, and held their services in oak groves. They worshiped the sexual principle, and offered human sacrifices. They had high places called Cairns.

A sacred circle (Phallic) on Salisbury Plain called Stonehenge is considered their most celebrated ruin. The Druids held two festivals annually, one on Whit Sunday, in early May, called Bel-tene or

"Fire of God," and another the "Fire of Peace" on Hallow E'en.

Baal, Bal, or Beal was the principle deity of the ancient Irish. On the tops of many hills in Scotland, are heaps of stones called by the common people "Bel's Cairns," where it is supposed sacrifices were offered in ancient times. The druids of ancient Gaul had a deity called Bel or Belew, who was a Sun-god. He was also the Hindoo Bal (An ear of corn), and the Greek Belus.

The bull, Apis, the golden calf of Aaron, those of Jereboam and the Hindoo bull, Naule Bal Iswan, were symbols of Osiris as a corn-god (Baal). Likewise the brazen oxen of Solomon's temple (I Kings 7: 25), which with the brazen sea were copies of the brazen oxen and brazen sea in the temple of Merodach or Bel-Merodach at Babylon.

The North Star was dedicated to Osiris, and in connection with this he became the Phoenician Bel-ug, whose symbol was the North Star. Also the Babylonian Bel; Assyrian Bel, or Bil (Also the North Star), and Chaldean Bin.

Among the brown Semitic, and mixed brown-white people, Osiris as an oak god, was the Phoenician, Philistine and Hebrew Elohe or Eloah, son of the sun-dial or Time-god, El; Assyrian, Ellah; Chaldean Ellah; Aramic Elah; Turkish Allah; Malay Alla.

One of the Egyptian fables was an effort to explain the life of Osiris before he learned to control fire. It represents him as "The wild hunter," Sahu, for whom the constellation of Orion is named, and connects him with Hathor, to whom



STONEHENGE.



STONEHENGE.



SAHU (Orion).

the bright star Sirius in the "Dog of Orion" was dedicated. Under this aspect he was the Greek Orion, "The Giant Hunter," and the Babylonian Sibu and Chaldean Kasil; Hebrew, Kesil; also Bel-Nimrod, the mighty hunter, before he became lord.

Gen. 10: 8. "And Cush begat Nimrod. He began to be a mighty one in the earth."

10 v. "And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar."

Osiris as Bel or Bel-Nimrod was, in Ezra's day, the chief deity of Babel or Babylon, and probably of the other cities



The Constellation Orion.

mentioned; their inhabitants being the brown Chaldeans and the mixed brown-whites left by the Median intrusion into Shinar.

The chief deity of a town was father of the reigning monarch. He was also called "the king," as his titles were interchangeable with those of his royal son. The worship of Nimrod was also extended to Ninevah, etc.

11 v. "Out of that land went forth Asshur (Egyptian Anhur) and builded Nineveh, and the city Rehoboth and Calah."

12 v. "And Resen between Nineveh and Calah; the same is a great city."

Assyria is called "the land of Nimrod" in Micah 5: 6.

The island of Phylae and city of Abydos were included in the kingdom of Kush, from which the fair inference may be drawn that the Babylonian scribes understood that Osiris was a native of Abydos, as they make him a son of Kush. (Gen. 10: 8.)



The Goddess Adopts the King by Suckling Him.
(18th Dynasty.)

As a fire-god and war-god, Osiris appears as the old Italian Januarius or Janus, whose chief festival was on January 1st. He was called "The good creator" and the "God of Gods." He is elsewhere spoken of as 'the oldest of the gods,' and the beginning of all things. He was called "The god of good beginnings," and January 1st, 153 B. C. was made the official beginning of the Roman New Year in his honor, a custom which we still observe.

The beginnings of all the months were sacred to him, and the first month in our calendar year, January, received its name

from him (Januarius). The origin of all organic life was ascribed to him. At every sacrifice he was remembered first. In every prayer Osiris, as the fire-god Januarius or Janus, was the first invoked, being mentioned even before Osiris as the Sky-father, Jupiter.

The double doors of his temple at Rome were flung open when war was declared, and closed on a declaration of peace. From the founding of his temple, during the reign of the mythical Numa, to the Christian Era, this happened on four occasions only, and twice in the reign of Augustus.

As a fire god, Osiris is the Aryan and Hindoo Agni. (Latin *ignis*, from which comes our verb to ignite; also the Norse *Logi*.)

One-fifth of the songs of the Rig Veda refer exclusively to Osiris as the Fire-god, Agni, and most of the ten books open with hymns addressed to him. Like the Latin Janus, he has two faces, and like his Semitic prototype, he is supposed to be actually present in the flames on the altar.

"When generated from the rubbing of sticks
The radiant Agni bursts forth from the
wood
Like a fleet courser.

"When excited by the wind, he rushes
among the trees,
Like a bull, and consumes the forest,
As a Raja destroys his enemies.

"Such as thou art, Agni, men preserve thee
Constantly kindled in their dwellings
And offer upon thee abundant food."

—Rig. Veda i 73.

In the early Roman mythology, Jupiter

was represented by a flint stone, and Mars by a spear-head.

The principle myth of Osiris subdivides in this manner:

First, Osiris, as the great originator and promoter of agriculture under the theory that "the blood is the life" and food necessary to make blood, became the Egyptian Seb, the fruitful earth, while Hathor, as inventress of the plow and mill, was called, in the same connection, Nut, the Starry sky. This was a favorite idea in Egypt and grew out of the local theories of Sebek and Set. This idea is reflected in the Semitic and Druidical Baal, where Osiris as a corn-god is the supreme deity.

After the later theory that "the breath is the life" became fully grounded, and the custom of deifying the chief tax-collector became chronic, then war and plunder became fashionable, and another poetic conception, the reverse of this, that of Osiris as the warrior Sky-king, Anhur, and the supreme judge Amen, prevailed in all northern countries, where thunder and lightning were of frequent occurrence; for "The thunder-bolt" was considered the perfect symbol or pictograph of withering, irresistible, kingly power, so necessary in the collection of exorbitant taxes.

Many of these ideas were first given practical application to the deified kings, and afterwards used in connection with these canonized inventors. The order of events was,

1. Worship of the dead kings by the pyramid priests.
2. Adoration of the live king by his favorites.



AMON. (From a bronze statuette.)

3. Worship of the great inventors.

It was readily perceived that "the air we breathe" was a portion of the sky, for the sky is only the upper air; and, if Osiris was to be accredited with the origin of life, he should be associated with the "vital air" or sky instead of the earth. So that, under a subsequent exportation to Phoenicia, Osiris becomes identified with the air and the sky, as his principal manifestation, while his consort, Hathor, becomes the earth personified.

When we give an Indian name as

Quir-par-ko it is an effort to pronounce the sound of his name, but when we call him Lone Wolf we are translating the meaning of the word. In tracing the names of the Egyptian gods through all languages, it is apparent that both these methods were used. Sometimes an effort was made to preserve the sound, and as one foreign community copied from another instead of going back to Egypt, this gradually drifted from the original; at other times, a word having the same meaning as the original was used. When this was done the meaning remained the same in all languages.

The name of Osiris, as the Egyptian, warrior sky-god, is translated Anhur by the German Brugsch, and Anhuri by the Frenchman Maspero. If our modern philological experts differ as to the sound so must the ancient translators, who were less precise in their methods. Consequently, in an effort to preserve the sound of the name (skipping the Phoenician, which is lost), Anhur appears in Greece as Ouranos (the air or sky) and in Rome as Uranus. Another branch of this lost Phoenician name was taken across country to Babylonia, where it appears as Anshar and later Anu (the sky). It was taken to Assyria as Asshur (the sky-god). When this name reached the Medes and Bactrians, it became Ahura. By the time it reached India, it was Asura (the sky) and Varuna (the lid or cover). It appears later among the Persians on the South as Ahriman (the bad Osiris) and possibly returns to Babylon as Ahasuerus (Dan. 9: 1). As the Persian Aeshma Daeva, the demon of anger, it returns to Alexandria in Egypt as As-



SET. (Bronze statuette incrustated with gold. 20th Dy. When the worship of Set was proscribed, an attempt was made to alter this into an image of Khnum. Dawn of Civil. 133.)

modeus. From Alexandria, the idea, if not the word, is taken to Rome as Mephistopheles.

Under an effort to preserve the meaning of the name instead of the sound, Anhur (the sky or the blue vault of heaven) became, among the whites, the Teutonic Zio (the air) and Tiw. Icelandic Tyr; Druidical Tarains; Gaulic, Taraan, and Chinese Teen (the sky or heaven). Also



NEPHTHYS. (Hebrew, Eve; Greek, Persephone.)

the Aryan Dyaus (bright sky); Pelasgi Diovis; Latin, Iovis (sky), Jovis and Jove or Jupiter (sky-father), son of the sun-dial Saturn; also the Greek Zeus, which stands for Dieus (bright sky), son of the sun-dial Kronos; Hindoo Diava (the air), and Indra (the sky).

The Aryan Dyauspitar (sky-father) is the same as the Greek Zeuspater and Latin Diovis-pater, Dies-piter, Iupiter and Jupiter.

Jupiter is a compound of Iovis (sky) and pater (father), Sky-father, or heavenly father. As Jupiter Pluvius he was the rain-maker; as Iupiter Rex he was the sky-king. As Fulminator, he was the



Ramman, the Storm-God (chief god of Susia.)

“flasher of lightning”; as Tonans, “the thunderer.” He was also Imperator.

Among the brown Shemitic, Anhur, the sky, or Anhur-Shu as the air and sky or “the firmament” became the Chaldean air gods Vul and Iva. This latter name varied as Iao or Jao, Iav or Jav (the air). Also the Hebrew, Jewish, Israelite, Kenite and Midianite Iah, Jah or Yah (probably meaning the firmament).

As a wind god or storm-god Anhur was the Phoenician Baal-Shamain and Chaldean Bel-Rammain, the storm gods. Also the Syrian Hadad, Adad and Dadah; the Aryan Vishnu and Hindoo Vayu, the wind, and the Algonquin Mudjekeewis, the west wind.

As the air-god Shu, Osiris was the Greek Atlas, the bearer, the endurer, who upholds the sky, and the Teutonic Hven.

Among the brown-mixed Turaneans, Anhur was the Polynesian Tangaro,



The South-West Wind. (A Chaldean bronze in the Louvre)

Taara and Kanoloa; Algonquin, Gitch-Manito; Aztec, Tezcatlipoka, and Peruvian Pachacamac.

From being the "vital air" or the sky itself, after these words became obsolete, Osiris was personified as 'Lord of the Sky,' the sky-father and the sky-king; the giver of life, and of every blessing; the "supreme judge" (Psalms 82: 1) and ruler of men; a mighty monarch, "King of Kings and Lord of Lords," who required "obedience and sacrifice," and the supreme good, god of all countries.

While the "Garden of the Gods," "Place of delight," Elysium, Islands of

the Blessed, etc., etc., are, after Hercules' travels, placed on a mountain top and then translated to the sky, and the poetic description of the council-chamber or "throne room" of the sky-king seems to be modeled on that of the 12th Dynasty. The description of the Elysium being that of Thebes or of Babylon, surrounded by a great wall to resist assault. (Rev. 21:12-17.) According to the poet Ezekiel, the King of Tyre had been in the garden of Eden (Ez. 28: 13) and the garden of the gods contained firs, cedars and chestnuts. (Ez. 31: 8.)

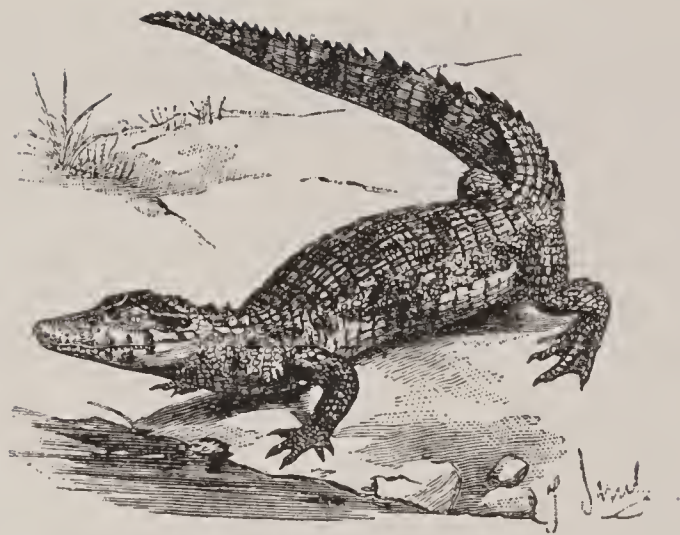
Second, Osiris, as judge of the dead, is called Amen, Amon or Amun, "The Invisible," the Unseen, "The Veiled One."

Under this aspect, he is associated, in song and story, with the lonely sepulchre and the silent tomb, and develops into the ruler of the Unseen, the Inner-earth, or the Under World; and in course of time he is personified as the "Lord of Darkness" and inflictor of punishments.

His grave or pit grows darker and deeper, and becomes a "deep pit" or cave, "The great abyss," the "Bottomless pit," Tartarus, Hades, Helheim and Hell.

This conception of Osiris coalesces with another idea: the Egyptian Seb (the fruitful earth), Sebek (the upright) and Set (the illustrious) are repetitions of Osiris as an earth-god, and corn-god. His sign, symbol, pictograph or totem as Set was a serpent, selected because the serpent comes out of the ground.

Set was a red god probably because the nearly naked Kemian plowman burned red in the sun, and therefore they painted his statue and his serpent sym-



CROCODILE.

bol red. There was no prejudice against the snake at the outset of this myth. As a symbol of the agricultural Osiris and of the Agricultural Hathor, a harmless species of snake was used.

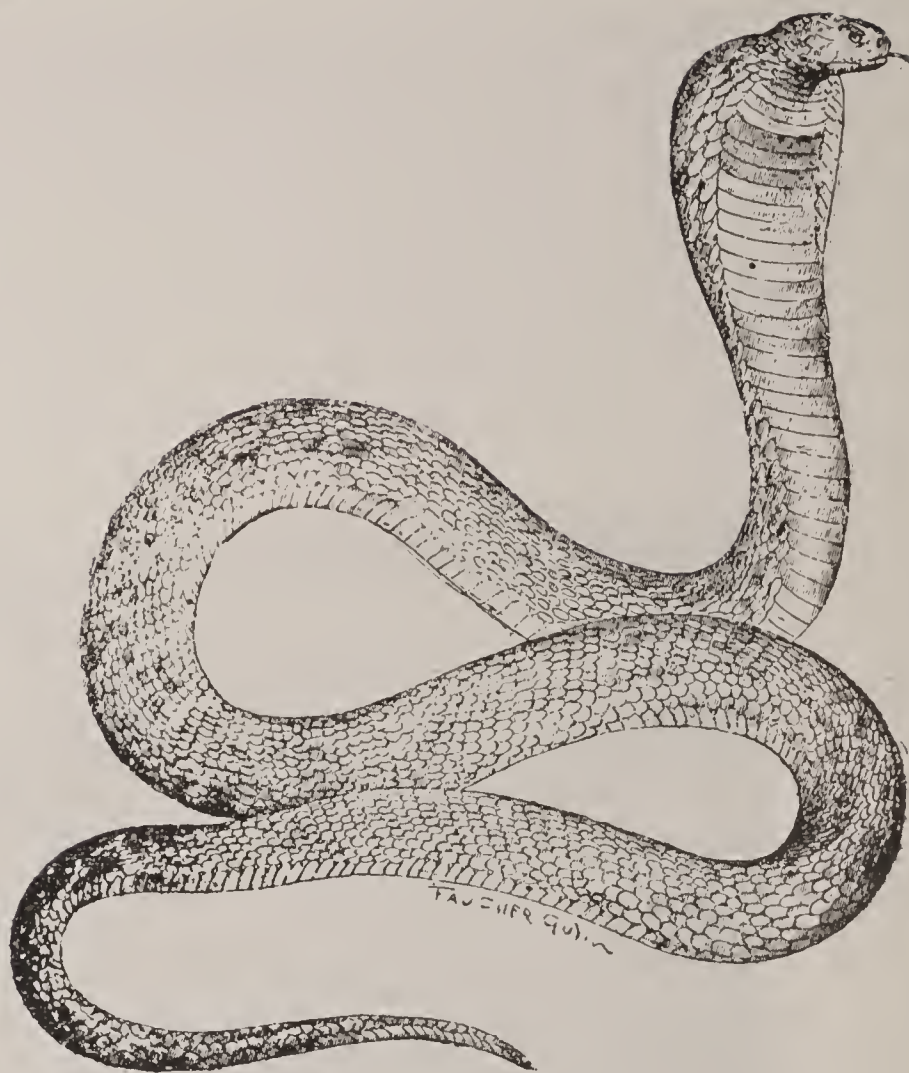
The older ideas of the serpent, among the Phoenicians, Hebrews, Hindoos and Chinese, were that it was the symbol of beneficent wisdom and sexual power (Phallic). The Greeks and Latins used it as a sign of certain attributes in Ceres, Mercury and Aesculapius in their best qualities.

When Set fell from grace, so did his red serpent.

As Sebek, his pictograph was the crocodile, or, as the Jews and Chinese call it, "The Dragon" (Isaiah 27:1). The crocodile was intended to represent something that lived under the water (Ez. 29, 3:5); the Invisible, the Unseen. His totem was frequently painted red.

During the Sheep-herder dominion, Sebek and Set as beneficent corn-gods, were worshiped by these foreigners and their allies, as they were by their predecessors of the 12th, 13th and 14th Dynasties, from whom they inherited these ideas.

The principal deity of the Shepherders



EGYPTIAN URAEUS.

was Baal, whose resemblance to Set was so marked that the Egyptians of 2,100 B. C. identified him with Set and gave him the title of Sutech or Sutkhu, "the great Set" (Struggle of the Nations p. 58-59).

After their expulsion, the political and racial hatred inspired by the Shepherds was gradually turned against Sebek and Set. A poisonous snake, such as the Egyptian Uraeus or the Hindoo Cobra was now considered the proper symbol, and the serpent became "a viper."

Amen Hotep III, of the 18th Dynasty, speaks of the fire of Set, whose serpent diadem would spit fire and consume them. He calls Apopi the Snake of Hell. The scorpion becomes a symbol of Osiris, the punisher.



ARABS KILLING A CROCODILE.

When vegetation dies the seed is "buried in the ground" only to be "resurrected" as the spring-time vegetation. In this capacity, Set is recognized as the God of Vegetation. As the theory of "future rewards and punishments" develops, this conception of Osiris gradually assumes a more repulsive form.

As the Osiris of the sky bestows the rewards, to the Osiris of the Under World is assigned the unpleasant duty of inflicting punishments. This makes him unpopular.

As a corn-god he now becomes "The God of Famine." The hot Sirocco is "The Breath of Set." He blights the crops, causes drouth, mildew, pestilence

and famine; also eclipses of the sun and moon.

The Greeks now call him Typhon, Father of the winds. His serpent symbol Typhocus was a smoking, burning "fiery serpent." (Comp. Isaiah 14. 29.)

Alexander's people carry this word and probably the idea to Central Asia and India, and the hot wind storms of Southeast Asia are still called "Typhoons" (Breaths of Typhon or Set). Set is the Chinese Tai Shan. The Chinese call the hurricane T'ai Fung; in Formosa, Tai-fung; the Persians and Hindoos, Tufan; the Jews, Sufah; the Arabs call the whirlwind "The bad one." Our words typhoid (a burning fever) and typhus are from



Scorpion-Men. (Assyrian Intaglio.)

the same source. They are all "breaths of Set."

Under this aspect, Osiris as Sebek and Set, gradually sinks deeper into the earth, and lower in the estimation of men. As this changed condition develops, the Egyptians dedicate the "Jack-ass" to Set. They also provide him with hoofs and horns, and sometimes give him a spiked tail. He is later associated with the smell of brimstone. In Arabia he became known as Shatan, and in Judaea as Satan. These names he still retains.

In order to make plain the development of Satan, it is necessary to return to the history of Egypt, as the idea started there.

The Semitic word Bedawin means "Desert men." At present they are described as herdsmen and robbers. The Kemians called the Shepherds "Men of the desert"; also "Rovers of the sands," and say that after they came into Egypt, about 2,100 B. C., they retained a coarse countenance and rude manners, but had a talent for war. They showed no aptitude for tilling the soil, but herded cattle and were pillagers and robbers.

Their chieftains could not understand the intricacies of the revenue system, but retained many of the Kemian scribes who had been employed by the preceding dynasty. They established their capitol at Avaris, near the point of entrance into Egypt, and the Kemian court ceremonies were revived for the benefit of these brown-skin invaders.

In addition to the Manetho quotations in Josephus, several fragmentary accounts of their dominion and war of expulsion have been recovered. The Sallier Papyrus No. 1, written during the 19th Dynasty, says:

"It happened that the land of Egypt belonged to the Fever stricken, and as there was no king at that time, it happened that King Saqnuri was Regent of the city of the South (Thebes) and that the Fever stricken of the City of Ra (Heliopolis) were under the rule of Ra-Apopi (The Hyksos king) in Avaris. The whole land paid tribute to the latter, in manufactured products; and the North did the same, in all the good things of the Delta. Now the King, Ra-Apopi, took to himself Sutkhu or Sutech (The great Set or Baal) for lord, and he did not serve any other god in the whole land, except Sutkhu, and he built a temple of excellent and everlasting work, at the gate of the King, Ra-Apopi, and he arose every morning to sacrifice the daily victims and the chief vassals were there with garlands of flowers, as it was a custom to be done for the temple of Phra-Harmakhis (Horus, the Sun-god). (Struggle of the Nations, p. 47.)

Having finished the temple, he thought to impose the cult of his god on the

Thebans, where Osiris as Amen was the chief god with a local ritual of their own, while at Edfou Horus the blacksmith still held sway, and apparently the other gods in their several home counties. Ra-Apopi sends messengers to Thebes with this object in view, but the sequel of the narrative is lost.

It is inferred that Ra-Apopi provoked a rebellion in Upper Egypt, which begun as a religious dispute, but as the population of Upper Egypt had but a small infusion of the brown blood, and those about Avaris only a tinge of white, this developed into something of a racial conflict, which ended in the expulsion of the Shepherd kings and a portion of their following.

Another account is found at El Kab, in Upper Egypt, inscribed on the walls of the tomb of Ahmoi-si-Abina, who was an officer and namesake of the first king of the 18th Dynasty.

He tells of the part he took in this war, from which it would appear that the Egyptian army consisted of about fifteen or twenty thousand well-drilled and fully equipped troops, accompanied by a fleet of boats. The final action was fought on the canal or river Zadiku near the fortress of Avaris.

The Hyksos were driven out in the fourth year of the war, and in the fifth, a raid was made by the Egyptian army across the desert of Suez as far as Southern Canaan.

A third account appears in the mythical wars of Horus and Set. According to this version, during the year 363 of Horus the Sun-god the followers of Set renewed the campaign. Beaten at first

near Edfou, they retreated down the Nile. They lost again at Zatrut in the Theban nome; also at Khait, to the Northeast of Dendera, and at Hibonu, in the nome of the Gazelle. Several bloody battles near Heracleopolis were the means of driving them out of the Nile valley. (Dawn of Civilization, 202.)

They rally for a last stand in the eastern portion of the Delta, about Avaris, and were beaten at Zalu, and driven out of the country. Horus follows them, and defeats them once more beyond the confines of Egypt.

The priests of Horus formed an armed garrison as a precaution against revolt of the priests of Set, and called themselves "Blacksmiths" (Masnatui).

The hatred of the followers of Amon and Harmakhis to those of Sutech and Set was kept alive in several of the counties, and often resulted in insurrection and bloodshed. Finally Sutech became Satan, and Apopi "Serpent of the Nile." (Compare Ex. 29: 3 and Rev. 12: 15.)

The official policy of increasing the number of gods by giving them additional titles was reversed, and afterwards there was a constant tendency to decrease the number; first by repudiation of those associated with the Hyksos invaders, or those whose ritual was obscene, extravagant, unreasonable, or repugnant to the moral sense; and second, by consolidation of the favored ones into trinities and enneads.

The abuse of Baal and other kindred deities, in course of time, caused the Egyptian scribes to expurgate the name of Baal; and the populace in some of the counties begun to mutilate the name of

Set, where it appeared on the older monuments; thus setting a fashion which still survives.

Seti I, one of the most powerful kings of the 19th Dynasty, 1,388 B. C., was so forcibly impressed with this change of sentiment that he found it convenient to drop the use of the hieroglyph of Set which formed his name and everywhere in his tomb substituted that of Osiris instead. (*Dawn of Civil.* p. 202, foot-note.)

In Palestine corn was regarded as the gift of Baal. When the Nomadic B'ne-Israel invaded Canaan, they found the worship of Baal connected with agriculture everywhere present, as it was at the Isthmus of Suez, in the Sinai Peninsula, about the Dead Sea, along the Phoenician coast, and in Syria.

In the Mishna and Talmud land naturally moist is called "Field of the House of Baal." In Arabia a distinction is made between what the sky waters and what the "Ba'l waters"; indicating that Baal was connected with irrigation.

Names are exceedingly persistent; they often cling to a spot long after the people who gave them have departed, and remain as historical relics or fossils of thought to mark the location of a vanished idea.

A descendant of Reuben is named Baal (*I Chron.* 5: 5); of Benjamin, Belah, and another Ashbel. (*Gen.* 46: 21); Moses is buried at Baal Peor, sometimes called Beth Peor. (*Deut.* 3: 29. *Num.* 25: 3-18.)

Balaam, the prophet of Baal, seems to have been orthodox at this time. (*Num.* 22: 5). Like Necho, King of Egypt (*II Chr.* 35: 21-22), and the Philistine Abim-

elech (*Gen.* 20: 3), he is accredited with the gift of prophecy.

Gideon's father built an altar to Baal. (*Judges* 6: 25.) Gideon's real name was Jerub-Baal (Baal pleads) (*Judges* 7: 1), the word Gideon is merely a title meaning "the destroyer." Saul's uncle was named Baal; also Saul's son, Eshbaal (Baal's man) and his grandson Merib-baal (*I Chron.* 9: 36-40).

David apparently worshiped Baal. He named the site of a great victory Baal-perazim (*II Sam.* 5: 23). One of David's sons was named Baaliada or Beeliada (Known by Baal). A superintendent of his olive and sycamore trees Baal-Hanan (*I Chron.* 27: 28) and one of his captains Bealiah (Baal-Jah, *I Chron.* 12: 5).

Baal-Berith was god of Shechem where he had a temple. (*Judges* 8: 33; 9: 4.) Many of the Israelite towns bear the name of Baal; such as Baalah, in Judah, and Baalah in Dan, Baale-Judah (*II Sam.* 6: 2), Baal-gad, Bamoth-Baal, and Beth-Baal-Meon (*Josh.* 13-17), Baal-Tamar, Baal-Hazor, Baal-gur, Baal-Hamon, Baal-Shalisha, Kirjath-Baal (*Josh.* 18: 14) and Kirjath-Arba (Hero Baal).

Even Mt. Herman was called Baal-Hermon (*Judges* 3: 3) and the Holy well in the south of Judah was known as Baal-beer.

"In the popular mind, Yhwh was largely confounded with Baal." (*Jewish Encl.* Vol. 1, p. 606.)

The name of Baal was so often linked with that of the other gods (*Hosea* 2: 16) and there were so many local shrines that the name was used in the plural,

Baalim, the Baals; almost equivalent to Elohim, the gods.

It was bestowed so frequently on priests and pashas, that the word is usually translated lord. It came to mean possessor, owner (Ex. 21: 8. Job. 31: 39) master and husband. It entered into the Jewish language as an inseparable part thereof and remained such until the language itself died out.

The same thing is true of Melech (Khnum). This name was in frequent use among "The royal seed" who claimed to be types of Hercules in Moab, Israel and Judah, which were Phoenician provinces, speaking Phoenician dialects and using the Phoenician letters, and particularly in Tyre and Sidon; so that it is considered allowable to translate it as King.

In I Chronicles 6: 71 Ashtaroah (Hathor) appears in the list of Levitical cities; also Beth-Shemesh (House of Horus, the Sun-god). There was a Beth-Shemesh in Judah, one in Issachar and one in Naphtali.

The Egyptian degradation of Osiris as the corn-gods, Sebek and Set, spread abroad in the usual manner and had this effect: The worship of Osiris as Baal and his wife Baalat, also as Sebek or Sevec and Set or Seth, that of Khnum as Melech and his wife Melkat, Melchah or Malchah, and Hathor as Astarte, Aster, Atar, Ashter, and Ishter, Kem as Gad, Gadi, Sair and Shedim; Horus as Shem, Shemesh and Chamos or Shamos, after several fluctuations, became unfashionable, not only in Judaea, but amongst all the brown peoples east of the Mediterranean Sea.

The 65,000 great gods of the Babylo-

ni-ans faded away to a baker's dozen. The "innumerable multitude" of Semitic gods decreased to less than a hundred deities, and the worship of Baal finally disappeared from the Arabian Peninsula.

Subsequent scribes repudiated and attempted to expurgate the names of these rejected gods, from the sacred literature of their respective countries. These changes were so radical, that it sometimes required their entire religious literature to be rewritten.

In after years the obsolete names of these rejected deities were, and in Arabia are yet freely used in constructing genealogies which have no historical value (I Tim. 1: 4).

When these ideas first reached Canaan, those scribes who followed the ancient fashions began to suppress the name of Baal, Astarte, Melech and those of many other repudiated deities.

The Jewish Encyclopaedia, Vol. II, p. 240, says: "The reaction against Baal and Astarte was inaugurated by the prophets."

The name of the second king of Israel, Esh-Baal (Baal's man) was concealed under Ishui (I Sam. 14: 49) and Ashbea (I Chron. 4: 21) or made repugnant as Ishbosheth (Man of shame) (II Sam. 2: 10).

Merib-Baal was written Mephibosheth (II Sam. 9: 6). The name Jerub-Baal (Baal pleads) was explained away as "Let Baal plead against him." (Judges 6: 22); and then distorted into Jerubbesheth in II Sam. 11: 21.

Baaliada, the son of David, was written Beeliada (I Chron. 14: 7) and became orthodox as Eliada (I Chron. 3: 8)

Baal himself became Belial or the evil one (II Cor. 6: 15). The Baal of Ekron or of Zephon was sarcastically called Beelzebub or "the lord of flies" (II K. 1: 16) and later developed into the prince of demons (Math. 12: 24-9); and the name Baal was often replaced in the text with the word Bosheth (Shame).

Astarte was distorted into Ashtoreth (Jewish Encl. Vol. II, p. 240), Melech into Molech and Moloch, and it is quite possible that El and Jah have been substituted for Baal and Melech in many other names.

In Deuteronomy 11: 29 a curse is put upon Mt. Ebal. A summit of Mt. Olivette, where Solomon erected altars to Melech, Astarte, Chemosh and Milcom (II Kings 23: 4-15) was called the mount of offense, and mount of corruption; but not in Solomon's day.

The sacred grove of Tophet in the valley of Hinnom, a suburb of Jerusalem, where the agricultural deities were worshiped, fell under the ban. Shortly after the book of instructions forming the basis for what is now known as Deuteronomy was written, 621 B. C. (II Kings, 22: 8-11) the royal garden of Tophet was ravaged by Josiah; and thereafter it became a symbol of evil, a place of destruction (Jeremiah 7: 32) and the Jewish hell.

Josiah destroyed all the local sanctuaries from Geba to Beersheba (II Kings, 23: 8), and made a great slaughter of those Levites who were priests of Baal. (II Kings, 23: 20.)

This movement, like that in Egypt, was in the nature of a partial reform. The practice of sacrificing children was con-

demned and denounced. The law was amended so as to permit their parents to redeem them. (Exodus, 13: 12-15.)

The Jewish language was also enriched with words and phrases expressing aversion for the idolatrous worship of these rejected deities; such as Elil, no El; Miphletseth, horror (Phallus, the productive power of nature, and the nature goddess Ashera); Bosheth, shameful; Gillutim, filthy gods, etc.

The ancient sanctuary of Beth-el, or a portion of it, which was crowded with altars, was called Beth-aven, house of vanity; the temple of Baal at Shechem, underwent a change of name. Baal-berith (Judges, 9: 4) in the hands of a later copyist, became orthodox as El-berith (Judges, 9: 46.)

The officials of Jerusalem, after the capitol was located there, begun to oppress the older sacred centers of the several counties, such as Beer Sheba, in Simeon; Hebron, in Judah; Bethel and Gibeon, in Benjamin; Shechem and Shiloh in Joseph (Ephraim and Menassa); Jezreel in Isaachar; Kedesh in Napthali (Judges 4: 6), and the town of Dan; so that after Isaiah-Deuteronomy and Josiah's reformation, Jerusalem possessed the sole orthodox sanctuary; and the chief priest at Jerusalem became high priest of Judaea; ranking next to the Pasha in wealth and power.

The sacred groves, hallowed by poetry and song, and associated with the names of Abraham, Isaac and Jacob, were excommunicated. The word Bamah (High place) was distorted into Bamoth, and the name thereafter used as a term of re-

proach. (Altar, Latin *altus* high; Celtic, *alt*, a high place. Web. Dic.)

This consolidation idea was not treated as a philosophical question, dependent on argument, but under the administration of Jeremiah it was made a political question, and was enforced by massacre. (II Kings, 23: 3-25.)

This method of handling the subject forced a consolidation of revenues into the royal city, and caused it to grow in population and wealth until it overshadowed the other towns as completely as the Pasha did the local officers.

It also caused a reduction in the number of local deities, particularly after the captivity. Jeremiah, who was present at the fall of Jerusalem, says: "According to the number of thy cities, are thy gods, Oh, Judah." (Jeremiah, 2: 28.)

The Egyptians named these rejected deities "Children of defeat" and "Children of ruin." The Hebrew writers called them "Fallen angels," Serim or earth demons; also heroes, giants (Deut. 3:11), patriarchs, etc. The Greeks considered them avengers (Titans), earth giants as distinguished from the dwellers in the sky, heroes, demigods (half-gods) and ancestors. Among the Norse poets they were the "Frost-giants" and "Giants of the Mountains." They are known to us as Ghosts (German *Geist*, an evil spirit), demons and devils.

The names of the originators of this movement, in Egypt, cannot be given, as their books have been destroyed through the efforts of Julius Caesar, Bishop Theophilus, and the Saracen Amrou.

The leaders in Judaea were the political poets, called prophets, and particularly

the writers of Isaiah-Dueteronomy and Jeremiah. Among the whites of the Persian plateau, they were the poets who composed the songs in the Zenda Avesta. In India, those who composed the Rig Veda; among the early Teutons, it was the songsters of the Volsunga Saga and the Niebelungen Lied; in Greece Homer and Hesiod were the leaders; and though the Grecian poets treated it as a philosophical question, its effect was such that the word that stood to Hesiod for the benignant souls of the heroes of the Golden age, afterwards served Plato for an evil apparition.

Nor did the poets of different countries necessarily choose the same deities for rejection. Sometimes they agree; at other times they differ.

The Jews abandoned Shemech and retained Shaddai; the Greeks dropped Hyperion and retained Helios; the Jews drove out Dagon and the Greeks exiled Oceanus. Again, the Greeks exiled Kronos and confined him in Tartarus. The Romans gave up Saturn, and the Babylonians abandoned El, though in ancient times he was tutelary god of the town.

The Egyptians, on the contrary, clung to Ra; the Phoenicians followed strictly the Egyptian idea, and retained El, notwithstanding his avowed bad character; the Hebrews and Arabs generally followed the Phoenicians, and retained El among their orthodox gods. He was at all times the Supreme God of the Northern tribe, who bore his name, Israel, Soldier of El.

After this reform, the Hebrews continued to worship the time-God El, but not his wife, Elat; and Lilith (Assyrian



El of Byblus.

Lilit; Greek, Amatheia) became known as "the night hag"; and is now said to kill children who are not protected by amulets. Our word lullaby is supposed to be from Lilla Abi, "begone Lilith." (Web. Unab. Dic. 1,620.)

The Mohammedans continued to worship Osiris as Al-Illah or Allah, but not Alahat, his wife. They identify him with Jah or the Yhwh of the Jews (Jewish Encl. Vol. III, p. 182).

The Hebrews continued to worship:

1. El (The time-god, Ra).
2. Elohe, or Eloah, plural, Elohim (Osiris as an oak-god).
3. Adoni, plural, Adonai (Osiris, as the Phœnician Adonis).
4. Jah, Yahu, or the unpronounceable Jhvh or Yhwh (Egyptian Anhur).
5. Amen (Osiris as the Egyptian Amen or Amon), Rev. 3: 14.
6. Elyon (Khnum), Num. 24: 16, Isaiah, 14: 14.
7. Shaddai (Horus, the sun-god). Ezk. 10: 5.
8. Zebaoth (Khnum-Amen).
9. El-Elyon (Ra-Khnum).
10. El-Shaddai (Ra-Horus).
11. Esther (Hathor).

And to recognize the divinity of the bad gods:

1. Belial (Baal).
2. Beelzebub (the Baal of Zephon).
3. Satan (Osiris, as Set).
4. Azazel (Osiris, the punisher).
5. Asmodeus (Osiris, as the demon of anger).
6. Mammon (Osiris, as the god of wealth). Math. 6: 24.
7. Abaddon (Horus, the destroyer). Rev. 9: 11.
8. Sair (Kem).
9. Shedim (Kem). "In the Chaldean mythology the seven evil deities are called Shedim." Jewish Ency. Vol. I, p. 513.
10. Lilith (Hathor).
11. Aluka (Hathor).

Also seven Archangels and nine other strata of angels; also nine strata of fallen angels; familiar spirits, flying dragons, flying snakes, etc. (Isaiah 30: 6.)

There were eighteen myriads of demons, and the Lilin were considered as spirits of the night.

The various forms of On, Anubis, Thoth and Isis are relegated to an inferior position, or disappear altogether.

Hathor as the star-goddess, Ashtar, lost her gender, if not her personality among the Semites, for she was changed into the masculine. In Southern Arabia she became Athtar, the morning star. In Judaea she became Lucifer, the morning star, son of the dawn (Aurora) (Isaiah 14: 12, Rev. 22: 16), and since the time of Jerome is confused with Osiris by using the name Lucifer as an epithet for Satan, an error that Milton has encouraged.



AURORA, THE DAWN (Hathor).

Hathor as the Goddess of Death (Egyptian Mout) was changed to the masculine in Canaan, but not in Arabia, where Mauat was the daughter of Allah. According to the Phoenician version, Mout (death) became grand-son of El. According to the Hebrew poets Maweth (death) feeds on the bodies of the dead in Sheol (Psalms 49: 14). In Revelations 6: 8, he rides on a pale horse, with Hades following in his train. In Revelations 20:14, he is cast into the lake of fire.

The Hebrew scribes, during and after the captivity (588-445 B. C.) appear to have quoted from their older literature such portions as suited these changed conditions, and the older books fell into

disuse and were finally abandoned; such as:

1. The book of Jasher (Josh. 10: 13; II Sam. 1: 18).
2. The book of the Covenant (Ex. 24: 7).
3. The book of Jah (Ex. 32: 32; Deut. 12: 1).
4. The book of the wars of Jah (Num. 21: 14).
5. The book of the laws of Jah, written by Joshua, 24: 26.
6. The book written by Samuel (I Sam. 10: 25).
7. The book of Jehu (II Chron. 20: 34).
8. The book of Gad, the Seer (I Chron. 29: 29).

9. The book of Iddo, the Seer, concerning geneologies (II Chron. 12: 15).

10. The book of Iddo, the seer, against Jereboam, the son of Nebat (II Chron. 9: 29).

11. The book of Sayings of the Seers (II Chron. 33: 19).

12. The book of Life (Psalms 69: 28; Isaiah, 4: 3).

13. The book of Nathan, the Prophet (I Chron. 29: 29).

14. The book of Shemiah, the Prophet (II Chron. 12: 15).

15. The Prophecy of Ahijah, the Shilonite (II Chron. 9: 29).

16. The story of the Prophet Iddo (II Chron. 13: 22).

17. The story of the book of the kings (II Chron. 14: 27).

18. The Acts of Solomon (I Kings 11: 41).

19. The Acts of Uzziah, by Isaiah, the Prophet (II Chron. 26: 22).

20. Chronicles of the kings of Israel (I Kings 14: 19).

21. The Chronicles of the kings of Judah (I Kings 14: 29).

22. The book of the stories of the kings of Judah. (I Esdras 5: 33).

Isaiah, Nathan and Iddo were important men in their day, and it would be interesting to know the contents of these abandoned books. "The visions of Iddo, the Seer, against Jereboam, the son of Nebat," must have been a very bitter denunciation of the king of Israel, for though the book itself was not preserved, the effect of it can be seen running through all their later literature.

The removal to Babylon of the educated classes, and their long period of cap-

tivity, would naturally tend to destroy the popular oral traditions, and these ancient books, the property of the priests, probably became, after the return, the sole source of information.

It is the opinion of modern critics, both Jew and Gentile, that the fragmentary traditions, songs, poems, etc., preserved from the older Jewish literature, were woven into continuous narratives by later redactors. (Jewish Encl. Vol. III, p. 176. Scribner's Bible Dictionary, Vol. II, p. 363. Century Dictionary, Vol. 3, p. 1,881. Encyclopedia Britannica, Vol. 18, p. 505).

According to the Jewish writings, their most ancient book is that of Enoch, written a thousand years before the flood, and Job, which they believe to be older than Moses (1,300 B. C.); but modern critics place the authorship of Enoch in the first century B. C. (Scribner's Bib. Dic. Vol. II. p. 710), and that of Job as between the seventh and fourth centuries B. C. (Scrib. Bib. Dic. Vol. II, p. 69.)

The poem of Job is not orthodox under the Mosaic law, and, strictly speaking, it is not a Hebrew book. It may have been preserved in their literature, because of its literary beauty.

The Israelites worshiped Sebek (Hebrew Sevec) and Set in early times.

Numbers, 21: 9. "And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

David caused seven of the sons and grand-sons of Saul to be sacrificed to the God of Famine. (II Sam., 21: 1-10.)



Set's reputation grew to be so bad, that the Greeks, who had called him Typhon, Father of the Winds, following the Egyptian fashion, when these ideas reached them, heaped ignominy on Set, by naming him Diabolos, the slanderer, the false accuser. The Arabs called him Shatan and the Jews about the time of the return from captivity, began to call him Satan, the adversary, the slanderer, the false accuser (Rev. 12: 10), and Hezekiah is said to have destroyed the serpent of brass, which was the image or pictograph of Set.

II Kings, 18: 4. "He removed the

high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it."

(Notwithstanding this statement, the church of St. Ambrose, at Milan, claims to have the identical "brazen serpent" which Moses made.)

As time went on, the idea of Set grew more terrible, and a thousand years later it is said:

Revelations, 12: 3. "And behold a great red dragon, having seven heads, and ten horns, and seven crowns upon



RIZPAH. (II Sam. 21: 1-10.)

his heads, and his tail drew the third part of the stars of heaven, and did cast them to the earth."

7v. "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not; and the great dragon was cast out, that old serpent, called the devil or Satan."

The Chinese use the dragon for military purposes now. They have the custom of building paper dragons of great size, horribly painted, and carried on poles. If the enemy does not run away at sight of this, the Chinese do.

Osiris as Seb, (the earth-man), is identified with the Hebrew Adam. Osiris as Amen (the unseen) was the Phoeni-

cian, Hebrew, Greek and Latin Adonis, and the Greek Hades (Invisible). So, Osiris, as the red god Set (the illustrious) and Sebek (the upright), whose symbols were the serpent and crocodile (Isaiah, 7: 1) became the Assyrian Sed, sheep-herder Sutech and Hebrew Sevec, whose symbol was a crocodile or serpent; and later Satan (the adversary), whose symbol was a red serpent or crocodile; also the Arab Shatan; Persian Ahriman, whose symbol was a serpent; Algonquin Megisogwan, whose symbol was "the great serpent," Kennebeck; Chaldean Irkola; Greek Typhon, whose symbol was the serpent or dragon, and later Diabolos, the slanderer, the false accuser; Italian, Diavolo; French, Diable; Anglo-Saxon, Diobal; Low German, Daewel, and English, Devil; also called "the old boy," or "the old scratch," whose symbol is now a serpent or dragon; and who is, according to the opinion of many, a fiery red, bad god.

This idea comes down to us, and we moderns still paint our devils red.

In the older Jewish literature, the personality of Satan is not developed, and the word is used impersonally. "The satan" is simply the adversary. Sometimes it is an angel or messenger of the gods, without will or purpose of its own.

1. The angel was a satan (adversary) to Balaam. (Num. 22: 22.)
2. David is suspected of being a satan to the Philistines. (I Sam. 29: 4.)
3. Hadad was a satan (adversary) to Solomon. (I Kings, 11: 14.)
4. A wicked man is a satan in Psalms, 109: 6.

After the captivity in Zech. III, and in

the Prologue to the Book of Job, Satan is spoken of as no longer a servant of the gods, but actuated by personal motives of his own.

Afterwards, during the Alexandrian period, in I Chron. 21: 1, where the word *satan* appears without the article, we have a further step in the development of his character. He now acts entirely on his own responsibility; is provided with evil angels (Matt. 25: 41), who are subject to his orders (Matt. 12: 24-26), and in Luke, 13: 16, and Acts, 10: 38, causes sickness and disease. He sets up his throne at Pergamos (Rev. 2: 12), and becomes prince of this world (John 12: 31) and god of this world (II Corinthians, 4: 4). About 300 A. D. it is said of him:

Rev. 20: 4. "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand."

2v. "And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years."

3v. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled, and after that he must be loosened a little season."

This would account for Satan from 300 to 1,300 A. D.

7v. "And when the thousand years are expired, Satan shall be loosed out of his prison."

8v. "And shall go out to deceive the nations, which are in the four quarters of the earth."

This must have occurred about the

fourteenth century A. D. Fortunately we can see his finish in the tenth verse.

10v. "And the devil that deceived them was cast into the lake of fire, and brimstone, where the beast and the false prophet are, and shall be tortured day and night, forever and ever."

As the modern white nations pass into the educated state, Satan will probably disappear from the theological horizon.

This theory may also be traced through the Greek Hades, originally Aidoneus, Aides and Hades, the invisible (son of the Sun-dial Kronos and the earth Rhea) called the "Zeus of the Lower World," and sometimes called "the brother of Zeus." He is also called Plutus, as the personification of wealth (Hindoo, Kuvera; Algonquin, Megissogwon; Hebrew Mammon), or Pluto as the God of Wealth, because agriculture was considered the main source of wealth, while his consort, Hathor, under this aspect became the Egyptian Nephthys; Greek, Persephone; Latin, Proserpina; Norse, Hela; Hindoo, Kali; Babylonian, Allat, and Japanese Izanami.

His place under the ground was called Tartarus by the Greeks; "the great abyss," by the Chaldeans; "the bottomless pit," by the Hebrews; "Hela's home," by the Scandinavians, and in modern English, hell.

According to Homer, Tartarus was a murky abyss, lying as far below the earth as the earth was beneath the sun. It was surrounded by an iron wall, with heavy iron gates, and was amply protected from any one who wished to get into it, by a trebly thick layer of Night. It was the abode of Kronos and the exiled Titans.

After the doctrine of future rewards and punishments was introduced, it was considered a place of torment or punishment for those condemned by the judges of the dead, and Diabolos, the false accuser, dwelt there.

The Jewish word Sheol, the grave (Gen. 37: 35), became the pit (Isaiah, 38: 13). It was deep (Job. 11: 8) and dark (Job. 15: 21) in the center of the earth (Num. 16: 30) fastened with gates and bars (Job. 17: 16) having within it depths on depths (Prov. 9: 18). Later it became a place of torment (Luke, 16: 23, II Peter, 2: 4), like a city with gates (Matt. 16: 18), where Satan, the false accuser, lived.

This theory coalesces with the latter poetic ideas of Tophet in the valley of Hinnom, near Jerusalem, after Josiah had polluted it.

The Greek word Gehenna, meaning the valley of Hinnom, in Matthew, 5: 32 is translated hell. It became "A lake of fire, burning with brimstone." (Rev. 19: 20.) And Death and Hades are finally cast into it. (Rev. 20: 14.)

The Jews had a name for Osiris, as the Warrior, Sky-god, Anhur. It is a Semitic word, probably derived from the same root, if not identical with the name of the Chaldean air-god, Iao or Iva. He is called by the name of Iah or Jah in Psalms, 68: 4.

He is described as a storm god (Joel, 2: 1-11; Judges 5: 4; Psalms, 18: 7-15; Psalms, 104; Isaiah, 66: 15-16; Habakkuk, 3) and is personified as the wind in Isaiah 63: 10. The Jewish word ruah, the wind, is frequently used for the divine spirit in the Old Testament (Ex. 15:

8-11; Zech, 6: 1-8), and during the New Testament age, either ruah or the Greek word, Psyche. (A butterfly or breath). He was also a war-god, who fought with bow and arrow (Deut. 32: 42) and used a glittering sword.

Of this Jewish name of Osiris as the Warrior, Sky-god Anhur, but two letters have come down to us. One corresponds to our letter "h"; the other has no English equivalent; but is variously translated i, j, v, w, or even y; and the name is supposed to have been Iah, Jah (Psalms, 68: 4) or Yah, or by play on words, Yahu (Joy) and Vah (Pain) or by distortion haya, to be.

This was the supreme deity of the Southern tribe. The word Jew means "Jah's people" (Smith's Bib. Dic. 162). Judaea was the land of Jah. (Hos. 9: 3.) An inscription has been found, stating that King Yeho-Melech erected an altar in the temple of Byblos, which would indicate that Jah was worshiped in the other Phoenician provinces.

Jah was a favorite name or title in the formation of compound proper names, such as Eli-Jah, Isa-Iah, Jeremiah, Abi-Jah, Adoni-Jah, Hezek-Iah and Uzz-Iah. The name was written hj and in Elijah, hjl without the use of vowels, and was read backwards or from right to left. As early as 200 B. C. the word had ceased to be pronounced, even by the priests when reading the service at Babylon, and Elohe or Adoni substituted for it.

The Jewish language fell into disuse and became a dead language. The pronunciation of this name was lost. More than a thousand years later, in the elev-

enth century A. D., the use of vowels was introduced into the Hebrew text, and an effort made to revive the pronunciation of this lost name, but there was great uncertainty as to the proper vowels to insert between these consonants.

Owing to a peculiarity of speech among the brown people, they have such words as Iloilo, in the Philippine Islands; Yanyam, in the South Sea, and Paupau, among the Missouri Indians. This name seems to have been occasionally used as Jahjah.

In an effort to adapt the Jewish writings to the white man's tongue, this name was considered more dignified and, therefore, more acceptable under the longer form than as Jah, and was often copied into the text as Ihjh, Jhvh or Yhwh and pronounced Jahvah, Yahvah, Jahwe and Yahwe.

Lydus mentions Iao as a god of the Chaldeans (Cycl. India, vol. 1, p. 1,216). The city of the Chaldean air-god Iao or Iva is called Ivah (II Kings, 18: 24) and Ahava in Ezra, 8: 15; this probably suggested the modern name Jehovah. Diodorus Siculus gives the Greek Iao for the Hebrew Jh or Jhvh, and says the Samaritans pronounce Iabe as Iahveh. In the epistle of Pseudo-Aristeas of Alexandria, Zeus is identified with the god of the Jews (Dic. Christian Biog. Vol. 4, p. 362) and the lesser deities are called "part gods," or demi-gods. Clement of Alexandria pronounced the name of the Jewish god Ioa as Iau. The Gnostics of the second century claimed that the Hebrew deity Iao was one of the seven divine emanations, and thought the name referred to the sun. The planet Jupiter

was used as his symbol. Jesus was said to be the son of Yaldabac'h and Mary. (Ency. Biblica. 4,538.)

About 1,520 A. D. the vowels from Adonai were inserted between the consonants j, h, v, h, which produce Jahovah, but this name is not found in the older written text or even in the older printed bibles. (Smith's Bib. Dic. p. 141, under the head of Jah.)

Jahovah is now spelled Jehovah, and is simply a modern name for the man who discovered the use of fire; for the Kemian Osiris, the fire controller. It refers to the same person whom the Romans called Jupiter and the Greeks Zeus.

The Jews did not worship Osiris under the name of Jehovah, and this word does not appear in their ancient literature; neither does it appear in the early Christian literature. It is not older than 1,520 A. D. (Scribner's Bib. Dic. Vol. II, p. 199.)

When the idea of consolidating all the gods into one god-head reached London 1,611 A. D.) King James' scribes were engaged in translating the Hebrew scriptures. They adopted the idea with this result:

Elohim (gods) was translated in the singular as God (Gen. 1: 1) when it referred to the Hebrew pantheon; but the same word was translated in the plural as "gods" when it referred to the Egyptian deities. (Ex. 12: 12) or others (Joshua, 24: 14; Judges, 5: 8; Gen. 31: 30; Ex. 20: 3; Ex. 20: 23; Ex. 32: 1). Jah-Elohim (Jah-gods) was translated as "lord-god."

Melech was translated, king; Elyon, as "The most high"; "El-Elyon," as "God

most high"; Zebaoth, as "Lord of Hosts"; Shaddai, as "The Almighty"; "El-Shaddai," as "God-Almighty," etc. Amen, the god of Truth and Justice, was regarded as truth verily, and treated as a response. El, Elohe, or Eloah, Adoni and Jah, were translated God, Lord and Jehovah, as if one person was meant. The sons of the angels in Job, 38: 7 was translated, "sons of God"; the sons of Elyon, b'ne Elyon (Psalms, 82: 6), as "children of the most high"; the sons of El (Psalms, 89: 6), as "sons of the mighty." Sair, Shedim, etc., were translated demons; Azazel, as "the scape-goat" (Lev. 16: 8); Lilith, as "the screech-owl," and Alukah (Prov. 30: 15) as "the horse leech."



A PHOENICIAN HORUS.

This method of translating the Hebrew scriptures, by consolidating eleven gods into one has given rise to the modern impression that the Jews worshiped only

one god, and that their religion was monotheistic; but their sacred literature does not sustain this idea.

The theory of Osiris as Invisible (Aidoneus) is preserved for us as coming from Byblos, one of the Phoenician cities, which represents Osiris and Hathor as the God and Goddess of vegetation, under the myth of "Venus and Adonis."

According to the Phoenician version of Egyptian mythology, "a breath of wind" (Eliun) and Confusion (wind and clouds) were the first pair. Their children were Earth and Air, or Heaven and Earth (Greek, Ouranos and Gaia) from whom spring, "Old Father Time" (El). Dagon and a god corresponding to Atlas are brothers of El. Hathor, as the wandering moon, is called Dido. The Phoenician gods (Elohim) are propitiated by gifts of value, sacrifice of first born sons and by prostitution.

El overthrows and mutilates his father, Air. He introduces circumcision, human sacrifice, prostitution, etc. El is said to have sacrificed his own son in order to stay a plague. Thereafter, in times of distress, the Phoenician priests demanded that other persons would follow El's illustrious example, and sacrifice their most cherished possessions, the lives of their first born sons, and the virginity of their daughters.

The Phoenician first born sons were dedicated to the Gods, and according to Tertulian, the sacrifice of children continued down to the proconsulship of Tiberius. (Apolog, 9.)

El was father of the nine gods who were combined into an Ennead, Baal and



A PHOENICIAN THOTH.

the eight Cabari ("the strong ones"; "children of the Just One"—Zadik). These fashioned all things while living in Phoenicia.

El was the founder of Byblos, and the other Elim or Elohim are subordinate to him. Zeus-Belus is a son of El.

The sons of the Els (B'ne Elim) are mentioned in Psalms, 29: 1 and 89: 6.

El wanders over the earth, leaving his spouse at Byblos. Eliun Shadid is her youthful lover, who is slain by El. According to another version, the youthful god is killed by a boar while hunting in the mountains, and the mourning for him, with the finding of his body, make up the chief part of the ceremonial.

The best known version is that of Venus and Adonis, which is a repetition of the Egyptian Delta fable of Isis and Osiris.

When the River Adonis, near Byblos, ran red with the soil, washed down from Lebanon by the autumn rains, they said Adonis was slain by a boar in the mountains, and the water was dyed with his blood. Then the women set out to seek him, and having found a suitable figure,

prepared for the occasion, they performed his funeral rites, with lamentations as wild as the rejoicings that followed his resurrection were licentious.

According to this story, Osiris as a corn-god represents the life, death and resurrection of vegetation.

This myth is repeated in Chaldea as "Ishtar and Tammuz" (Compare Ezek. 8: 14) and in Phrygia as "Cybele-Agdistis and Attys." The foreigners retaining Hathor instead of Isis.

Tammuz is the Babylonian Demu-zi, "The son of life," the bridegroom of Ishtar. His abode was under the shade of "The tree of life" which grew in the midst of "the garden of Eridu."

Among the early Greeks, Adonis is Linos (Latin, Linus), which represents an older version of the same myth brought from Egypt to Argos direct.

Under this aspect, Osiris, the good and the beautiful, became the Phoenician, Hebrew, Syrian, Greek and Latin Adonis; Phrygian Attys; Teutonic Balder; Chaldean and Jewish Tammuz; Samaritan Tartak.

Hathor as the Egyptian Maa, Mut or Muth, the mother, also called by them "The Lady of Darkness" (Maut); and later Nephthys, "Lady of the Mansion," and Armati, the earth, ran a parallel course.

This idea can be traced around the Mediterranean shore. Along the eastern shore, as Mother-Nature, she is called Cybebe; in Asia Minor, Cybele, "The Great Mother"; in Greece, Gaia, "The Great Mother"; also "the earth," and Rhea, "Mother of the Gods," and later Demeter, "Mother-earth"; also the Latin



CYBELE AND ATTYS. (Roman relief, 3d Cen. A D.)

Tellus, Mother-earth; Norse, Frigga, the earth; Hindoo, Ella, the Earth; Iranian, Armati, the Earth; Teutonic, Bertha and Edith; High German, Erda, Mother-earth; Anglo-Saxon, Eartha, and English earth, which is still personified as "Our Mother."

NAMES.

The Greeks had no family names. As a rule a man had only one name, to which that of his father was sometimes added, just as our ancestors said Wilson, Johnson, Thompson, etc.

A great many of the Hellenic names were compounded with the names of gods (Hera Kleitos, Artemidoros, etc.) or derived from them (Demetrios, Apollonios, etc.) Sometimes a new name was substituted for the old one.

A large portion of the Hebrew biblical names contain the name of a god as Uri-el, Fire of El; Ur-iah, Fire of Jah; Abi-el, father El; Abi-Jah, Father Jah; Abi-hu, Father Yahu; Abi-Melech, Father Melech; Abi-dan, Father Dan; El-Nathan, whom El gave, or Nathan-iel, gift of El, Nathan-Melech, Gift of Melech; Nathan-iah, Gift of Jah; Abednego, Servant of Nebo; Ebed-Edom, Servant of Edom; Ebed-Melech, Servant of Melech; Obadiah, Servant of Jah; Hanni-

bal, Favor of Baal; Hanniel, Favor of El; Hananiah, Favor of Jah.

Or they consist of a double god, such as Jeho-Nadab, Adoni-Zebek, Adoni-Jah, Zedek-Iah, Jo-El or Eli-Jah, Eli-Melech, El-Baal, Melech-Iah, Melech-El, Oni-Yah, Dani-El.

Another class of names is Zerub-Babel, scattered in Babylon; Isaiah, Jah is helper; Elioenai, mine eyes look to El; Halleluyah, praise ye Yah; Hoshea, meaning help, with Jah, becomes Jahoshua or Joshua, (Jah's help, Salvation or the Savior), and is considered the equivalent of the Grecian Jason or Jesus.

The word Hadad in the name of the King of Damascus, Benhadad (son of Hadad), is the Canaanite name of Osiris as the storm god; also known as Adad, Rammon, Bir and Dadda.

In Genesis 1:1. It is Elohim (gods) who create the heavens and the earth.

In Genesis 2:4. It is Jah-Elohim (Jah-gods).

In Genesis 6:2. It is b'ne-Elohim (sons of the gods), who take wives of the daughters of men.

In Genesis 14:18-20. Abraham pays tithes to Melchi-Zedek, priest of El-Elyon (Ra-Khnum).

In Genesis 16:13. It is El-Roi who appears to Hagar.

In Genesis 17:1. It is El-Shaddai (Ra-Horus) who appears to Abraham; also 28:3, 35:11 and 48:3.

In Genesis 20:4. It is Adonai (The Osirises) who appear to Abimelech in a dream.

In Genesis 21:1. It is Jah (Osiris as Anhur) who visits Sarah (the princess?).

In Genesis 21:33. It is El-Olam in



HORUS AND KHNUM, as the twins, Amphion and Zethus, the Boeotian Castor and Pollux.

whose honor Abraham plants a sacred grove.

In Genesis 28:20. Jacob vows tithes if the local gods (Elohim) living at Bethel will give him bread.

In Genesis 33:20. Jacob erects an altar to El-Elohe (Ra-Osiris).

In Genesis 35:7. Jacob erects an altar to El (Ra).

In Genesis 43:14 and 49:25. It is Shaddai (Horus the sun god).

In Genesis 46:3. It is El who tells Jacob to go down into Egypt.

The Arabic language is well developed along the lines of poetry and romance,

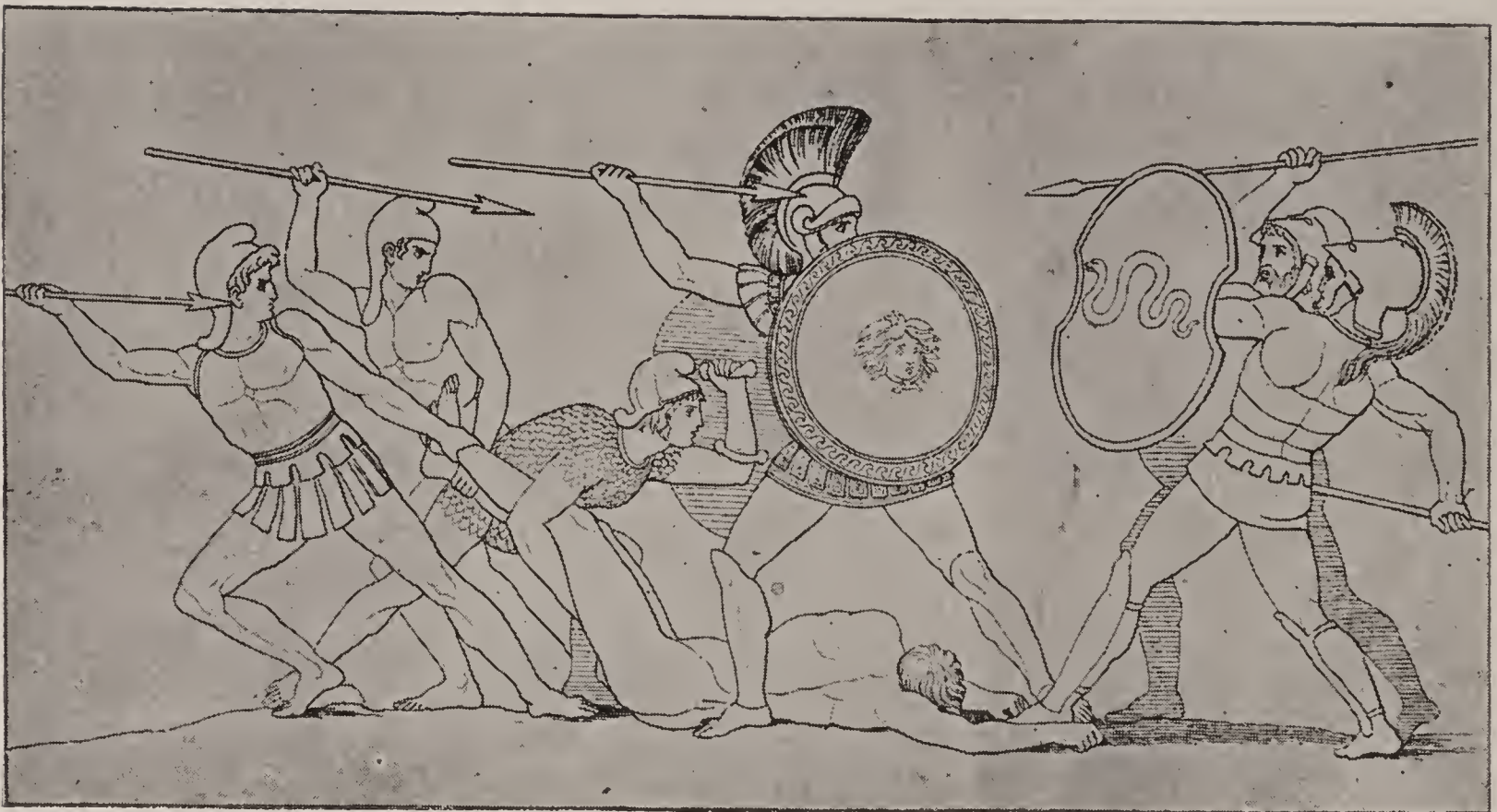
these being held in greater honor than useful industry. The Hebrew, as a language, is not so well developed as the Arabic. It is barren of scientific words and phrases, and "was never used for any scientific purpose whatever." (Ency. Brit. Vol 21, p. 646.)

"The Hebrews had no word for a free gift to the poor." (Smith's Bib. Dic., p. 14.) The Jewish language contains nine words for "trust in god" and twenty-four for "keep the law." (Smith's Bib. Dic., p. 281, Shemitic.)

Each Grecian town of wealth or intellectual activity had a complete cycle of gods, with local names identified with the town. This caused many local reputations or variations.

Khnum was known at Thebes and at many other places under the title of Heracles (the renowned sailor); at Corinth as Bellerophon (the slayer of some now unknown monster); at Athens and among the Ionians he was called Theseus; at Argos, Tyrns and Mycene, he bore the local name of Perseus. He was also known as Diomedes along the Adriatic coast of Italy and in Argos; as Odysseus (Ulysses) on the Island of Ithica; as Nauplis at Nauplia; as Pelops among the Lydians and in Ellis, and as Melicertes along the Mediterranean coast wherever the Phoenician influence was active.

When the idea of reducing the number of gods to eleven reached Greece, Homer adopted it. In imitation of some great Egyptian poem that is now lost, he made heroes of the war-gods, and artistically killed off a large number of surplus deities at the siege of Troy. Later



TROJAN WAR. FIGHT OVER THE BODY OF PATROCLUS.

poets continued this work. The mythical wars of the Seven against Thebes were used to get rid of some; the Argonautic expedition and Calydonian boar hunt disposed of others.

The bulk of the heroes who fought at the siege of Troy were repetitions of Khnum and Horus; a lesser number of Anubis and Osiris. Occasionally a sea-god appears. The Ras and Thothes attend as medicine-men, sooth-sayers and magicians. But, insofar as the writer is able to identify them, not a single Kem appears on the field of battle.

The prose writers of a later period adopted a more sensible if less artistic method than the poets. They began to recognize that different titles, often referred to the same person.

They identified Phoebus, Helios and Appollon as the same person; but failed to see that Ares, Haephestus and Harpocrates were also but variations of Horus.



KHNUM as the Greek Perseus.



TROJAN WAR. DIOMEDE CASTING HIS SPEAR AT MARS.

They identified Artemis, Bendis, Britomartis, Hecate, Persephone and Selene; but failed to see that all the other goddesses except Hera (Isis) were but variations of the original Hathor.

Hathor as Aurora, the dawn, was also called Briseis, Daphne, Eos, Erinys and Helen.

When the idea of reducing the number of gods and of combining them into trinities and enneads reached the Roman dominions of Southeastern Europe, it was discussed for centuries in the philosophical schools of Greece and Rome, along with other ideas, such as the Elussian, Bacchanalian and other mysteries.

The Roman trinity was known as Jupiter, Juno and "the mysterious third."

While this discussion was going on Christianity was introduced and afterwards the Greek and Roman churches canonized many of those gods who had



DAWN DYING IN THE ARMS OF DAY.



Menelaus. Paris. Diomedes. Ulysses. Nestor. Achilles. Agamemnon.
HEROES OF THE TROJAN WAR.

a local following, sometimes under their local names, sometimes under new names, and they now appear as Christian saints, and their popular festivals are yet observed as orthodox feasts.

Considering the subject from the historical standpoint, there is reason to think that the Hebrew Adam (Seb) Seth (Set), Ham (Amon), Ram (Rammon), Abram (Father Ram), Issachar (Set), Dan (Amen), Ashur (Anhur), Judah (Anhur), Absalom (Adonis), Joshua (Khnum-Amen), Zadock (Amen), and possibly David were local variations or repetitions of Osiris.

Eve, Esther, Adah, Sarah, Rebecca, Rachel, Miriam, the Witch of Endor, the Queen of Sheba, Judith, Ruth, Naoma, Rahab, Jesebel and Abigail, those of Hathor.

Zillah, Zilpah, Zipporah, Zeruiah and Leah, of Isis.

Cain, Jubal, Naphtali, Bezaleel, Caleb, Ibsan, Saul and Asahel of Anubis.

Tubal, Shem, Shemesh, Jacob, Hur, Hor, Balaam, Othniel, Gidion, Eshbaal, Elijah, Joab and Abner of Horus.

Lamech, Melech, Ishmael, Joseph, Elyon, Jephtha, (Greek Idomeneus), and Samson of Khnum.

Abel, Jabel, Noah, Lot, Isaac, Gad, Gadi, Gaddi, Benjamin, Abishai, Elisha and Jonah of Kem.

On, Dag-On, Joanes, Onias and Nun of On.

Enoch, Aaron, Jair and Solomon of Thoth.

Job, Eli and Samuel of Ra. Thus:

Abram was the High-Father of Hebron, equivalent at that place to Jupiter, Sky-Father of the Romans.

Isaac was the laughing El of Beersheba.

Jacob was the pursuing El of Shechem. Israel, the fighting El of Mahanaim.

Ishmael, the listening El of Beer-lahai-roi, and



HATHOR, AS LEUCOTHEA, PRESERVING ULYSSES.

Jerahmeel, the pitying El of Rahma. (Encl. Bib. Vol. —, p. —.)

The Gnostic philosophers of the second century, A. D., mention Iao, Zebaoth and Ildabaoth as Hebrew gods. They identify Iao (Jah) with Jupiter, and Ildabaoth with Saturn; and recognizing Zebaoth as a war-god, considered him as identical with Mars.

The god styled Chiun in Amos V. 26, seems to be Osiris as the earth-god, Seb, identified with the Hindoo Siva. "The Hindoos pronounced his nam Seb, Seo, Sivin and Chivin." (Cycl. of India, p. 717.)

The later myth of Dionysus (Kem) as representing the life, death and resurrection of the vine, was so similar to that of "Venus and Adonis" as to cause some

confusion, so that the later Greek romancers were inclined to identify Dionysus or Bacchus with Osiris, as Amen or Set.

The Thracian and Phrygian Diety Sabazius, whom the Greeks usually identified with Dionysus (Diodorus IV. 4) and sometimes with Zeus, and whose worship was very closely connected with that of the Phrygian "Mother of the Gods," Rhea-Cybele, was in part Set, for his symbol was a red snake.

Sabazius is said to be identical with the Hebrew deity Sabaoth or Zebaoth, usually translated "Lord of Hosts" (II Sam. 6:2 Ps. 24:10; James 5:4), but Isaiah (6:5) identifies Zebaoth with Ham-Melech (Osiris-Khnum or Khnum-Amen).

By an imperfect identification, King James' scribes translate the Hebrew Sairim (Lev. 17:7 and Chron. 11:15), and Shedim (Deut. 32:17 and Ps. 106:37) as devils, when, in fact, Kem was meant, not Osiris. In the revised version it is translated demons, satyrs or he-goats.

One of the peculiar circumstances connected with this degradation of the agricultural Osiris, when combined with Osiris as "Judge of the Dead" into the Egyptian devil, was the significant fact; that while the great poets of the capitol cities were converting him into the "evil one," the people of two of the Egyptian Nomes or counties, continued to worship him as the beneficent "God of Agriculture," under the name of Set, whose symbol was a red serpent; and the court houses in these two counties were dedicated to Set, and remained so down to and after the Greek invasion. About the Feyboom and at Kom Ombos he was still worshiped under the name of Sebek, whose symbol was a red crocodile or dragon.

At the time of Alexander's Greek invasion, 332 B. C., the court houses of the forty-two nomes of Egypt were dedicated as follows: Osiris, 12; Horus, 9; Hathor, 7; Anubis, 3; Khnum, 3; Kem, 2; Thoth, 2; Isis, 2; Ra, 1; Ptah, 1; and On, none.

Of those dedicated to Horus 4 were to Horus the blacksmith and there were four divine forges (Bruggsch. Dic. Geog. 298-306, 371-378, 1211-1212), 3 to Horus, the musician; 1 to him as the sun god, and 1 to Horus, the conqueror (war god).

To Hathor, the beautiful, there were 3; as war-goddess, 1; as Goddess of Truth, 1; as Goddess of Childbirth, 1; as the star-goddess, 1.

To Osiris the Good, there were 2; as the Supreme Judge, Amen, 2; combined with Ra, as Amen-ra, 2; as the corn-god Set, 2; as the warrior sky-god, Anhur, 2.

If the name of Osiris was multiplied by hundreds, that of Kem was multiplied by thousands, and Hathor's by tens of thousands.

As a herder, flute-player, hairy man, and rural prophet, among the whites, Kem became the Aryan Ravena, Pavana and Hanumen; Latin, Sylvanus, Fatunas or Bonus Eventus, and Faunus, the "well-wisher"; Greek, Pan, "the pasturer," Seilenos, and Marsyas; also the Satyrs and Agatho-Daemons or Good Demons, from whom descended the modern pucks, elfins and brownies.

Among the brown people, Kem was the Phoenician, Ezmun, who ranked next after Baal as the greatest of the Cabari; also the Chaldean Eabana; Hebrew Abel, Jabel, Gad, Sair and Shedim.

Isaiah 8:21. "And Satyrs shall dance there." (Babylon.)

Isaiah 34:14. "One (hairy satyr) shall call out to another, and Lilith (the night hag) shall take up her abode."

Gad (Kem) was the seventh son of Jacob (Horus) and was himself the father of seven sons (Gen. 47:16), Gad, fortune and Meni, fate, are often mentioned together. The planet Jupiter was sometimes used as a symbol of the two.

Baal-gad, was Osiris-Kem, the feminine personage being Hathor as Goddess of good luck.



EGYPTIAN BLACKSMITHS.

“The Queen of Sheba had hair on her ankles, and by descent, was a jinnee.” (Jewish Encl. Vol. I, p. 605.)

The degradation of the agricultural Osiris effected the ithyphallic Kem, who was dragged down in the fall of Set. Pan, who had been a merry sprite, now caused sudden fright or “panic” and among the Greeks he became a bad demon. He was the Hebrew “Obs who twittered and muttered low out of the ground,” (Isaiah 8:19, also 29:4), while Hathor was the Irish Banshee.

Kem and Hathor, as God and Goddess of fortune were the “familiar spirits” mentioned so often in the Hebrew writings.

The demons were considered by the Jews as descendants of the giants, who were offspring of the fallen angels. (Josephus, Antiquity of the Jews, Chap. III, p. 32; Gen. 6:2-4.)



HATHOR, as Bast, the Lion-headed.

Under this manifestation, the degraded Kems became the “little devils” of mod-

ern times. Hathor's priestesses became the witches, and Hathor herself the spooks whom these witches conjure or raise up by their incantations and charms.

Kem, as a wine-god, was the Greek Dionysus and Iacchus; the Latin Bacchus and Aryan Rama; also the Hebrew Noah, Lot and Isaac.

Hathor, as inventress of the plow and mill, became the Phoenician, Israelite, Jewish and Babylonian Baaltis or Beltis; Assyrian Beltis or Biltis; the Japanese Toyo-uka-bime, "the abundant food lady"; the Hindoo Lakshmi or Sri; Greek, Demeter; Latin, Libera, and Roman, Ceres.

As inventress of the loom Hathor was Aphrodite, Aphrilis and Aprilis, from which comes our month of April. With the poets, Aprilis was a type of inconstancy. She was also Penelope, the weaver, and Arachne the spider.

As inventress of the loom, she became by analogy "Goddess of the Hearth," and the fire on the hearth. As Goddess of the home and fireside, she was the Egyptian Maskonit, Hindoo Swaha, Greek Hestia, Latin Vesta and also Juturna, the vestal wife of Janus and goddess of fountains.

As Goddess of Child-birth, she was the Egyptian Maskonit; Greek, Eilithyia and Latin Egeria.

She was Concordia, "Goddess of Concord"; Libertas, "Goddess of Liberty," and Libitena, "Goddess of Voluptuous Delight."

As "Goddess of Truth" she was the Egyptian Maa, Capidocian Ma, Greek and Latin Maia, from which comes our month of May.



THE WEB OF ARACHNE.

As the standard of beauty, Hathor became the Moabite, Ashtar; Babylonian and Assyrian, Ishtar; Hebrew, Esther; Phoenician, Jewish and Syrian Ashtoreth; (The Planet Venus was connected with Aster, Astarte, Ishtar, Esther and Astoreth—meaning good fortune.) Also the Chaldean Bilit or Mylitta; Arabian, Allitta; Armenian, Anaitis; Hebrew, Adah; Samaritan, Afinit; Greek, Aphrodite; Latin Venus; Norse, Freya; Hindoo, Bhawani and Rembha; also the Graces and the Muses.

Hathor was the favorite heroine in stories of love and adventure, such as Ariadne, Daphne, Europa, Dido, Helen, etc.

Hathor became the Phoenician, Jewish



ELECTRA.

and Syrian Baal-gad, "Goddess of Good Luck"; Greek, Hecate, "Goddess of Magic and of Ghosts," and Tyche, "Goddess of Chance"; also the Latin Fortuna. Under this aspect she was the Fates, and perhaps the Sirens.

After the introduction of Phallic worship, Hathor became the Egyptian Bast, and as such she was the Phoenician Astarte; "Star Goddess," (Astronomy, star-naming), Hindoo, Ata Devi; Greek, Artemis and Latin, Diana. The cat was



STAR NYMPHS.

dedicated to Bast and as a cat-headed goddess she became a huntress.

As Athene, she was the clear, transparent aether, or upper air. As Pallas Athene, she was the Goddess of War, armed and ready for battle. In this capacity she controls the storm cloud and the lightning; but it is in the arts of peace she excels. A crowd of discoveries, of the most varied kinds, are ascribed to her. The plow and yoke, the mill and loom, the trumpet and drum, music and dancing, spinning and weaving.

As the Greek Eirini (Irene) and Latin Pax, she was "Goddess of Peace." She



AIR NYMPHS. DREAM OF FAUST,

was also Electra, the lightning.

As Bona Dea, "The Good Goddess," she was the Italian Fauna (From Fari). It was taken for granted that there were many local fauna. In this capacity she became the nymphs and naiads, and our modern fairies.

Hathor as inventress of the war trumpet was the Egyptian Nit "The Great." As the first historical woman, she was called "The Mother of Ra," "The First Born, when as yet there had been no birth." She was the Babylonian Ishtar, "The Mistress of Life," and War-goddess; the Hindoo, Saraswati; Greek, Athene and Enyo; Latin, Minerva, and Sabine, Bellona. Under this aspect she became the furies.

The moon was dedicated to Hathor, and as a moon-goddess, she became the Assyrian Aa; Hindoo, Chandra; Greek, Dione, Dodona, Io, Cynthia, Silene and



A MEADOW NYMPH.



HEBE (The Rainbow.)

Phoebe; Latin, Luna; Persian, Nanea; Thracian, Bendis; and Cretan, Britomartis (sweet maid).

As Goddess of "Eternal Youth," she was the Greek Hebe, and Latin Iris (the rainbow). In this capacity she was the cup bearer and messenger of the gods and nymphs of the sky, from whom came the angels (messengers). Among the whites the angels are feminine, among the brown, masculine.



AURORA.

As Aphrodite, Urania, Hathor was the Goddess of the Changeful Sky and Shifting Gale, whose temples crowned the heights and headlands. As Goddess of the Sea, she gave calm seas and prosperous voyages. As goddess of gardens and shady groves she filled the earth with fruit and springtime flowers. As Aurora she was the rosy fingered goddess



HATHOR AS THE MOON-GODDESS.



HATHOR, as the Persian Nanea.



Figure of Iris, wearing Talaria of the older or greave-like form: from a Greek red figured vase.

ANKLE WINGS.

of the dawn. She was called "The Heav-

only One," "The Starry One," "The Star-Eyed Goddess."



HATHOR, as a Fury.

Horus as a musician and sun-god was the Assyrian and Chaldean Samos or Shamas; Jewish, Shemesh and Shem; Moabite, Chamos; Greek, Phoebus and Apollon; Latin, Apollo; Hindoo, Krishna; Persian, Mitra; Teutonic, Mitra and Norse Freyer. As the younger Horus of a later period, he became the Hindoo Surya or Arka, and Greek, Harpocrates.

The Jewish poets, like others of ancient and modern times, personified Osiris and Hathor as Heaven and Earth (Isaiah 1:2; Rev. 20:11). Also Horus and Hathor as the Sun and Moon.

Isaiah, 24:23. "The moon shall be confounded and the sun ashamed."

Observing the effect of a sunstroke, the Egyptian poets attributed it to the sun-god, Horus. Under this idea, the Greeks say that men died from the effect of Horus' (Apollon's) invisible arrows, (the sun's rays), and that women perished from the bow of his sister Hathor, (Artemis) as a Moon Goddess. The Jewish poets seem to have entertained the same idea.

Psalms 121:6. "The sun shall not

smite thee by day, nor the moon by night."

Under this aspect, the writer of Revelations identifies Horus as the "Angel of the Bottomless Pit."

Rev. 9:11. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

In Chaldea and Judaea, the month of October was dedicated to the sun-god, and he was probably the Phoenician Shaddid and Hebrew Shaddai, the scorching sun-god, the destroyer; called in Revelations, Abaddon the Destroyer, whose realm was at the bottom of the "bottomless pit."

In the course of time, the lowest region in Sheol became known as Abaddon. It seems from this that Horus as a sun-god was also injured by the fall of Set.

Horus the blacksmith was the Hebrew Tubal, and Horus-Anubis, Tubal-Cain.

Gen. 4:19. "And Lamech (Khnum) took unto him two wives; the name of the one was Adah (Hathor) and the name of the other was Zillah (Isis)."

20 v. "And Adah bore Jabel (Kem); he was the father of such as dwell in tents and of such as have cattle." (Shepherds).

21 v. "And his brother's name was Jubal (Anubis, the musician); he was the father of all such as handle the harp and organ."

22 v. "And Zillah (Isis) she also bore Tubal-Cain (Horus-Anubis) an instructor of every artificer in brass and iron;



APOLLO AND DIANA (Horus and Hathor) DISCHARGING THEIR ARROWS.

and the sister of Tubal-Cain was Naamah."

Naamah was Hathor the bountiful, or goddess of abundant food; as the wife of the arch-daemon, Sammael (Ra), she was the mother of Asmodeus (Osiris the avenger, the destroyer. Tobit, 3:8.)

Horus-Anubis was also called the demiurgi (workers for the people or mechanics) and therefore the divine artificer who constructed the Universe. Under this aspect the double god was called Visvakama in the Hindoo mythology, and considered as the artificer of the Universe; also maker of arms for the gods, and forger of "the fire shaft" (thunderbolt) which was used in the wars of the Hindoo gods against the Hindoo Titans. In the Greek they appear as Hephaestus, the divine black-



ANUKIT, the original of the Hebrew, Zillah. (Isis as wife of Khnum.)



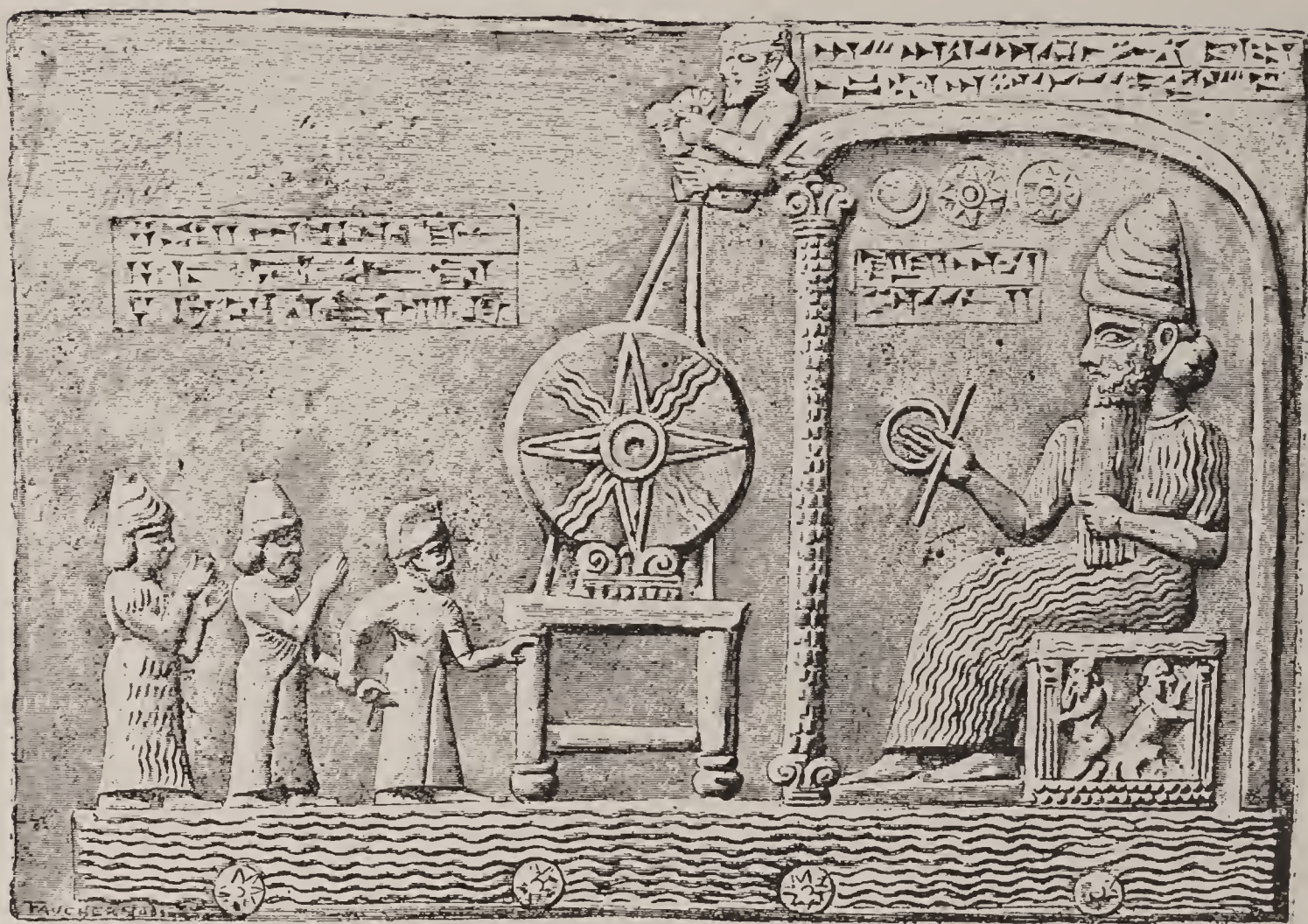
SATIT (Hathor) PRESENTS THE PHARAOH AMENOTHESES TO KHNUM.
 (Satit as wife of Khnum is the original of the Hebrew Adah.)

smith. Latin, Vulcan; Teutonic, Thor; Algonquin, Pele; and Carib, Pelee.

The Island of Martinique has been desolated lately by an eruption from a mountain we call the volcano of Mount Pelee. The word Pelee came across the Pacific, and is the Indian name for Horus-Anubis, while the word Volcan came across the Atlantic, and is the Latin name for the same pair of smiths.

Horus as a war-god was the Greek Ares; Latin, Mars; Teutonic, Thor, and Hindoo, Karti Keya or Skanda; also the Moabite Chemosh (the subduer); Hebrew, Abner; the Assyrian and Babylonian, Nin, Nera and Nergal, the "man-lion" of Ninevah and the Kemian Sphinx or "man-lion" of Egypt. Also the Aztec Huitzilopochtli.

Horus was the Israelite Jacob, still call-



SHAMASH IN HIS SHRINE (his emblem before him).

ed by the churches in the East, St. Jacob. The name has passed through several changes in as many languages.

In the Greek it was Iakobos; Latin, Jacobus; Italian, Jacopo and Iacomo or Giacomo; French, Jacques and Jame; English, James and Jacob. Spanish, Jayme or Xayme, Iago and Diego. Horus as Santa Iago or San Diego is the canonized Mars of the Chivalry of Spain; as St. George he is that of England.

Isis became the Chaldean Zirbanit; Hebrew, Zillah, Zipporah, Zeruiah, Zilpah and Leah; Hindoo, Durga and Greek, Hera.

Her titles were "Queen of Heaven" (*Iliad*, B. 20, p. *Jeremiah*, 44:17), and "The Royal Spouse." Her symbols were the scepter, crown, throne, sun's disk,

sistrum and cow's horn,— the first four borrowed from Osiris, the last two from Hathor. The peacock was her favorite bird.

Thoth and Anubis jointly became the Chaldean Nebo; Greek, Cadmus and Hermes; Latin, Mercury; Teutonic, Hermod and Widar.

Thoth became the Phoenician Taaut (inventor of the alphabet); Hebrew, Enoch (the teacher); Arab, Edris (the learned); and the Hindoo Ganesa, the elephant-headed god of wisdom; also Budha, (the enlightened); Greek, Palamedes and Stentor; Aztec, Quitzalsohuatl; Toltec, Cuculcan; Maya, Zamana; and Assyrian, Sin (probably knowledge lord).

The holy mountain, Mt. Sinai, was sa-



THE GOD SIN RECEIVING HOMAGE.

cred to Thoth-Osiris. Ai is the imperfect form of Jah, and Sinai means Sin-Jah, or Thoth-Osiris.

Anubis became the Babylonian Gibel, who first mixed tin and copper at Babylon; the Hebrew Cain, (artificer or smith); also Jubal (the musician); Asahel the swift-footed and Napthali; Samaritan, Nibhaz and Hindoo Narada.

Khnum became the Phoenician and Carthegenian Melkarth; the Hebrew Lamech, Melech, Molech, Moloch and Samson; Babylonian Assyrian and Chal-

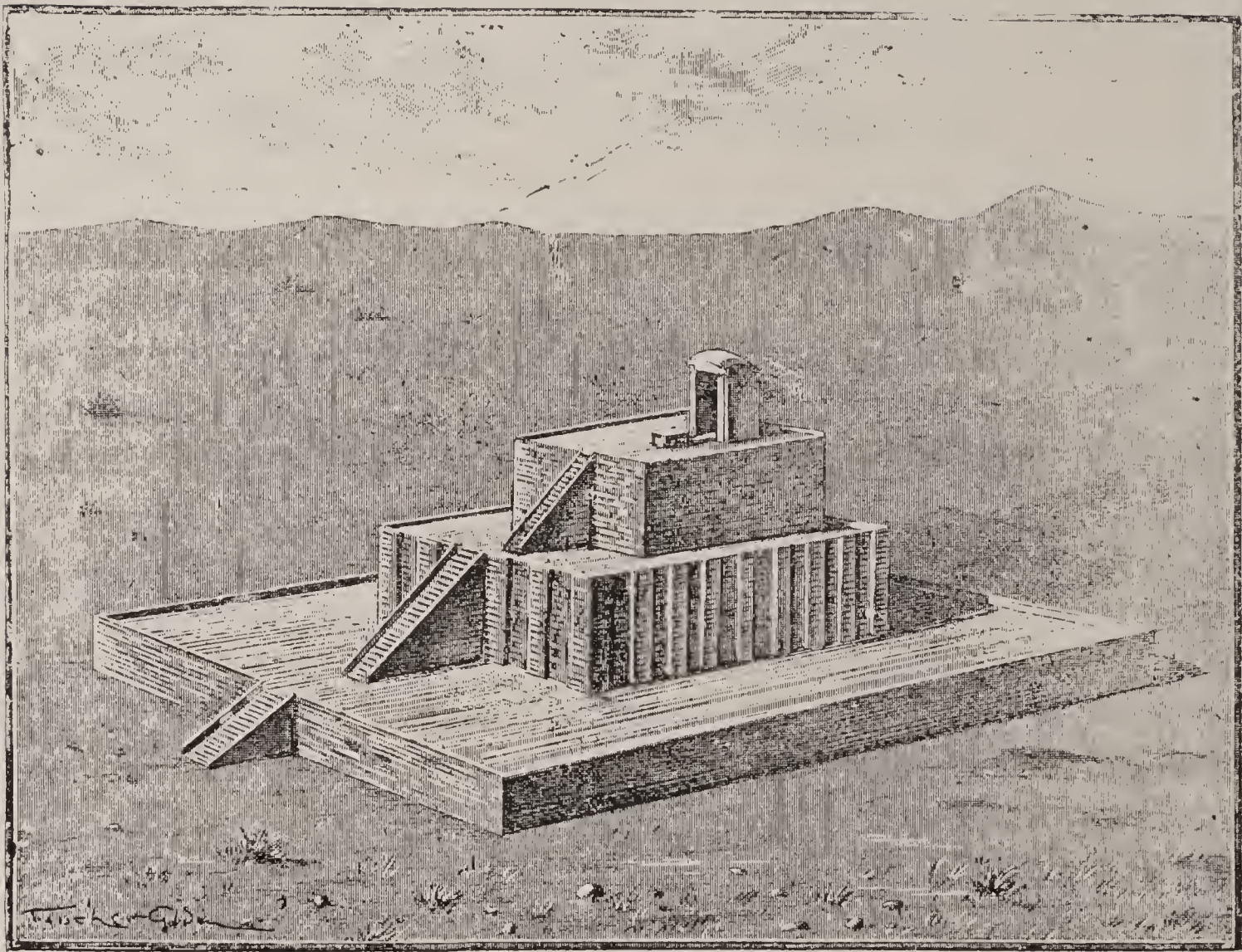
dean, Nindar or Ninib, the "man bull" of Assyria; also the Hindoo Heracula; Greek, Jason, Theseus, Perseus, Bellerophon, and Heracles; Roman, Hercules; Italian Sancus (good-faith) and Dius Fidius. As a helper of men and gods, he was called "the averter of evil," the conquerer, the defender.

The first fisherman and boat builder, On, was the Greek Triton and Nereus; Hindoo, Nereus; Chaldean, Oanes; Jewish, Joanes; Phoenician, Philistine and Babylonian Dagon; Hindoo, Varuna; and Latin, Neptune.

CHAPTER XXIX.

FOREIGN VERSIONS OF EGYPTIAN MYTHOLOGY.

BABYLONIAN VERSION.

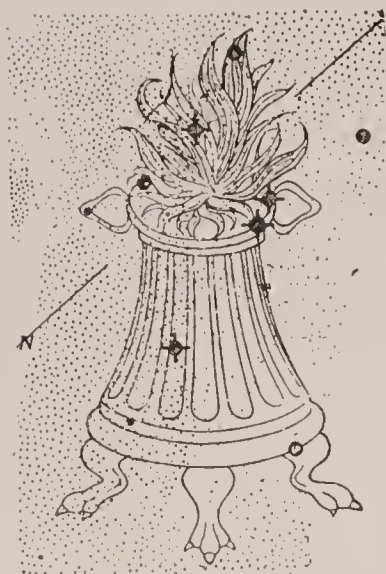


TEMPLE AT URU. APPROXIMATELY RESTORED.

ACCORDING to the Babylonian version of Egyptian mythology, men were created by the Gods for the purpose of having them build temples to the gods and palaces for the sultans. In other words, pay taxes. This was and is yet the official view in all countries.

The Babylonian priests of the Temple of Bel, taught the doctrine of "original sin"; that the sins of the ancestor would be visited on their descendants in the shape of disease.

Sickness is always treated as a result of sin, and sacrifices always regarded as



Constellation Ara, (the altar).

a propitiation. Sacrifices and prayers played an important part in the Babylonian system at all times. Priests, magicians and sooth-sayers or medicine-men abounded in incredible numbers.

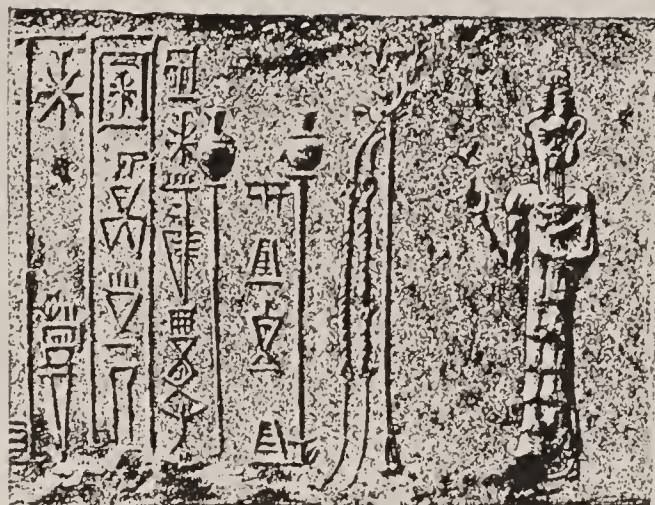
Temples were said to be the earthly dwelling places of the gods. They were three stories, and sometimes seven stories in height. The temple was not a meeting house for worshipers, either in Babylonia or any other country, for many of them were open only to the priests.

The populace were, on gala occasions, assembled in the court yard.

As a general rule, the altar stood in the court yard, in front of the main temple door. The altar was the central idea of the temple. It marked the spot where the property called a gift, offering, sacrifice, tithe or tribute changed ownership.

Before reaching this spot, this property belonged to the producer; afterwards to the consumer. After reaching this spot it became sacred; before doing so it was profane.

When property was in its infancy, so to speak, and particularly before the invention of coin, the gods required sacrifice in kind. "Firstlings of the flocks."



Adoration of the Mace and Whip.

The "prize winners," as it were. (Ex. 22:29-30.) Their nostrils were said to be delighted with the odor of roast meat. An old Babylonian poem describing the deluge, states that immediately following that event, a sacrifice was offered, and says "The gods sniffed up the odor; the gods sniffed up the excellent odor." (Dawn of Civilization, p. 570. Gen. 8:20-21. Levi. 1:9, 13, 17.) Fine clothing, spices, perfumery, jewelry and weapons or valuable property of any kind were also acceptable.

After "coin of the realm" came into use, it was observed that "a sacrifice" of money was more acceptable than one of fruits or flesh even, and the custom of paying money gradually supplanted the older one of a contribution in kind.

To assist this effect, laws were passed by the Romans, requiring people to give coin in certain cases (Compare II Kings, 12:16). And the altar of bloody sacrifice was finally abandoned for the more refined method of "taking up a collection" in money, which seemed to answer the same purpose.

Thus, in course of time, the sacrificial altar evolved into the begging bowl or collection box.



GILGAMES AND EABANI.

The temple itself was a storehouse where the sacred treasures were kept. These were derived at first from gifts or earnings of the priests, when drinking, gambling, prostitution and the various magical arts were practiced; but later tribute was exacted by law, and the machinery of government used to enforce its collection. The temple then became a fortress, and the moral character of the priestly class was considerably improved.

The chieftain's lodge became the king's house, and the house of the deified tax-collector became a palace.

The sanctuary of the canonized inventor was originally a tree, stone or cavern; later it was a house, and, finally, it became a palace—and sometimes a castle.

The Hebrews at one time used the word *beth*, a house; such as *Beth-She-mesh*, *Beth-Jah*, *Beth-El*, *Beth-Peor*, *Beth-Aram* or *Beth-Ram*, *Beth-Dagon* and *Beth-Elohim*. Later the word *He-ke-l*, a palace, was used.

Many of the Babylonian gods have two names, one in the ancient Hamitic tongue; the other in the Semitic (Chaldean).

Hades, Babylonian *Selu*, from *Shu'alu*, "place of judgment," was called "the

land without return." *Al Irsiti*, town of the under world, was placed to the south, where the waters of the ocean extend below the earth, and connect with the waters of Heaven (the clouds).

The Babylonians, in imitation of the Egyptian idea, placed "the islands of the blessed" at first near the mouth of the Euphrates; afterwards, when the marshes about the river became better known, it was put further and further away to the east; then to the north, across the River Ocean, and finally in the sky. (*Dawn of Civilization*, p. 698.)

The dead Babylonians went south to Tartarus, and north to Elysium.

Another Egyptian idea worth mentioning begun as an argument that the discovery of the use of fire, together with the fertilizing sediment deposited by the annual overflow, enabled those who had been merely wild animals to become civilized men, and that Osiris was entitled to credit for this effect.

Under this theory Osiris, as *Amen*, was represented as the fashioner, modeler or maker of man. When the worship of *Khnum* was united with that of Osiris, as *Khnum-Amen*, the double god received credit for this act. Afterwards by drift of fancy *Khnum* himself was sometimes represented by the artists as modeling man out of Nile mud.

This idea spread abroad in the usual manner, and was, as usual, modified to fit the local conditions. While the Egyptians said man was formed from the black slime of the River Nile, the brown people claimed that he was made out of the red earth from the Euphrates, and the Hindoos maintained that he was fash-



JUNO COMMANDING THE SUN TO SET.

ioned out of the alluvium of the River Ganges. Again:—

Ra caused dawn to break at midnight; (D. of C., 166). Juno ordered the sun to set; Joshua commanded it to stand still; (Joshua, 10:12-13). The Greek Zeus compels the sun to turn backward in his course, and the Jewish Jah does the same (Isaiah, 38: 8). Amos (8: 9); threatens to darken the earth and cause the sun to go down at noon.

The two Egyptians who went to heaven without the formality of dying were Ra and Shu (Time and Air); the two Romans, Romulus and Aeneas (Horus and Khnum); the two Greeks, Menelaus and Radamanthys, (Khnum and Thoth); the two Jews, Enoch and Elijah (Thoth

and Horus); the two Chaldeans, Noe and———? (Kem and———?)

Horus slays Apopi in the delta of the Nile; Apollon slays Python at Delphi, in Greece; Krishna slays the great dragon in India; the Roman, St. George, slays the dragon in Africa; the German Horus, Siegfried, slays the dragon in Germany, and the Norse Sigurd kills the dragon in Norway.

According to the Egyptians, the female hippopotamus, Aman, was the false accuser and would-be executioner, in the hall of judgment. This was a conception of Hathor, as a "she-devil." According to the Chaldeans, Tiamat (Hebrew Tehom, Job. 9:13, 26:12) was Hathor, under this conception, as the dragon



BEL-MERODACH STRIKES TIAMAT WITH A THUNDERBOLT.

monster of the great abyss. This characteristic was afterwards transferred to Set or Satan.

The cat of Bubastis was dedicated to Hathor, and Bast was sometimes represented with the head of a cat. By drift of fancy the cat became a lion, and the cat-headed Bast became the lion-headed Sokit, who was used by the poets in the imaginary "destruction of men." Under this fancy Hathor became a "Hell-Cat," or, according to the Greeks, a Fury.

ASSYRIAN.

The Assyrian version of the Egyptian mythology is copied from the Babylonian and Phoenician to such an extent as to show but little variation.

Osiris as the warrior sky-god Asshur

(Egyptian Anhur), was their supreme deity.

Asshur was father of the sultan. It was Asshur who called him to the throne, invested him with power, and gave him victory. Asshur listened to his prayers, and through his prophets dictated the national policy.

The Assyrian army were the troops of Asshur, and their opponents were Asshur's enemies. Every expedition is stated to have been taken only at his express demand.

The Assyrian language and habits of thought were very similar to those of the Jewish prophets, who usually ascribed such things to the Jewish Osiris, the warrior sky-god Jah, or the double god Zebaoth (Khnum-Amen).

Nearly all the outward symbolism of the Assyrian religion is the same as that of the Jews.

The political system of Assyria appears to be constructed for the use and benefit of two great parasitic classes—the priests and soldiers. The one takes by force; the other by fraud.

The law-making power is in the hands of a priestly class who use the machinery of government for personal gain. They build up an army to assist them in divesting the producing classes of their property. Having done this, the sacred shrines become so wealthy that they are in turn plundered by force of arms. After the producers are exterminated, the priest falls a victim to the soldier in all countries.

INDIA.

Hindoos of the Saiva sect have Mt. Kailasa as the paradise of Osiris (Siva) and those of the Vaishnava sect have Vaikuntha on Mt. Meru for the abode of Osiris as their supreme god. Vishnu Swarga is the heaven of Indra (Osiris) and the Vishnu Purana enumerates twenty-one hells (3 times 7).

“The Gandharm (Ghost) in Hindoo mythology, is a shadow, a breath, a celestial musician. The Ghosts inhabit Indra’s heaven, and form the orchestra at the banquet of the gods. They are described as ‘witnesses of the actions of men,’ and are said to number sixty millions.” (Cycl. of India, Balfour, 1037.)

About eighty million Hindoos worship Osiris (Siva) under the phallic totem of the lingas, this being the only pictograph of that deity now used. He is called Ma-



SIVA.

hadeva, great god. Hathor is the goddess of the three times: Morning, Noon and Evening; with three colors: White Red and Black. The white Hathor (Savaswati) is the saki of Brahma (Ra), the red of Vishnu and the black (Parvati of Civa.)

The seventh Manu (Kem) is the Hindoo Noah. His wife, Ida, is produced from his side. Hathor as Ella is the earth personified. Father-Sky and Mother-Earth are usually spoken of together (Compare Isaiah, 1:2). Hathor as Ila, or Ilita, is food personified. She is also goddess of speech.

“Ushasa (Aurora) daughter of heaven
Dawn upon us with riches.

Diffuser of light

Dawn upon us with abundant food

Beautiful goddess,

Dawn upon us with wealth of cattle."

When a god is addressed, he is regarded as supreme, and capable of forgiving sins.

"Let me not yet, Oh Varuna (Neptune) enter the house of clay,

Have mercy, Almighty, have mercy."

—Rig-Veda.

Panis tempts Sarama to be unfaithful to Indra just as Paris tempted Helen.

The Buddhists accepted the Egyptian idea that the life is in the breath, and Gautama, the Buddha, expresses it in this manner. As a cup of water is a portion of the sea, artificially separated by the rim of the cup, when overturned the water finds its way back to the sea. The breath is a portion of the air-god (Vishnu), and the individual's breath of life is a part of deity, artificially separated by the body from his god. At death the individual vital breath is reabsorbed in god. That is to say, it mingles with the air.

The people of India, without the use of the mummy and the pyramid, tried to preserve as much of the Egyptian theory as they could adapt to local uses. Their temples were built in a pyramidal shape, and they taught a doctrine that death was not real, but more or less imaginary. That "the breath of life" of dead people wandered over the hills to the west of India, to Armati, and as there was no mummy to which it could return, Gautama the Buddha taught a transmigration of vital breaths which ended in "Nurvana" (nothingness).



HINDOO PYRAMID TEMPLE.

Beginning with the Egyptian song writers, the word used for and the names or titles of the gods in all languages are associated with the idea of force or power.

According to the Buddhist philosophy, the universe is composed of two things, force and matter, or life and matter, for life and force are used synonymously. Matter is nature; force is god.

In the agglutinative (brown) languages, the names of the gods, whether good or bad, are usually derived from a root meaning to be strong.

This resemblance is so marked that a popular theory has prevailed that the gods were originally "personifications of the forces of nature." This is a mistake.

Our rise in the scale of civilization is almost identical with our acquisition of



OSIRIS AS SIVA, AND BHAVANI (Hathor).

power, or ability to control the forces of nature.

The inventors who were canonized as "the universal gods," were those who learned *to control the forces of nature*, and turn them to a beneficial purpose. Those who gave to men "the beneficial use of power."

This idea in a distorted form ran with the deification of the kings.

As the chief tax-collector was given supreme power, he was placed above the law. Whereas all others were degraded and made "subject to the law." Therefore the king was "super-human," while the inventors were "supernatural." The king was the artistic model for the god.

These ideas still prevail. In England the word lord is used as synonymous with Jehovah and also as synonymous with the privileged classes. The English-

man calls the hereditary branch of Parliament "The House of Lords," while a church is called "The Lord's House."

The king is also a lord. He receives petitions and "listens to the prayers" of his subjects. He occupies "the throne of power," while Jehovah occupies "the throne of grace." One is an earth-king, the other a sky-king. Written prayers are addressed to the one and verbal prayers to the other. Both sit on thrones. Either may pardon crime. Each has a wife or consort and son or "heir apparent."

These ideas came to America with European emigrants and, for want of ideas of our own, are generally accepted. When a citizen of the United States resorts to the law to collect a debt or enforce a legal right, through his attorney, he addresses a written petition to the court, stating his complaint and closing

with "a prayer for relief." Our chief executive officer, whether president, governor or mayor, inherits from the king, as it were, the power to "pardon crime." At least we give him a license to do so, which he usually uses for his own personal advantage.

CHINA.

According to the Chinese version, the first pair were Osiris (Yang) and Hathor (Yin). From these, everything and everybody developed. The organic and inorganic, animate and inanimate. This pair is compared with the Greek Ouranos and Gaia.

Osiris as the Air-God, Teen (Heaven) is masculine; so is the sun and day, while Earth (Hathor), the moon and night are feminine. However, as we entertain the same views, having received them from the same Egyptian source, there is no occasion for criticism.

Osiris (Teen) is the great creating, preserving and destroying god. Osiris and Thoth are combined in the person of Suy-jin-she, who is the fire-producer and also inventor of a method of measuring time by tying knots in cords.

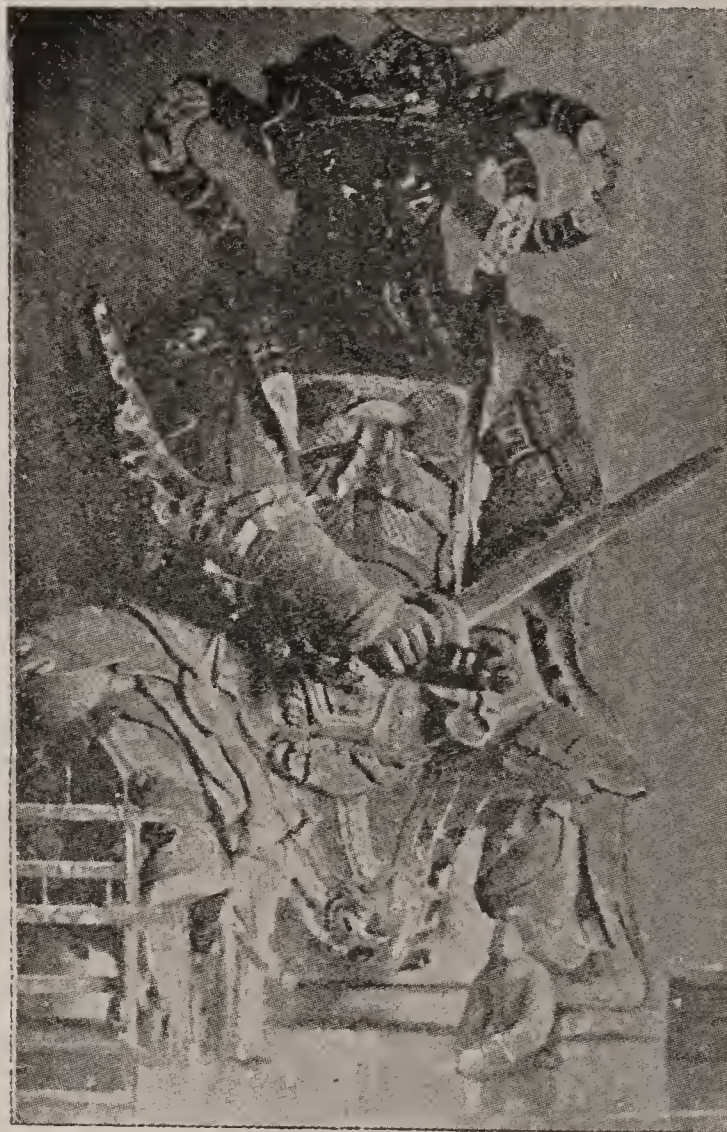
Horus (Fuh-he) discovers iron, and arranges the Chinese into tribes.

Tsang-ke is apparently Thoth himself. Hathor, as Kwanyin, is goddess of mercy and fecundity. She was born on the 19th day of the second month.

JAPAN.

The oldest Japanese interpretation of the Egyptian mythology is known as the "shinto."

According to the Shinto version, Osiris and Hathor are the Supreme Pair.



A CHINESE GOD.

They appear under many manifestations. Hathor is named "The abundant food lady" (Toyo-Uke-Bime). She is also called "The producer of trees," and is regarded as the earth personified. (Smithsonian Report, 1891, p. 491.)

The myth of Osiris shows a tendency to divide into the Rough-king of Hades, who inflicts punishment, and the Gentle-Sky-God who pardons. Under this aspect he is sometimes regarded as two persons; at other times as one.

This phase of the idea appears in Leviticus 16: 8.

"And Aaron shall cast lots upon the two goats, one lot for Jah (the beneficent sky-god) and the other for Azazel." (Osiris the punisher.) This goat is now known as "the scape goat."



A SHINTO TEMPLE.

The Shinto heaven is an idealized Japan placed in the sky. It is joined to earth by a floating bridge or "Bridge of Heaven," about four miles in length, the exact meaning of which is lost. Sometimes this bridge is spoken of as a ladder. Hades is, as usual, placed under the earth.

Their philosophical explanation of things commences with Confusion, which

gradually takes the form of an egg, and contains the germ of all things. From it the pure and transparent arose and formed Heaven, while the gross and opaque precipitated and formed the earth. An Island of soft mud floated on the water.

Then appeared a plant (The Lotus flower) and from it the first seven celestial gods developed. At the head of the



A JAPANESE BUGGY (Jinriksha).

list stands Osiris, "The male who invites" (Izanagi) and Hathor, "The Female who invites." (Isanami.) Then follows Horus, as the Sun-God; Thoth as the Moon-god (Teuki-yomi-no-kani); Kem as the mischief-god (Susano), etc. These in course of time increase to eight hundred myriad deities.

The original seven create the world, which in this early day is only Japan.

The Shinto Moses is called Hirugo, and sometimes Ebisu. He is placed in a basket of reeds, which floats on the water.

Osiris and Hathor give birth to the eight islands of Japan, and also to the other Gods, both good and bad, who rule

for a long time, and only give way to the ancestors of the Mikado and his people.

Of thirty-three enumerated deities, born to this pair, the last two are worthy of notice as being only a later edition of their parents. The thirty-second was Hathor, as the "Princess of Great Food," and the thirty-third, Osiris as the "Fire-burning-swift-male," who, because of his fiery nature, causes the death of his mother, the elder Hathor (Isanami) when she bore him.

The elder Osiris (Izanagi) was so grieved at the death of his wife, that he drew his sword and cut off the fire-child's head. From the drops of blood arose

sixteen other gods, while the decapitated infant immediately becomes ruler of the under world.

When the elder Hathor (Izanami) died, she also descended into the under world (literally, the Yellow Stream). The inconsolable Osiris of the Sky (Izanagi) yearning for his well beloved wife, follows her to the dark regions of death. He breaks off a large tooth from his comb and lights it as a torch to guide his foot-steps through this dismal place.

His dead wife sends messengers to prevent his approach, but he persists, and finds her body a mass of corruption. In her head dwelt the "Great Thunder." In her breast, "Fire-Thunder." In other portions of her body, Black-Thunder, Cleaving - Thunder, Earth - Thunder, Rumbling-Thunder, etc.—in all, eight Thunder-Goddesses.

The dead Hathor, angry and ashamed to be thus seen by her husband, orders the "Ugly Females," the Eight Thunder-Goddesses, to pursue the horrified Osiris. He escapes them, but she overtakes him; whereupon he blocks up the entrance to Hades with a large and convenient stone. Across this obstacle they divorce each other, in conformity with the laws of Japan.

The dead Hathor could not join her husband, because she had eaten food from the fire of Hades, just as the Greek Persephone had eaten a Pomegranate.

(This idea can be found in New Zealand, Melanezia, Scotland, and among the Ojibways. Lang, *Myth, Ritual, etc.*, 2: 273.)

These gods are said to be immortal, and the Japanese theologians assure us

that they cannot die; and then tell us that they do die, only they don't, and there we are. (Comp. Rev., 17: 8.)

According to Satow, "The Gods who created all countries belonged to the Divine Age (The Golden Age), and were all born in Japan, so that Japan is their native country."

In the Seventh Century A. D., the Mikado, Kotusu said to his minister, "First serve the Gods; afterward consider matters of government." The Mikado was the chief priest.

AMERICAN INDIANS.

Among the traditions of the Chipewah or Ojibway and Dakota tribes of the Algonquin Indians, living about the head waters of the Mississippi and the Great Lakes, as preserved in Longfellow's "Hiawatha," appears the Egyptian mythology, considerably distorted by time and distance.

Gitche Manito, "the Mighty," the Master of Life, the Creator, is Osiris, as the Sky-Father, whose symbol is an egg, while Mitche Manito, "the Mighty," is Osiris as Set, the Evil God, whose symbol or totem is the Great Fiery Serpent, Kenabeek; he is also called Megissogwon, the Magician, God of Wealth (Pluto), and Slayer of Hiawatha's Great-Grand-Father. He sends Malaria from the marshes, and causes mildew and famine.

Mudjekeewis, the West-Wind, is Osiris as the Storm-God. He is the magical father of Hiawatha, who is virgin born.

Chibiabos, the Sweet Singer, is Anubis as inventor of the lyre; and Unktakee, the God of Water, is On. Kwasind, the

very strong man, is Khnum (Hercules.) Paupukkeewis is Kem as a good Daemon, and merry sprite, who develops later into a bad Daemon or Mischief-God, and introduced the vice of gambling. The Pukwudjies were the little Kems, the elfins and brownies.

Hiawatha, is Horus, son of Osiris as the Storm-God. He is accredited by the poet with Thoth's invention of picture-writing, and given the Winged Sandals of Mercury, or "Moccasins of Magic," by which "At each stride a mile he measured." He fights a terrible all-day duel with Megissogwon. Wounded, exhausted and discouraged he is about to succumb to his invulnerable opponent, when a prophetic wood-pecker calls to him and tells him where to strike. Set is vanquished, and Hiawatha's father, grandfather and great-grand-father, are all avenged.

In the Roman mythology the wood-pecker is a war-like and prophetic bird, used as a symbol of Mars.

The beautiful Minnehaha, "Laughing Waters," is Hathor, as the imaginary wife of Horus.

Hathor (Minnehaha) starves to death, through a long, cold, Minnesota winter, because the wise Horus (Hiawatha) having neglected to provide sufficient meat for the winter, can find no game in the vicinity of his village, or in the Rocky Mountains, a thousand miles to the west, whereas the wild animals had gone south as usual. The poet ignores the fact that with his "moccasins of magic" he could step down to the gulf of Mexico, in eight minutes, or move his family there in half an hour.

"Nothing was," said an old Indian, when asked to explain the origin of things. "There was no earth, no sky, no sea and no shore. Suddenly seven warriors found themselves seated on the edge of a lake, smoking the pipe of peace, while their seven squaws were already at work in the wigwams."

The seven warriors were Osiris, On, Anubis, Kem, Thoth, Horus and Khnum, the Egyptian immortals.

MEXICO.

According to the Aztecs, Heaven is a garden of flowers, situated on a mountain-top, while hell is a region of darkness, situated inside the earth, somewhere towards the North. There seems to be nine heavens and nine hells.

Osiris (Tezcatlipoca) is the supreme god. He is a sun-god. Quetzalcoatl seems to be Osiris as Khnum-Amen. He is represented with a tapir nose and serpent's tongue. His symbol is a feathered snake. He left Mexico and crossed the Atlantic to some unknown Eastern shore, but prophesied his return.

Horus is the war god Huitzilopochtli. He is also a sun-god. His mother, Coatlicue, is goddess of flowers. Conestli (Hathor) is goddess of the cornlands and of child-birth; while her daughter Xilonen is goddess of agriculture in general.

Among the Peruvians Osiris was Pachacamac, the creator of the world.

AFRICAN BLACKS.

This mythology permeated Africa, even. Among the blacks Osiris is regarded as the supreme god. Along the slave-

coast of Guinea, he is called Mawn; among the Niam-Niams, he is called Gumba; and as the punisher, Mumbo Jumbo. They venerate a moon-god (Thoth), sun-god (Horus), fire-god (Osiris) and earth-god (Osiris). Bad gods are also recognized.

Time is calculated by the moon. Certain days are lucky; others unlucky. An evil spirit (Set) endangers them. They offer human sacrifices, usually children or captives taken in war.

Transmigration of vital breaths is believed in, and death is not real. The dead live underground, or in far distant regions, across the ocean, or on the further side of a large river. Many believe that the dead will ultimately return, but as white people.

The priests are very powerful; they question the god as to his opinion, speak to him, designate the offerings, foretell events, make charms and amulets for a consideration; cure diseases, make rain, etc. Their offices are often hereditary. (Iconographic Ency. of the Arts and Sciences. Vol. I, p. 344-7.)

In Dahomey the symbol of the chief god is a serpent; that of the next in rank, a tree; the third is a water-god, whose symbol is the ocean.

TAURIC OR EARLY TEUTONIC.

Herodotus says that the white savages of his day, living on the North side of the Black sea, whom he calls Scythians, and who are usually called Taurians, worshiped as their supreme god, Papoeus (Papa-Zeus, Osiris as the Sky-father). Also the Sun-god, Oit-Osyrus.

They worshiped Aphrodite Urania as

Artiepera, Vesta as Tabiti, and Diana as Orthia, "the severe," to whom living victims were sacrificed.

They also worshiped Mars, Hercules and Neptune, under names of their own.

TEUTONS.

The Teutonic version of Egyptian mythology appears in the Norse collection of poems, called the Edda.

Alfadur (Egyptian Ra; Semitic El; Hindoo, Brahma; Greek, Kronos; Latin, Saturn) rules the world of light (Muspelheim), while Hela (Hathor) reigns in the world of darkness (Niflheim).

The Norwegian poets, like others, followed the fluctuations of the Egyptian idea.

The Garden of the Gods was at first on the island of Hven; afterwards, like the Greek Olympia, on a mountain-top (Himmelsberg—Heaven mountain), and finally among the rolling billows of the cloudy sky.

Following the Egyptian Shu and Greek Atlas (the bearer, the lifter), there comes down to us the modern English word Heaven, which is from the Anglo-Saxon Heben—to heave or lift, it being a place heaved or held up. In the original sense, to take hold of, to lift with a strain; helf, heavy and hoist are derivatives. The sky was called the luft, from which comes our word loft, meaning the top-floor, sometimes called the "sky-parlor." Originally, the sky was above Heaven, who lifted or held it up.

According to the Norse mythology, the universe was divided into three parts.

The surface of the earth, the home of man (Mannheim) was in the middle.

Underneath the earth was the region of darkness (Niflheim). Hathor (Heia) as Death, or the "Lady of Darkness," dwelt there.

Her place was called Hela's home (Helheim); the dead must journey nine nights to get there.

Her palace was Misery; its threshold, Ruin; her servant was Delay; her table Hunger; her knife, Starvation; her bed was Sorrow; its draperies, Burning Anquish.

In the bottom of Niflheim was a deep pit. It was called Hvergelmir, and was lined with snake-heads, which blew unceasingly their poisoned spit on the unhappy sinner who neglected to offer sacrifices.

In the sky above was Asgard, where stood Valhalla, the lodge of Osiris (Teutonic, Odin; and Wotan; Anglo-Saxon, Woden).

The rainbow, (Bifrost), furnished a convenient bridge from Mannheim to Valhalla, over which the daring warrior, or successful hunter could pass. Only a select few, however, were qualified to take the rainbow route.

The Great Dipper was Woden's chariot; Day rode across the sky in a car drawn by Skinfax, whose golden mane was the Sunbeam. Night rode in a car drawn by the dew.

Heimdall (Greek, Argos), who watches the Rainbow bridge, required less sleep than a bird. He could see by night as well as by day, for a hundred miles around. So acute was his ear, that no sound escaped him. For he could hear the grass grow, and even the wool on a sheep's back. Odin was the father of

Heimdall, but his mother was the nine virgin giants, collectively.

The three Nornen were the Norse fates, Past, Present and Future. The Alfen, Elfen or Elves were the little Kems, who dwelt in the hills. An echo was the dwarf voices.

The Teutonic emigrants, fleeing from Turanean massacre, into the dense forests of Central Europe, knew not the use of the sail. Perhaps, for this reason, the name of Isis does not appear in their mythology, and Thor (Horus) becomes "Jack the Giant Killer" instead of Khnum.

They acquired the use of the sail from the Romans in Caesar's day. The word sail is said to mean "the little coat" of the Roman soldiers.

Osiris' (Woden's) wife, was Hathor, "The Earth" (Frigga). Their eldest son was Horus, "The Sun God" (Freyr, Latin, Apollo). He presides over the sunshine and the rain.

Horus (Freyr) marries Hathor, the moon goddess Freya, daughter of the North, who was also "Goddess of Love" and the Scandinavian Venus. In her train were Maiden-love, Happy-love, True-love, Shame-love and Innocent-love.

After the introduction of Christianity, Frigga became Frou Bertha, the guardian genius of housewives and hearth-stones.

As a combined war-god and blacksmith, Horus was called Thor, "The Thunderer." He fought with a heavy hammer, which, thrown with irresistible force, always returned to his hand. He also possessed a "magic" belt of strength

which when girded around him doubled his power. He had a pair of magic mittens which enabled him to use his hammer with still greater effect.

Thoth-Anubis (Greek, Hermes; Latin, Mercury), was called Hermod, "the swift-footed"; also Widar, "The God of Locomotion"; whose iron shoes crashed through all obstruction.

The wars of the gods and the Titans are repeated in the Teutonic mythology.

Buri, father of the Asiatics, was licked out of rock salt by the sacred cow (Hathor).

The sun was the eye of Woden. The wood-nymphs were called Nixen. The sky-nymphs were called Valkyrie, "Choosers of the slain." Brunhilde was Hathor as a sky-nymph and Lorelei as a siren or water-nymph.

In Valhalla Odin feasts with his chosen heroes; all those who have fallen bravely in battle, for all those who die a peaceful death are excluded by the epic poets. The flesh of the boar, Serimnir, is served up to the gods, and is abundant for all. Although this boar is cooked every day, he becomes whole again every night. For drink these heroes are supplied abundantly with mead from the She-goat Heidrun. When the hero-gods are not feasting, they amuse themselves with fighting. Every day they ride out into the court or field and fight until they cut each other in pieces. This is their pastime; but when meal time comes, the poet heals them of their wounds and they return to feast in Valhalla. (Classic Myths, Gayley, p. 368.)

When the idea of reducing the number of gods reached Central Europe,

along with the epic poems of southern lands, it inspired the Teutonic songsters with the desire to repeat the artistic triumphs of their southern kindred. This resulted in the great native epics called the *Nibelungenlied* and *Volsunga Saga*.

A sample of the Teutonic interpretation of these myths is as follows:

Balder (Adonis) was tormented with terrible dreams, that his life was in peril; and his mother, Frigga, the wife of Odin, exacted an oath from fire and water, metals, stones, trees, animals, and everything, except the mistletoe, that none of them would do any harm to Balder.

These savage gods afterwards amused themselves with using Balder as a mark; some hurling darts at him, others stones, while some hewed at him with their swords and battle-axes; for do what they could, none of these would harm him. This became a favorite pastime, and was regarded as an honor shown to Balder. But Loki, (Set), ascertaining that the parasitic mistletoe had been overlooked as being too feeble to crave an oath from, cut a spray of mistletoe and gave it to the blind Hoder to shoot at Balder, who pierced through and through, fell dead. "So on the floor lay Balder dead; and round Lay thickly strewn swords, axes, darts and spears,

Which all the gods in sport had idly thrown
At Balder, whom no weapon pierced or clove;

But in his breast stood fixed the fatal bough
Of Mistletoe, which Lok the accuser gave
To Hoder, and unwittingly Hoder threw—
'Gainst that alone had Balder's life no charm.
And all the gods and all the heroes came,
And stood round Balder on the bloody floor,
Weeping and wailing; and Valhalla rang

Up to its golden roof with sobs and cries;
And on the tables stood the untasted meats,
And in the horns and gold-rimmed skulls the
wine.

And now would night have fall'n and found
them yet

Wailing; but otherwise was Odin's will."

—From Matthew Arnold's "Balder Dead."

"And before each the cooks who served them
placed

New messes of the boar Serimnir's flesh,
And the Valkyries crowned their horns with
mead.

So they, with pent-up hearts and tearless
eyes,

Wailing no more, in silence ate and drank,
While twilight fell, and sacred night came
on."

Hoder returning cityward met Hermod
(Hermes), swiftest of the gods—

"Nor yet could Hermod see his brother's
face,

For it grew dark; but Hoder touched his arm.
And as a spray honeysuckle flower
Brushes across a tired traveler's face
Who shuffles through the deep dew-moist-
ened dust

On a May evening, in the darkened lanes,
And starts him, that he thinks a ghost went
by,

So Hoder brush'd by Hermod's side, and said:
'Take Sleipnir, Hermod, and set forth with
dawn

To Hela's kingdom, to ask Balder back;
And they shall be thy guides who have the
power.'

He spake, and brushed soft by and disap-
peared.

And Hermod gazed into the night and said:

'Who is it utters through the dark his hest
So quickly and will wait for no reply?

The voice was like the unhappy Hoder's
voice.

Howbeit, I will see, and do his hest;
For there rang note divine in that command."

So speaking the fleet-footed Hermod came
Home, and lay down to sleep in his own
house;

And all the gods lay down in their own
homes.

And Hoder, too, came home distraught with
grief,

Loathing to meet, at dawn, the other gods;
And he went in, and shut the door, and fixt
His sword upright, and fell on it, and died.

But from the hill of Lidskialf Odin rose,
The throne, from which his eye surveys the
world;

And mounted Sleipnir, and in darkness rode
To Asgard. And the stars came out in
heaven,

High over Asgard, to light home the king.
But fiercely Odin galloped, moved in heart;
And swift to Asgard, to the gate he came,
And terribly the hoofs of Sleipnir rang
Along the flinty floor of Asgard streets,

And the gods trembled on their golden beds
Hearing the wrathful father coming home—
For dread, for like a whirlwind Odin came.
And to Valhalla's gates he rode, and left
Sleipnir; and Sleipnir went to his own stall;
And in Valhalla Odin laid him down."

With the morn, Hermod mounting
Sleipnir, (sleep not), set out on his mis-
sion. For nine days and nights he rode
through deep, dark glens until he ar-
rived at the River Gyll (Nile), which
he passed over on a bridge. The maiden
who kept the bridge asked his name and
lineage, telling him that the day before
five bands of dead persons had ridden
over the bridge, and did not shake it as
much as he alone. "But," she added,
"thou hast not death's hue on thee; why
then ridest thou here on the way to
Hel."

"I ride to Hel," answered Hermod,
"to seek Balder. Hast thou seen him
pass this way?"

She replied, "Balder hath ridden over
Gyll's bridge, and yonder lieth the
way."

He besought Hela to let Balder return;

but Hela made the condition that "If all things in the world, both living and lifeless, weep for him, then shall he return to life. But if any one thing refuse to weep, he shall be kept in Hel."

Hermod rides back to Asgard and reports. The gods dispatch messengers throughout the world, asking everything to weep for Balder; and trees, rocks, metals, animals and birds, all shed tears for Balder, dead.

"And they rode home together through the wood

Of Jarnvid, which to east of Midgard lies
Bordering the giants, where the trees are iron;

There in the woods before a cave they came,
Where sat in the cave's mouth a skinny hag,
Toothless and old; she gibes the passers-by.
Thok is she called, but now Lok wore her shape;

She greeted them the first, and laughed and said:

'Ye gods, good lack, is it so dull in heaven
That ye come pleasuring to Thok's iron wood?'

She spake, but Hermod answered her and said,

'Thok, not for gibes we come; we come for tears.

Balder is dead, and Hela holds her prey,
But will restore if all things give him tears.
Begrudge not thine! to all was Balder dear.'

Then with a louder laugh the hag replied,
'Is Balder dead? and do ye come for tears?
Thok with dry eyes will weep o'er Balder's pyre.

Weep him all other things, if weep they will,
I weep him not! Let Hela keep her prey.'

She spake and to the cavern's depth she fled,

Mocking; and Hermod knew their toil was vain."

On a second trip to Hel, Hermod (Anubis) has another talk with Balder, (Adonis).



WOTAN'S FAREWELL TO BRUNNHILDE.

The Romantic school having reduced the earth to a condition not fit to live in, promise us a new heaven and a new earth. This idea can be found wherever taxation is.

As the epic poet is a natural-born prophet who understands the future per-

fectly, that which "is to be" is thus explained to us:

"And the fleet-footed Hermod made reply:
 'Thou hast then all the solace death allows,
 Esteem and function; and so far is well.
 Yet here thou liest, Balder, underground,
 Rusting forever; and the years roll on,
 The generations pass, the ages grow,
 And bring us nearer to the final day
 When from the South shall march the fiery
 band
 And across the bridge of heaven, with Lok
 for guide,
 And Fenris at his heel with broken chain;
 While from the east the giant Rymer steers
 His ship, and the great serpent makes to
 land;
 And all are marshall'd in one flaming square
 Against the gods, upon the plains of heaven.
 I mourn thee, that thou canst not help us
 then.'

He spake; but Balder answered him and
 said:
 'Mourn not for me! Mourn, Hermod, for the
 gods;
 Mourn for the men on earth, the gods in
 heaven,
 Who live, and with their eyes shall see that
 day!
 The day will come, when fall shall Asgard's
 towers,
 And Odin, and his sons, the seed of Heaven."
 But what were I, to save them in that
 hour?
 If strength might save them, could not Odin
 save,
 My father, and his pride, the warrior Thor,
 Vidar the silent, the impetuous Tyr?
 I, for what were I, when these can nought
 avail?"

"For I am long since weary of your storm
 Of carnage, and find, Hermod, in your life
 Something too much of war and broils,
 which make
 Life one perpetual fight, a bath of blood.

Mine ears are stunned with blows, and sick
 for calm."

The Norse poets followed the prevailing fashion by making heroes of their surplus gods who kill each other in savage combat.

According to the Volsunga Saga, Osiris (Odin) had a great grandson, Volsung, who was the father of ten sons and one daughter (the eleven gods). The King of Gothland (gods-land), Siggier, comes to woo the daughter, Signy (Hathor), and murders Volsung and nine of his sons.

The tenth son, Osiris, is called Sigmund, King of the foreigners, in the Norse version, and Siegmund, King of the Netherlands, in the German version.

Osiris, (Sigmund), had a magic sword (the lightning) called Gram (wrath). He is, of course, an irresistible warrior who performs many miraculous feats of strength and daring. His third wife is Hathor the beautiful, (Hiordis in the Norse, Siegelind in the German version) their son is Horus the war god (Norse, Sigurd; German, Siegfried.)

Osiris as Sigmund has many marvelous adventures, but when the poet "has written himself out," his hero is conveniently killed off by Lyngi (Set), and this magical sword destroyed. But a subsequent poet finds the pieces, takes up a new hero in the son Sigurd (Horus) and makes him the greatest of the Volsungs.

The foster father of Sigurd (Horus) is Regin, son of Rodmer, a blacksmith; Regin tells him that Odin, Loki and Hoenir were wandering near his father Rodmer's house when Loki slew one of



LOKI AND SIGYN.

Rodmer's sons, Otter. Whereupon, Rodmer demanded that the gods should fill the Otter skin with gold and cover it with gold. Loki being sent to procure the metal, caught Andvari, (Kem), the dwarf, and forced from him a hord of gold, and a magic ring whose touch bred gold. But Andvari cursed the ring and the metal gold, and all that might possess either.

The gods filled Otter's skin with the dwarf's gold and gave the ring also to Rodmer. Immediately the curse began to work. Fafnir, (Set), who was brother of Regin (Thoth-Anubis) and Otter, slew his father Rodmer (Horus, the blacksmith), and seizing the treasure, as-

sumed a dragon's form and brooded upon the hoard.

Regin (Thoth-Anubis) taught Sigurd the lore of runes and many tongues. He also welds for him a resistless sword (the lightning) out of the shards of Sigmund's Gram, and provided him with a marvelous horse Greyfell out of Odin's Sleipnir (sleep not).

Sigurd riding upon Greyfell avenges upon the sons of Hundin the death of Sigmund. He then rides to Glistenheath and slew Fafnir, the dragon. Setting the ring of Andvari on his finger, and taking the gold, Sigurd comes to the hill of Hindfell, which was wrapped in flames.

"Now Sigurd turns in his saddle and the hilt
of the wrath he shifts
And draws a girth the tighter; then the gathering
reins he lifts
And cried aloud to Greyfell and rides at the
wild fires' heart."

"The white flame licks his raiment and
sweeps through Greyfell's mane,
And bathes both hands of Sigurd and the
hilts of Fafnirs bane,
And winds about his war-helm and mingles
with his hair,
But nought his raiment dusketh or dims his
glittering gear;"

Before him rises a magic castle which he enters and finds Brynhild clad in armor and wrapped in a magic sleep—with his keen sword he rends the ring-knit mail "till naught but the rippling linen is wrapping her about."

The fair Valkyrie is aroused, they plight their troth, and Sigurd gives her the fatal ring. Brynhild (Athene) who foresees the future, knows that fate will separate them.

In the land of the Niblungs dwelt Gudrun (Hathor the beautiful), daughter of Giuki, the King. Gudrun dreams that a golden hawk (totem of Horus the war-god) alighted on her wrist. She goes to the Valkyrie to interpret her dream, "The Hawk," said Brynhild, "is Sigurd"—and so it came to pass. Gudrun's mother gives Sigurd a magic potion which removed from him all memory of Brynhild, and he marries the fair Gudrun. Brynhild, as a battle-maiden, will have no one that cannot ride through the flames drawn up around her hall. After the prince imperial Gunnar had made two unsuccessful attempts, Sigurd disguised as Gunnar accomplishes the feat and exchanges rings with the white armed Valkyrie, who gives him back none other than the fatal ring of Andvari, which he gives to his wife, Gudrun.

In ten days Brynhild appears at the hall of the Niblungs, and though she knows well the deceit that had been practiced on her, makes no sign, but is wedded to Gunnar who is now the King. At the wedding feast the charm placed on Sigurd wears off. He remembers Brynhild and trouble begins; the battle-maiden scorns him. Sigurd is stabbed while asleep by his brother-in-law, the one-eyed dwarf, Guttorm, but the hero throws Gram at him and cuts the assassin in twain. Brynhild stabs herself and is burned on Sigurd's funeral pyre. All who hold the fatal ring meet with misfortune and the golden treasure is buried in the Rhine.

The cycle of Frankish fables woven around the Court of Charlemagne is a local repetition of the older tales with



VALKYRIES OR BATTLE MAIDENS OF THE NORSE MYTHOLOGY.

other local names. Oliver is Khnum, Roland is Horus as the war-god, Thor who cleft the Pyrenees mountains at a single blow with his magic sword, Durlindana (hard as the devil), which was forged for him by the fairies. Roland is also spelled Rowland and in Italy Orlando.

The British romancers were reluctant to let these stories "go to waste," and they revived them in connection with the British King Arthur and his mythical knights of the round-table.

Sir Lancelot, the peerless knight is Horus (Thor); Edyrn, whose symbol is the golden sparrow-hawk, is also Horus, the war-god; Geraint, Gowain and Gareth, seems to be types of Khnum; Arthur's kinsman, Modred, who leads in



HATHOR AS LORELEI (the Rhine Maiden.)

a rebellion, is Set; The Red Knight of the North is also Set.

Arthur himself is a British Osiris; his sister, the illusive phantom, Fata Morgana, a personification of Fortune, is now regarded as a kind of mirage (Webster's Unabridged Dic., 1608), while his father, Uther Pendragon, is King of Hades.

Ginevera or Guinevera (magic crown), Enid (Greek Psyche), Vivian (Greek Circe), who is called "the Lady of the Lake" and Elaine are Hathors.

The fair Guinevera, wife of Arthur, repeats with Lancelot the amours of Venus with Mars.

King Arthur's magic sword, Excalibur, is forged by the Fairy-Queen, Vivian; and when the poet gets through with it, is thrown back into the lake,



HORUS AS TANNHAUSER AND HATHOR AS VENUS.

when a white arm reaches up from the water, seizes it by the hilt, waves it three times, and disappears. (Webster's Unab. Dic., 1607.)

Again: Hathor, the weaver, was the Greek Penelope, the Roman Catholic St. Veronica, and Tennyson's "Lady of Shalot." Hathor the beautiful, was not only Helen of Troy and thousands of other Grecian heroines, but also Lady Godiva of Coventry, and Aladdin's princess in the Arabian Nights, while the peeping Tom of Coventry is Aladdin himself. It is a far cry from the Greek Athene to Ali-Baba's servant girl, who outwits and slays "The Forty Thieves," yet the two are identical. Hathor is also the Greek Ariadne and the Teutonic Brynhild, "the battle maiden." As the sleeping Ariadne and the sleeping Brynhild, Hathor is also "the sleeping beauty in the woods," and

Tennyson's sleeping beauty in the sleeping palace.

The English outlaw Robin Hood, the famous archer, is Khnum; and his fair Marian or Matilda is the maid Marian (Hathor the huntress, Greek, Atalanta) of the Moorish dances, and as Queen of the May she is also the Latin Maia.

Hathor was also Queen Lab of the Arabian Nights, and the fairy, Queen Mab of the English poets of the fifteenth century (Romeo and Juliet), where she is also the Queen of the May. As the

Irish Martha, Meave or Mab, she is also Queen of the Irish fairies.

Goethe's Faust is Kem, and Wagner's Tannhauser, Horus.

It was the custom for writers of romance to take their characters from older books; this custom continued among English novelists until Charles Dickens began to select his characters from life. True it is, he idealized some and distorted others, but in the main they were descriptions of people he knew.

CHAPTER XXX.

RELIGIOUS MYTHOLOGIES OF THE MIDDLE AGES.

DURING the dark ages parasitic ideas ran riot. Hope seems to have fled from an earth that was fast becoming purgatory. Free thought had been strangled. The slight mental activity perceptible, manifested itself in wonderful tales, poems or metaphysical speculations of a gloomy nature. Thousands of writers gravely discuss the question, as to whether Osiris, under one local name or another, created the earth out of materials already in existence, or whether he first made himself out of nothing, and then drew on that inexhaustible source for the material universe.

From the romantic theory of a deified tax-collector, who is all-wise, all-good, all-powerful, and the all-highest; who acts by deputy and is ever-present, came the idea that the gods could be consolidated under one supreme god-head; from this came the further fancy that it was beneath the dignity of the deified Osiris to do any useful work—to create the world even. This would require effort; whereas the deified monarch was a perfect picture of profound repose. He speaks as one having authority. He simply commands, all things obey. Therefore, he created the universe by proxy, as it were, and the theory of the angels

(messengers) was developed. The other gods became his agents and servants.

These sub-divide into good angels, some of whom become saints, and bad angels, many of whom become demons. These ideas are treated in a vague way as angelology (Ency. Brit., Vol. 2, p. 26) and Demonology (Ency. Brit., Vol. 7, p. 60).

Osiris had now grown to be so very great, that only such words as have an illimitable meaning, should be applied to him. He is without beginning and without end; omnipotent and omniscient; absolute, almighty, immortal, infinite, eternal, inhuman and impossible.

A system of speculative philosophy among the Jews, at the time of the captivity, about 500 B. C., is known as the Kabbala. Similar theories are found among the Phoenicians, Persians and Hindoos.

Smith's Bib. Dic., p. 171, speaking of the Kabbala, says:

“The teachings are:

“God is above everything. Even above being and thinking. Therefore, it cannot be said truly that He has either a will, desire, thought, action or language, because these belong to finite man. * *

* He is in a peculiar sense without life,

for He cannot die, and He in a certain sense does not exist, because that which is incomprehensible, does not exist to us. * * * "

"The will to create implies limit, therefore the imperfect world, limited and finite, is no work of the infinite; but since there cannot be any accident or chance where infinite wisdom resides, the world and universe must have been indirectly created by the ten intelligences, (Sefiroth) which emanate from the one original emanation, the infinite intelligence (En Sef)."

The infinite wisdom above referred to, is Osiris. The ten intelligences are On, Anubis, Kem, Hathor, Thoth, Horus, Ra, Ptah, Isis and Khnum.

There were seven Amesha-cpenta in the Iranian system, and there are seven arch-angels mentioned in the Jewish version. (Tobit, 12:15; Rev., 8:2; Zech., 3:9, 4:10.) The four principal ones are in order: Michael (Osiris=Merodach); Gabriel (Thoth); Uriel (Tum or Sol) and Raphael (Aesculapius).

"The three angels who appeared to Abraham (Gen. 18) were Michael, Gabriel and Raphael." Jewish Ency., Vol. 5, p. 541.

In Tobit 12:5, Raphael says that he is son of Ananias the great (Anubis).

Michael (Chaldean Marduk) had especial charge of the Jews (Dan. 10:10-20) and as an angel is also called a "prince." He disputes with Satan about the body of Moses (Jude, 9), and wars with Satan in the upper regions (Rev. 12:7-9) as Marduk had previously done with Tiamat (Dawn of Civil., 541).

Zadkiel (another local Osiris) was in

charge of the planet Jupiter and Uriel (Sol) of the sun. In 2nd Esdras, Uriel is the angel of Khnum (Elyon).

"According to the Rabbins, Gabriel was a distinguished linguist and taught Joseph the seventy languages spoken at Babel. He was the only angel that could speak Chaldee and Syriac. Milton posts



Hippogriff. (After Tiepolo and Ingres.)

him at the Eastern gate of Paradise." Webster's Unab. Dic., p. 1611.

Thoth (Gabriel) appears in Daniel 8:15 and in 9:21. Thoth was also the angel "clothed with linen, with a writers' inkhorn by his side" in Ez. 9:2-11 and 10:2. Thoth (Gabriel) revealed the Koran to Mohammed. Another local Thoth is also the Mohammedan angel, Israfeel, the Announcer, who will sound the trumpet at the great Mohammedan resurrection day. Thoth, the Announcer, is the Greek Stentor who had a brazen voice and could shout louder than fifty men.

There are, or were, 7 arch-demons. The four principal ones were in order: Michazeel (Osiris), Azazel (Osiris), Sammael (probably Ra), and Azael (Thoth).

The mythologists of the middle ages recognized 18 myriads of demons, who were divided into 9 strata, each having at its head a degraded form of Osiris as "prince of demons"; these being variations of Set; the first five were:

1. Beelzebub (the Baal of Zelphon=Set). Web. Unab. Dic., 1597.

2. Mephistopheles (Set). Web. Unab. Dic., 1623.

3. Belial (Baal or Set). Web. Unab. Dic., 1597.

4. Asmodeus (Set). Web. Unab. Dic., 1595.

5. Satan (Set). Web. Unab. Dic., 1635.

The ninth was Mammon (Pluto=Set). Web. Unab. Dic., 1622.

Origin says that Azazel, the Tormentor, is the same as Alastor. This name was used as an epithet of Jupiter or Zeus, "the unforgetting." (Web. Unab. Dic., 1593.)

In the Zoroasterin system Alastor is the tormentor and executioner. In this capacity he is the Mumbo Jumbo of Central Africa. (Web. Unab. Dic., 1625.)

Asmodeus was regarded as the demon of anger and vanity in dress, consequently the destroyer of domestic tranquility. In the book of Tobit, Asmodeus is in love with Sara and kills her seven husbands through jealousy. He is identified with the Arab Eblis, and is called "the lame Devil" by Le Sage, or "the Devil on two sticks."

CHAPTER XXXI.

BUDDHISM.

THE modern white man is influenced to such an extent by certain ideas that originated in India that it seems better to describe and trace these ideas rather than pass over them in silence.

When the brown-skin Turanean hordes from Turkestan first overwhelmed the white Aryans of Northern India, about 635 B. C., remnants of the white population fled into the Himalayas, and among the foothills and mountain fastnesses escaped notice for a time. Confronted by an overwhelming military power in the hands of an inferior race of men, their condition was that of helpless, hopeless despair.

About 625 B. C., according to some, 50 to 80 years later, according to others, the head-man of one of these unfortunate clans, hoping to buy his peace at the expense of his posterity, married the daughter of a neighboring Turanean Chieftain, (*Cycl. of India*, Vol. I, p. 898).

If the Hindoo accounts are reliable, there was born of this union a son, whose real name is said to have been Siddhartha (literally, "the realization of all the meanings" or portents. *Cent. Dic.* 707). This name is suspicious, and looks like it had been given long after the man's career had closed, however:

This son, when about 29 years of age,

began the study of Philosophy and magic; at 34 he graduated **as** a magician or medicine-man and became an itinerant preacher and ascetic; also a philosophical, religious mendicant.

As a theologian, he claimed that "existence is an evil," but endured life for about 80 years.

As a mendicant, he taught that "it is more blessed to give than to receive," but made a practice of receiving.

As a philosopher, he attempted to explain the riddle of the universe without taking the trouble to look up the necessary facts; and prepared himself for this undertaking by indulging in solitary meditations of a gloomy nature.

Having reflected sufficiently, while seated under "the tree of knowledge," the Botree, he considered himself a modern Thoth and assumed the title of Professor, or Buddha (the enlightened).

The Hindoos distinguish him from the god, Budha or Budh (Thoth), whose name he appears to assume.

In the Hindoo Astronomy, the Planet Mercury is called Budh and Wednesday is called Budh's day, in honor of the Kemian Thoth. These names were in use before this man was born.

This particular Buddha is also known as Gautama (the most victorious) from

his got or ancestral descent, and as Sak-yi Sinha from his clan; also as the Sak-ya Sage or Sayki "the lonely" (Sak-yi Muni) and as Saint Sak-yi.

He is said to have been the ninth incarnation of Vishnu, the wind, (Osiris as an air-god), and was regarded by the Buddhists as a Messiah or Christ.

He claimed to be the twenty-fifth Buddha; the other twenty-four being local repetitions of the Kemian gods, who were duly canonized as Buddhist saints.

While many Buddhas are recognized, the Buddhists say they venerate only seven, from which it may be inferred they understood there were seven Kemian "immortals," but the list of twenty-four contains duplications which indicate they did not understand clearly who were the original seven.

Judging by their symbols, the first Buddha was Osiris as Baal, whose symbol was the bull; the second Thoth, whose symbol was the elephant; the third Khnum, whose symbol was the horse. Hator's symbol is the crescent moon; Kem's the goat and On's the fish. The antelope probably stands for Anubis. Repetitions occur; Seb appears as the red goose, Sebek as the crocodile, Anhur as the thunderbolt, etc. The twenty-second Buddha is Esculapius, "the great Physician," whose symbol is the lesser snake.

Gautama, the Buddha, taught by parable and advocated a doctrine of universal love and universal charity. He left no writings of his own, but his disciples after his death wrote various gospels in which they recorded his life, his sermons and his miracles. Certain of these were

afterwards declared to be canonical by three successive councils.

He is described as a handsome man of a gentle but imposing presence, having a pleasant, smiling face and a sweet, musical voice. He wore a long, yellow robe, which, with his long hair, parted like a woman's, gave him something of a feminine appearance. He is also said to have been an expert magician and a fluent, persuasive speaker.

Certain of his disciples forsook him when he changed from the severely simple to "the abundant life," because of his inconsistency, but when brought face to face with him found themselves unable to resist his charm of manner and speech.

He was not worshipped during his lifetime as his system had not developed; nor is there any trace on the early monuments of the worship of the cross, the serpent, the tree or the wheel. These customs must have developed later.

His disciples were called beggars (bikkhus). With their assistance, he organized a profit-sharing business, which was capable of a vast expansion; one that his successors built up into a great religious system, in which the cure of diseases by aid of magic, or "laying on of hands," (mesmerism) was a leading formula.

Long afterwards, when his system became a great financial success, he was, of course, deified by those who profited by his system, and regarded, like the Pharaohs, as a sun-king or member of the solar race.

Myths began to spring up about his name. He was "the blessed one," the perfect one, the Great Physician, the



BUDDHA.

Great Priest, the Saintly Hermit, the Great Teacher, the divine illuminator, a kinsman of the sun, of royal blood, of divine origin, virgin born, the voluntary incarnation of divinity and the result of an immaculate conception.

Under these fancies his mother became "the mother of god," and at the same time a perpetual virgin. She was called Maya Devi (the goddess of Delusion—Hathor as Maia.)

Following that phase of the Egyptian idea, which reduces the principal gods to three, the divine triad in the Buddhist system is Buddha (wisdom-Thoth), Dharma (Charity-Hathor) and Sanga.

In art, he is represented as seated on the Lion's throne, with the Alms Bowl of the beggar in his hand, or seated in an attitude of profound meditation with one or both hands conveniently spread to receive charity, or in the act of speaking.

If he was not the world's greatest mendicant, more soliciting at least, has been done in his name, or under his system, and more alms given, than by or in the name of any other person.

He was the personification of laziness, the apotheosis of poverty and the incarnation of Mammon. He was the father of beggars and was deified as such. He was, and is yet, the beggars' god. He developed the idler into an artist and made the soliciting of charity an honorable profession.

He made of it a lucrative business by organizing a beggars' guild; by instructing and employing others to beg for him, and thus became a "boss" beggar or bishop. He never ranked as a Buddhist

Pope, or cardinal even, for these offices were created later.

He organized a charity-seeking corporation that is in successful operation to-day, with three-fourths of the human race as contributors. It is the richest and most extensive corporation the world ever saw. It is also the longest lived. The combined income of its various branches amounts to about 450 million dollars annually. This corporation has absorbed and destroyed a considerable portion of the vital energies of the human race.

From a mass of conflicting stories, writers, who have assumed that Buddha was a real person, have endeavored to pick out such incidents as could be pieced together into a consistent narrative. As a result of their labor, there seems abundant and convincing evidence that such a man as Siddhartha or Gautama, the Buddha of the Sayki clan, lived in India at the time stated; and that he put his sect on a firm basis; yet we are confronted with the apparently irreconcilable statement that there were two of him, if not five, living at the same time, in the same place, doing the same things, and not identical.

Buddha No. 2 is born 599 B. C. (Cycl. of India, Vol. 2, p. 442). He is considered the twenty-fourth Buddha and bears the name of Nataputta. He is the son of one Siddhartha of the Sakyi clan, and one of his first disciples is named Gautama. He is similar to Buddha No. 1, and is considered "the essence of supreme wisdom" and of "almighty power." He is called "Lord of the World" and "god of gods." Under his leadership the beg-

gars' system triumphs over useful industry, and his admiring disciples give him the complimentary title of Jana (world conqueror).

Nataputta or Mahavira, the Buddha, becomes an ascetic, beggar and medicine-man. He founds the Jains sect that survives to the present day with over a million followers. Each of these sects repudiate the other and say that there is no truth in the stories they tell. (Century Dic., Vol. 4, p. 3215.)

In the face of this state of affairs, the question arises: Are either of these Buddhas anything but Hindoo repetitions, impersonations or manifestations of Zoroaster or Thoth.

Col. Todd thinks there were four Buddhas who taught monotheism (really a reduction of the number of gods) and brought these ideas from Central Asia (Bactria) along with the arrow-head writing.

Our writers treat these Hindoo stories with respect and veneration even. Let us assume that Gautama Buddha was a real person.

The religions (binding anew to the god or to the church organization) of ancient countries, in imitation of the Egyptians, were state religions. The ritual was gotten up by the civil officials. It was intended to be peculiar to the community—to identify the place with the particular god intended to be honored. There was no object in extending it beyond the state boundaries, as the civil officials depended for support on local taxation.

The Buddhist system was, on the contrary, like that of Zoroaster, started by an

individual who held no official position whatever; who had no authority to levy taxes and no power to collect them. Siddhartha or Sakyi, the lonely, depended for success on a system of proselites, or individual converts, who could be induced to part with their property as a matter of persuasion. This system can be made universal.

The theoretical doctrines, or Buddhist "beliefs," varied with time and place. They always absorbed a portion of the older local beliefs and were modified or changed outright to suit the surrounding conditions. They were, in fact, "questions of church policy," and consisted of what modern politicians call "glittering generalities." They were, of course, subordinate to the business interests of the organization. Within 200 years, as the Buddhist missionaries spread into various countries, they varied so in their teachings as to split up into eighteen sects, each of which called the other "heretics." These divisions were regretted and the head-man of each sect was ambitious to enjoy the leaders' income in the entire organization; which, if it could be held together under one official, would become Catholic, that is to say, universal.

When the famous Buddhist priest, Kobo Dashi, in the ninth century ingeniously identified the various Buddhist saints with the Shinto deities, the new faith became popular in Japan and finally almost supplanted the older Shinto beliefs. (Smithsonian Report, 1891, p. 489.)

The Buddhist theory is: that if a person be persuaded to accept a statement as true, which has no foundation in fact, and "believe it firmly enough," it becomes

a reality to him. Or, in other words, the belief becomes a delusion. The believer can thereafter be relied on to close his mind to investigation and reject any fact that might destroy the delusion. The believer becomes "possessed of the idea" and thenceforth a useful servant to the teacher.

Believing, therefore, was claimed to be superior to thinking and knowing, among the teachers of the Romantic school.

Among our modern white people even, the believers are many, the thinkers few. In the English language of the present day, the word believe has largely ousted the word think.

The Buddhist teaching varied from intense mysticism to what looks much like atheism; and the Mahayana school, founded by the thirteenth patriarch, taught an abstruse, mystical theology, in which Buddha was thrust into the background, by female impersonations of charity, (Dharma and others).

The practical part of the system, however, underwent but little alteration; and though the church organization is called by different names in different countries, the business features are substantially the same over the greater portion of the world of to-day.

Professor Gautamas' system was simply a religious graft on a military stem. It was called Buddhism which is equivalent to professionalism. The organization itself was personified as "Buddha," or "The Church"; for these names are used interchangeably. After it reached its full development, the officers "of the line" in the Buddhist army, were Popes, Cardinals, Bishops and Parsons or

Priests; those in "the engineer corps" Abbots, Monks and Nuns. The non-commissioned officers were Elders and Deacons (Servants, Runners. Web. Dic.)

Recruits were called novices or beginners. They were taken on trial for a time and subjected to a rigid "discipline" or system of training. This was so arranged that it affected their minds and altered their characters to such an extent that they were thereafter unfitted to engage in any useful occupation.

When accepted, they made vows of confession and confirmation, and swore allegiance and obedience to their superior officers. They were "sealed" to the Church and were "married to Buddha." They were required to bind themselves to refrain from lawful wedlock, so as to prevent them raising families and thereby being drawn off from the Church work, or becoming independent of their commanders.

When once launched on this unnatural life—with mutilated characters, and having no hope of legal or honorable posterity they were bound firmly and securely to the Church organization.

The Church supplanted the family; the Church was their wife, the Church was their mother, the Church was their father, the Church was their God.

Those who were persuaded to enlist as privates in the Buddhist army, were called "Believers" and members of the Buddhist Church. These were the contributors who supplied the funds. They receive their reward "in the hereafter."

Saint Siddharthas religious dominion was bounded by no state lines. He



SNAKE CHARMERS OF EGYPT.

called it "the Kingdom of Righteousness."

He declared that "universal charity is the crown of faith;" and that the believer who would sell all that he had and give to the poor would thereby attain to "a perfect knowledge" (understanding).

His army is often called "the Army of the lord," and the organization itself declared to be "a church militant;" engaged in "making war on sin;" "fighting the devil," etc.

Superiors are addressed as Father, equals or inferiors as brother.

The Buddhist Popes bear the titles of Father, Holy Father, Our Holy Father, the Great Father, etc. They curse (an-

athematize) their enemies, bless their friends, forgive sins and grant indulgences; that is to say, the favored one is given a license to sin and the sin is forgiven before it is committed.

Professor Siddartha's success was largely due to two circumstances:

First: Women were admitted to his order, and the young widow, the neglected wife and cast-off mistress found an honorable career open to her as a Buddhist nun. And though the oldest nun was subordinate to the youngest priest, yet she was secure, at least, from daily insult.

Second: His method of employing others to beg for him, also opened the



SNAKE CHARMERS AND JUGGLERS OF INDIA.

door of the religious profession to the lower casts of the Hindoo population—to the mulattoes, brown-yellow, brown-yellow-blacks and brown-blacks even; who before his day had no part in the religious system except as contributors or tax payers, and the common people joined him in crowds.

The brown race is more readily given to fanaticism than is the white. Systematic self-torture and self-mutilation appeared among the brown people of Western Asia at an early date. The eunuch is a brown-skin invention.

In India, where these Buddhist ideas developed, the religious fanatics of the present day, continued to mutilate, cripple

and deform themselves, so as to excite a feeling of pity, horror or fear; some are pledged to do no useful work, but depend for subsistence solely on the charity of those who do. They will starve rather than work.

In India the word fakir means a poor man. Before Mohammed made a financial success of his religious venture, he exclaimed *El fakir fakhri*. Which is variously translated, "a fakir of fakirs," "poorest of the poor," or in a complimentary sense. "Poverty is my pride." (Century Dic., Vol. 3, p. 2123.) After he grew rich, he took even greater pride in his wealth.

Among the teeming millions of India

the religious mendicant appeared. He became a fixed fact, that can be observed and studied to-day. As a Buddhist Missionary he spread through Burma, Siam, Anam, China, Japan, Corea, Mongolia, Tartary, Thibet, Persia and the Roman dominions.

In short he followed the laws of trade, and went wherever it was profitable for him to go. Usually backed by an established organization that paid his expenses until he secured a foothold, but sometimes going on a personal venture. During the year 65 A. D. 500 Buddhist Missionaries from Kashmir invaded China (Cycl. of India, Vol. I, p. 493.)

These Missionaries, though poor and dejected, were well versed in their religious doctrines; instructed in the art of public speaking and in the use of magic. They were taught to advocate a doctrine of Love, obedience and charity; to shout, to cry in public, and to publish or proclaim their doctrines in a fervid manner. They practiced magic to impress the imagination and get the attention and respect of their audience. They appealed to the sympathies and feelings of their hearers for the purpose of extorting charity.

Their school of philosophy was necessarily based on faith or belief; critical investigation was, and yet is, resented or denounced. Unbelief was declared to be the deadliest of sins.

They were by occupation persistent, professional beggars; always engaged in "taking up a collection." The system, however, was a financial success. They usually succeeded in building up congregations whose donations secured them



THE FAKIR OF SYLKET.

permanent incomes, which they frankly called "advantages" or "livings." (Greek or Roman Catholic Benefice. Web. Dic.)

In large cities several of them would get a foothold, and, under the Buddhist system, they were required to organize a district, which they called a diocese (household jurisdiction).

The Missionary, who was so fortunate as to be promoted to the chief place in



HOWLING DERVISH.

this diocese, was called an Overseer. (Bishop). His symbols were the ring and staff (scepter).

The Bishop acted under a system of church rules that were military in practice and intensely monarchical in principal. He was a superior officer, who was entitled, as a matter of Buddhist law, to a portion of the earnings of each and every priest in his household jurisdiction.

Individually, he was a sacred ruler who had executive and judicial powers. He could appoint or remove any of his subordinates or inspect and revise their acts.

Collectively he was a member of a council that could pass church laws when called together.

Because of these powers and the greater income derived from his office, he called his living a "dignity" (a profitable office with jurisdiction and power. Web. Dic.)

Where the parson (the one who had the cure of souls. Web. Dic.), or priest, squatted on the ground, or sat on the floor and slept on a "prayer carpet" or mat, the Bishop sat on a chair, and clothed himself in "purple and fine linen."

Asoka, the great, became King of all India about 250 B. C. He was of Turanean-Aryan or brown-white blood. Asoka was profoundly impressed by feats of magic and made Buddhism the state religion of India. He became an enthusiastic contributor to the followers of Saint Sakyi, and was persuaded by them to support thirty thousand Buddhist Monks out of his personal resources.

Asoka sent Buddhist Missionaries to Egypt, Judea and Greece to preach this doctrine. They made no impression on the white people of Greece, but among the brown-skin inhabitants of Judea they established a sect known as the Essenes (healers or medicine-men); and among the brown-white, Hellenic Jews of Egypt, another, called by the Greeks, Therapeutes (healers); from which comes our word "therapeutics" or the treatment of diseases. Our word doctor originally



Lat.—Asoka's Pillar, Allahabad.



VISHNU.



HINDOO TRINITY: Brahma (the Time-god, Ra) from whom springs Vishnu (Osiris as an Air-god) and Lakshmi (Hathor).

meant a teacher, and is still applied to a professional teacher, who is empowered to teach by some college, such as a doctor of divinity (D.D.) ; or of law (LL.D.) ;

or to one who is qualified to practice medicine (M.D.).

“The title of doctor is given to certain fathers of the church whose opinions are

received as authorities, and in the Greek Church it is given to a particular officer who interprets the scriptures." (Web. Dic.)

Josephus (85 A. D.) says: "The Jews are divided into three sects, the Pharisees, the Sadducees and the Essens." (Life of Flavius Josephus, p. 1, Wars of the Jews, Chapter 8, p. 1.)

The Essen branch of the Buddhist sect was called in derision "Greasers" (Christians) by the Romans, who thought they were following a leader called Christos (the greased one).

These sects are mentioned by Eusebius (300-340 A. D.) and other early Christian writers, as the primitive Christians. The early Monks were sometimes called Essens, and the idea of curing diseases by use of mesmerism occupies a prominent place in the early Christian literature.

The statement is frequently made in the stories of the martyrs that, after being cut and hacked in a cruel manner, the witnesses were flung into prison, when an angel or a dead saint would appear and "heal them of their wounds."

The practice of magic was of daily occurrence; slight of hand tricks or miracles were accepted as a matter of course; and there was evidently a common belief among the Jews, but not among the Romans, that people could be "raised from the dead." (Acts, 26-8.)

The sacred shrines of a later date attracted throngs of pilgrims (wanderers) who came to be healed; and the greatest of the saints were called "wonder workers" (thau maturgi), whose relics

are said to work miraculous cures even at the present day.

The white race has, from time immemorial, considered itself superior to the other races. The Buddhist Church spread rapidly through the wealthier portion of brown-mixed races, but when it struck the white race its progress was stopped, for a time, by this barrier of social prejudice. It did not overflow this obstacle, it went under it, as it were; that is to say, it made its way through the Roman Dominion among the subject races, the slave population, and principally among the freedmen class. As taxation mowed down the free citizens of Rome, the freedman population sprang up to take their places. From the domestic slaves it spread to the white female element and finally to the white males.

The name Christian was used as an epithet, or term of reproach, by the Greeks; but when the Christian population, by force of numbers, acquired political power, the persecuted heresies of a weaker party became the honored religion of Kings and Princes; and we now use the word anoint as a softer and more complimentary definition of the word Christos, but its meaning is the same.

"Anoint, to pour oil upon, to smear or rub over with oil." Webster's Dic.

Modern Hindoo writers claim that the Christian sect is a branch of the Buddhist, and trace the connection historically through the Buddhist missionaries sent by Asoka, the Great, to Judea and Egypt. They identify Jesus with Siddhartha or Gautama, the Buddha; and say that the stories told of Buddha in India have been



Hindoo Triad.

repeated in connection with the Jewish-Grecian Jesus, for instance:

Siddhartha or Sakyi Muni, popularly known as Gautama, the Buddha was, by slight stretch of the imagination, of royal descent, and of divine origin; he was an ascetic (Nazarine) and religious, mendicant, who had 12 disciples (pupils); he taught by parable (comparative fable); he advocated a doctrine of universal love and universal charity; he practiced magic (slight of hand), turned water into wine, etc.; he went into the desert and fasted for 40 days and the ravens fed him; he performed miracles (wonders) and cured diseases—the blind receive sight, the deaf hear, dumb spake and lame walked; the same phraseology is used:

“The devil took him (Buddha) upon an exceedingly high mountain and showed him all the kingdoms of the world and tempted him, etc.” (Compare Matt. 4: 8; Luke 4: 5.)

The Hindoo writers point out the following orthodox Buddhist ideas as having been accepted by what they call the Christian branch of the Buddhist sect:

Original sin. (Web. Dic. 578. “Immaculate. Spotless. The doctrine of the *immaculate conception*, as held in the Roman Catholic Church, is the doctrine that the Virgin Mary was born without original sin.”) Baptism for the remission of



Roman Catholic Trinity.

sins, twice born, transmigration (passing from one body into another. “Transsubstantiation”—in the Roman Catholic theology the supposed conversion of the bread and wine in the eucharist into the body and blood of Christ.” Web. Dic.); trinity in unity (three in one); a triune god, who was virgin born; incarnation (the act of taking on flesh); emanation (to flow from a fountainhead or from the divine essence. “The doctrine of emanation appears in its noblest form in the *Enneads* of Plotinus, who makes sensible things to emanate from the Ideas, the Ideas to emanate from Nous and the Nous to emanate from the One. Iamblichus make the one to emanate from the Good, thus going one step further. The Gnostics and Cabalists push the doctrine to fantastic developments.” Century Dic. Vol. 3, p. 1885. “In the work of the creation we see a double emanation of virtue from God.” Bacon); also, the “Sign of the Cross,” (an outline of a cross is made by motions of the right hand on the forehead, or from the forehead to the breast and from shoulder to shoulder. The Buddhist cross 卐 was formerly used on certain vestments of



Episcopal Miter.— French type of the 14th century.

Greek prelates and was also used on certain vestments in the Roman Church. (Cent. Dic. 2448 and 1361); Miracles (wonders); Star of Bethlehem seen by the Shepherds in India; Massacre of the Innocents in India; Gilgal (magic circle) casting out of devils (commanding the Devil to leave the insane person); beatitudes (in the Roman Catholic Church beatification is an act of the Pope, by which he declares a person beatified or blessed after death. This is the first step towards canonization, or the raising of one to the dignity of a Saint. Web. Dic.); Confession of Sins; Monastic forms, rites and ceremonies; the church as a meeting house for worshipers as distinguished from the ancient temple. (The Buddhist Church-building or Church carved out of the solid rock, corresponds closely in plan to the Christian Church, the position of the Altar, Aisles and Apse are frequently the same in both. Cent. Dic.) The crozier (a bishop's pastoral staff, shepherd's crook or scepter, "a staff about five feet long ending in a hook or curve, or in the case of an arch-bishop's crozier, surmounted by an ornamental cross or crucifix, borne by or before a bishop or arch-

nimbus



The Nimbus as variously represented in Sacred and Legendary Art. — 1, God the Father; 2 and 3, Christ; 4, Charlemagne; 5, Emperor Henry II.

bishop on solemn occasions." Cent. Dic. 1372); Miter (a crown or pontifical ornament, worn on the head by arch-bishops and bishops and sometimes by Abbots, on solemn occasions); Choir (a collection of singers); Psalmody (singing sacred songs); Censor (a vase or dish in which perfumes are offered to the god or burnt before his idol); Chapel (a hood or cowl, also a private oratory. "It is said that the Kings of France, in war, carried St. Martin's hat into the field, which was kept in a tent as a precious relic, whence the place took the name Capella, 'a little hat,' and the priest who had the custody of the tent was called Capellanus, now Chaplain," Web. Dic.); benediction (the act of blessing); requiem (a hymn or mass sung for the dead); mass (the communion service); celibacy (remaining in the unmarried state); penance (self-torture); Lent (a fast of 40 days before Easter); saints (lessor gods, inferior deities or persons canonized by the Buddhist, Greek or Roman Churches and declared holy or

godlike) ; litany (a solemn form of supplication) ; relic worship ; amulets (something worn as a remedy or charm against diseases, misfortunes or witches) ; Aureole, gloire (perfection—originally the solar orb) or nimbus (“a circle or disk of rays of light around the head of divinities, saints and sovereigns upon medals, pictures, etc.” Web. Dic.) ; Crown of Saints ; wings to Angels ; Popes, Cardinals, Bishops, Abbots, Monks, Nuns, Presbyters and Deacons ; feasts ; processions ; use of lights, images, and flowers before shrines ; use of religious books in tongue unknown to worshipers ; Queen of Heaven ; holy water, etc. ; and that many of the things told of Constantine the Great, are repetitions of things previously told of Asoka the Great.

(Ancient Hindoo Literature, 1889, by Romish Chunder Dutt.)

Many of these ideas, however, are older than Gautama Buddha, most of them are of Egyptian origin, and the doctrine of emanation is supposed to be an idea of Zoroaster.

When the Catholic Missionaries reached the Buddhist districts of Eastern Asia, they were surprised to find their own ideas in use and one of them exclaimed, “These people have copied our entire ritual.”

Each of the great commercial cities of the Roman Dominion became the “seat” of one of these Buddhist overseers (Acts 20: 28) ; who, as the bishop’s office became lucrative, claimed to “sit on a throne” and “eagerly grasped for the reins of power.” (Pope Leo the 13th.)

They accumulated wealth and power in the same manner as the Englishman



Personification.—The “Church of Christ,” from the west front Cathedral of Notre Dame, Paris (13th century sculpture).

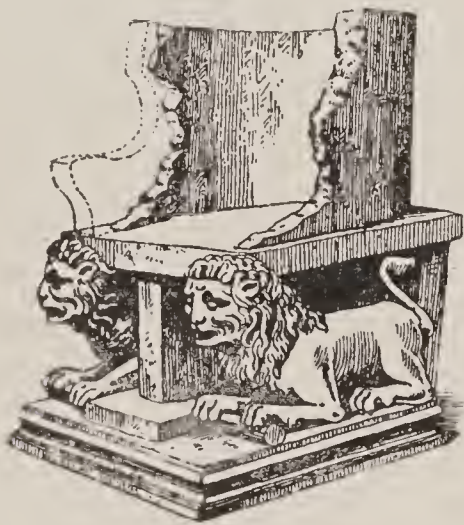
“General” Booth, who employs an army of beggars, which he calls “the Salvation Army.” Through the efforts of his organization Booth has, in 25 years, become a multi-millionaire. As his wealth is now estimated at over twenty million dollars, he ranks as a capitalist and is considered “a great financier.”

The occupants of these Episcopalian (inspectors) thrones exercised despotic authority over their subordinates and struggled one with another for wealth and power.

After christianity became the state-religion of Rome their incomes were greatly enlarged, and the bishop’s chair became too small to hold the occupants of the wealthier seats, such as Antioch, Alexandria, Rome and Constantinople, who, during the fourth century, began to assume the more imposing titles of metropolitan (metropolis=mother city) Patri-

archs (father and ruler of the family, one who governs by paternal right) and Archbishop (a church dignity of the first class, who inspects and supervises the subordinate bishops of his household jurisdiction.)

In course of time a distinction was made between the seat of an overseer and that of his overlord, and the name *Cathedra* or Cathedral was applied to the Bishop's Chair, while the word throne was reserved for that of the Archbishop, Patriarch, Pope or sovereign prince.



CATHEDRA.

"Formerly the Bishop's Throne or *Cathedra* was generally situated at the east end of the apse, behind the altar, and was often approached by a flight of steps; but it is now almost universally placed on one side of the choir, usually the south side. That of St. Peters at Rome is especially honored as reputed to have been the chair of St. Peter and it is now enclosed in a bronze covering." (Cent. Dic. vol. 1, p. 862, cathedra.)

As these patriarchal thrones became seats of luxury they began to receive distinctive names.

The throne at Alexandria, the commercial metropolis and former Greek capitol of Egypt, where the Buddhist sect called *Therapeutes* was first established, was called "the throne of St. Mark;" the one

at the old Greek capitol city of Antioch in Syria, which was the wealthiest city in Western Asia, was called "the throne of the great Peter," and that of Jerusalem "the throne of St. James."

The occupants of these evangelical (good news announcing) thrones, seem to have been professional politicians. As the civil authorities of the Roman Government treated the religions of conquered countries with a contemptuous toleration, they were allowed a license to proceed under a system of rules called "preacher laws" (ecclesiastical), which they enforced among their followers; but they were subordinate to the civil and military power of the Roman empire which was slowly dying.

THE PAPAL THRONE AT ROME.

Dioscorus became patriarch of Alexandria 444 A. D., and, as he held his office through the friendship of the Emperor, considered the conditions favorable for him to become a Buddhist Pope, and to establish a Catholic (universal) throne of his own. He proceeded in the usual manner—as thrones are usually established.

By false charges, he is said to have extorted money from the heirs of his patron and predecessor Cyril; that he made it his aim to expel from Alexandria, or even put to death the relatives and friends of Cyril; (Dic. of Christian Biog. Vol. 1, p. 855). That he laid waste property; bought up and resold at a high price wheat sent by the Government to relieve distress in Libya; and usurped in Egypt the authority belonging to the emperor.

The Roman Emperor Theodosius had a wife, sister and grand chamberlain. Dios-

corus relied on Theodosius himself; Leo of Rome on the sister; Eutyches of Constantinople on the grand chamberlain.

During the year 448 A. D. Bishop Flavian made an attack on Eutyches. He arraigned him on the usual charge of heresy, and brought him before a council of ten bishops, over which Flavian himself presided. Eutyches was convicted, as usual, and overthrown.

The deposed Bishop of Constantinople and his silent partner, the grand chamberlain, both applied to Dioscorus for aid, and promised to vote for, and support all his designs if he would take up their fight.

As the patriarch of Alexandria was quite ready to strike a blow at the See of Constantinople, he joined battle with Flavian and "insisted on the dignity of the throne of St. Mark as if Antioch did not possess the throne of the Great Peter." (Dict. of Christian Biog. Vol. 1, p. 855.)

Dioscorus induced the Emperor to call a general (ecumenical) council at Ephesus in 449. Dioscorus presided, 150 bishops attended. Flavian came to prosecute but found himself prosecuted on the counter charge of heresy. The council became a mob. Flavian was howled down, kicked and beaten to death. (Dic. of Christian Biog. Vol. 1, p. 857.) Eutyches was reinstated, the bishop of Antioch deposed and many others banished.

Dioscorus subdued many of the weaker bishops in Syria, Ethiopia and Egypt, and received the Buddhist title of Abba, Great Father or Pope. "He held the title before the Roman Bishop." (Web. Dic. Abba.)

Dioscorus was the first white man to become a Pope, though the office had been

in use among the brown-whites of India, for a long time. Dioscorus built up "a great throne," but he was handicapped by the fact that he lived in a province. To make a Papal throne permanent, it should be planted at the civil capitol where the occupant can be in touch with the royal family.

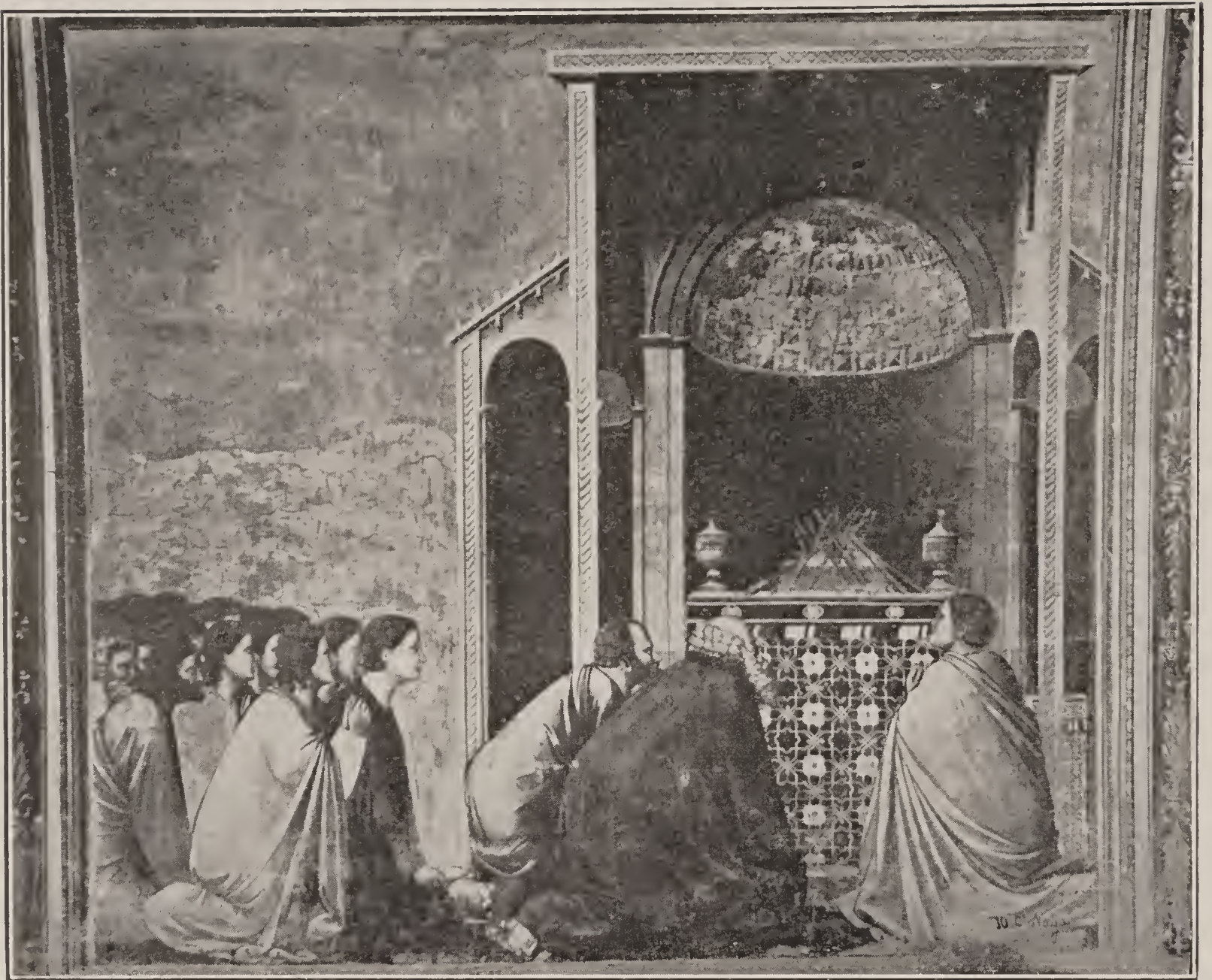
Leo lived at the Capitol City of Rome. He was called at this time "the most holy bishop of the Roman Church." (Dic. Christ. Biog. Vol. 1, p. 856.) He observed the policy and success of Dioscorus and reflected on his own strategical advantages.

Leo was too cautious to go outside of Italy, or to put himself in his rival's power by attending the council of Ephesus, but sent three delegates to represent him on that occasion; "only one of these escaped to tell the tale." (Dic. Christ. Biog. Vol. 3, p. 658 and Vol. 1, p. 858.)

Leo was excommunicated by Dioscorus; but fortunately for Leo, Theodosius died 450 A. D. and was succeeded by his sister, Pulcheria, who associated with herself Leo's friend, Marcian, and Dioscorus' hope were gone.

Another council was summoned at the request of, and under the influence of Leo. The banished bishops, who adhered to Flavian, were recalled; Dioscorus was unseated; and thereafter "the successor of St. Mark" received his instructions from the Roman Pontiff.

Leo procured the enactment of civil laws, which added greatly to his advantage, but the decree which "secured the dignity of the See of Constantinople" stirred his utmost indignation." His feelings on the subject were carefully con-



ADORATION OF THE RODS. (Fresco, Scrovegni Chapel, Padua)

cealed from the Imperial authorities, however, as he had no wish to lose his throne or his head.

The Metropolitan of Constantinople successfully defended his income from the Roman Pontiff and remained the overseers of all the overseers in the region about Constantinople; but when this fell before the Turkish invasion, his successors lost control over the Russian bishops and failed to enjoy the vast ecclesiastical (preacher) revenues built up with the growth of Russia.

Flavian became a Martyr and Dioscorus a Saint.

Acting under a policy that avowedly "sacrificed liberty to authority," Leo, by methods, sometimes illegal, sometimes legal, subdued the bishops of Gaul, Spain, Africa and Sicily. By forcing from them a considerable portion of their power and profits he made his throne catholic (universal) throughout the Western Empire.

He was called "Leo the Great," and was, in fact, the first Roman Pope. An imposing list of pretended popes is offered, who preceded Leo. The first thirty-one on this list are spurious; some of these were pagan gods; the remainder, if accurate, are names of Roman bishops,



THE VATICAN. (The Pope's Palace at Rome.)

who held this office before the Papal throne was established at Rome.

The claims of Antioch were ignored, and the Roman throne bears the name of "the throne of St. Peter."

The Pope receives a contribution known as "Peter's pence," amounting to about \$600,000 annually. It is claimed that the last occupant of the Papal throne accumulated a fortune of about twenty-five million dollars.

("Peter-pence, an annual tax or tribute formerly paid by the English people to the Pope; being a penny for every house." Web. Dic. p. 820.)

A great deal of the religious literature, assigned to the 1st, 2nd, 3rd and 4th centuries, was written after Leo's day. The wholesale canonization of Saints was now begun and a vigorous effort made to give new names to old customs and beliefs. The god-mother and the god-father were introduced, and the martyrs became

patron saints. The Apostles' Creed, Apostles' Canon and Apostolic Constitution were founded. (Cent. Dic. Vol. 9, page 6.)

The system of dates was revised and the year one of the Christian era established by calculating backwards to the supposed date.

A literature grew up, vast in quantity, but of small literary value, as the mental and moral character of the white race was at a low ebb and facts were reviled, denounced and degraded; "profane truth" was subordinate to "sacred truth."

The population of Italy underwent a change; so did the language, laws and customs.

The free citizens of the useful classes of Ancient Italy had disappeared. Descendants of some who had become enslaved through debt were mingled with white slaves imported from Greece, Spain, Gaul and Germany. There was al-



THE WARM HAND.

so a perceptible quantity of brown-white slaves from Asia Minor, Palestine, Egypt and Carthage. Slaves or freedmen became priests, civil office holders, commanders and emperors.

A portion of this conglomerate population consisted of freedmen, another portion of serfs, another of slaves. Into this mass the savage tribes of Central Europe began to pour, from time to time, and the fading day of olden times darkened into the gloomy twilight of the middle ages.

Before the invention of printing, when books were written in "long hand" and copied in the same manner, there was a custom among ancient authors, who wished to advocate a particular theory, to write a book, or letter, in the name of some ancient, well known character,

(Ecclesiastes 1: 12) who had a real or imaginary existence; making such statements as this person ought to have made in advocacy of such theory, and usually adding a postscript to show that it was "an impersonation." (John xxi: 24, 3rd line.) Sometimes the postscript gave the name of the real writer (Romans 16: 22).

During the dark ages this practice was considered entirely legitimate and commendable even. (Ency. Biblica Vol. 4, p. 4141, Sec. 20.) Marginal notes and comments were freely made by various readers and these often copied into the text by subsequent copyists so that a doctrinal book had a tendency to expand and change with the growth of ideas on the subject.

When the past was unknown, to make



A GOOD STORY.

a writing appear ancient was to give it great weight, and a particularly rabid copyist would sometimes omit the postscript, where one appeared, or any objectionable paragraph, and insert others to his liking, and then offer the manuscript as the actual writing of the person whose name it bore.

During the 2nd, 3rd, 4th and 5th centuries there were about 20 Gospels (good news) preserved in a more or less completed form among the archives of these ecclesiastical thrones. Some of them bore the names of the Apostles, others those of people who were believed to have been prominent during apostolic times. They were called "writings of the fathers."

After Constantine's reformation, three

great philosophical theories, then under discussion, prevailed over them; because these three ideas were considered fundamental; they were:

- (1) The Trinity.
- (2) The Immaculate Conception.
- (3) The perpetual virginity of Mary.

These theories, though considered Buddhist, are really of Egyptian origin. The great stress laid on virginity is not only Buddhist, but it is phallic.

The development of these dogmas caused the rejection of all gospels bearing the names of the twelve apostles, except that of Matthew; and, notwithstanding the statement in Matthew 13: 55, the doctrine of *Semper Virgo*, always a virgin, finally prevailed in Byzantine and Roman

Catholic countries, as it had previously done in India, China and other Asiatic countries.

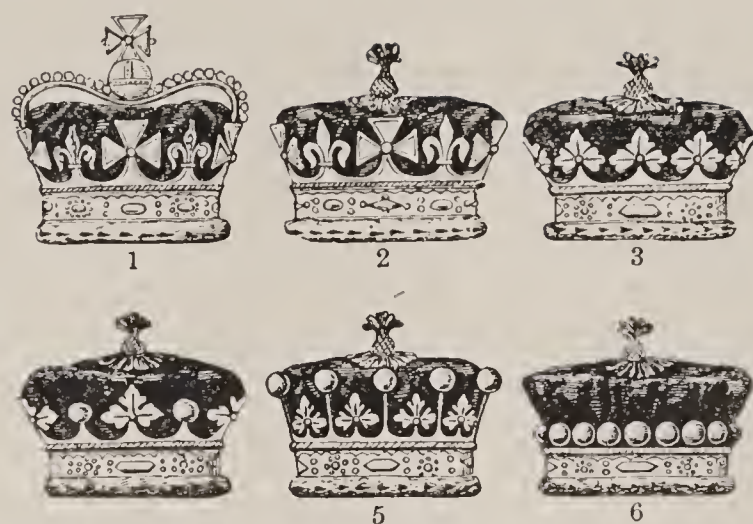
The Gospels of Peter, Paul, Thomas, Matthias (Acts 1: 26) Andrew, John, James and others were suppressed; also the Acts of Andrew, Revelation of Peter, Epistle of Barnabas, Instructions of the Apostles, Shepherd of Hermas, etc. (Smith's Bible Dic. 19.)

The Church authorities first ruled out these books as not regular (canonical) and long afterwards denounced them as being forgeries—not written by the men whose names they bear, and not inspired.

The language of these rejected books, and modes of thought, are similar to those retained; but they contain statements so contradictory to the above theories as to appear irreconcilable.

Besides the foregoing rejected books, there are a number of others that are being rejected from time to time. The book of Enoch is still retained in Abyssinia. The Catholic Canon contains ten books or parts of books omitted from the accepted Protestant version; and a number of these are now called "apochryphal."

"The original meaning of apochrypha



English Coronets.

1, of Prince of Wales; 2, of younger princes and princesses; 3, of a duke; 4, of a marquis; 5, of an earl; 6, of a viscount.

was hidden, but it is now used to mean spurious." Smith's Bible Dic. p. 19.

1st and 2nd Esdras, Tobit, Judith, Esther, Proverbs, Ecclesiastes, Baruch and Jeremiah's epistles, the song of the three holy children, the history of Susanna, Bel, and the Dragon, Prayer of Manessah, 1st and 2nd Maccabees, Assumption of Moses and Testament of the twelve Patriarchs, are now called apochryphal. (Smith's Bib. Dic. page 20.)

Also 3rd and 4th Esdras, the book of Elias the prophet, 3rd, 4th and 5th Maccabees (now received by the Greek Church) and the ascension of Isaiah (Smith Bib. Dic. p. 47). The apochryphal books are believed to be inspired by the Catholics, but not by the Jews or Protestants.

CHAPTER XXXII.

FESTIVALS.

THE world's festival system began with the annual Oniontown festival, held just after the summer solstice, as the Nile began to rise. This was the most important festival of the Kemian year. In Egypt the grain crops were planted in the fall and gathered in the spring. The summer solstice represented the close of the agricultural year. Then came the Nile overflow and a period of enforced idleness.

In Europe and Asia the conditions were different; and the people of Babylon, Judaea and Rome in imitation of the Kemian idea, began the New Year with the Vernal Equinox, and the first great feast was in honor of Hathor as an agricultural goddess. This is still observed as the Catholic Easter. The close of the agricultural year was in the fall.

As Northern Europe filled up with an agricultural population, the winter solstice (Christmas) was considered by them as more appropriate for their chief festival season, though all four periods remained festive periods.

As the facts and fancies from ancient Egypt flowed slowly around the Mediterranean, following the land routes into Europe, a return wave of Buddhist ideas came by sea from India to Alexandria, in Egypt, and from there to Rome. This pro-

duced a cross current, as it were, and there was a clash of beliefs.

When Constantine adopted some of these Buddhist ideas, as the state religion of Rome there was a readjustment to fit the local condition. The incoming new ideas, as usual, displaced the older, outgoing ones.

Bede quotes from a letter of Pope Gregory the Great to the Anglo-Saxon bishops, as follows: "As they (the newly converted Anglo-Saxons) are accustomed to slaughter many oxen and horses at the festivals of devils, (the local gods) it is necessary to allow the festivals to exist, but to substitute some other object. . . ."

After these substitutions were made, on April 1st, there was "The feast of fools"; and April 1st is now "All fools day." There was a pagan festival of some kind on nearly every day in the year, and there is now a minor Catholic festival for some Saint on nearly every day. The great festivals only will be noticed here, particularly the Solstices and Equinoxes.

— The festivals of Dionysia, at Athens, were:

(1) When the grapes were ripe, Oct.-Nov. The prize in the foot race was a drink made of wine, cheese, meal and honey; in honor of Kem.

(2) The Rustic Dionysia, Dec.-Jan. at the first tasting of the new wine; a goat was offered as a sacrifice to Dionysus (Kem). The Harvest-home (a feast of threshing-floors) was celebrated in Attica in honor of Demeter and Persephone during the same month.

(3) The feast of vats, Jan.-Feb.

(4) The opening of casks, Feb.-March. The most important ceremony at this festival was the mock marriage to Dionysus, of the wife of the Archon Basileus (King), who was called Basilissa and supposed to represent the country.

(5) The great Urban Dionysia, in March-April. It lasted six days and was attended by multitudes from other states. New tragedies, comedies and satyric dramas were performed, with great splendor, and lavish expenditure of the public money, on three successive days.

At the Japanese festival of Setsubun, at the beginning of the natural year, when winter first softens into spring, occurs the ceremony of oni-yarai or "casting out of devils." The Japanese devils have a loathing for dried peas such as our friend Satan is said to have for "holy water," and dried peas are therefore used to expell him. Among the Jews there were regularly appointed officials whose duty it was "to cast out devils" (Josephus Ant. 8: 2-5; Acts 19: 13-16; Math. 12: 27). The English language is encumbered with four words invented to describe this imaginary act.

Two mystic festivals in honor of Demeter and her daughter Persephone were held in February and September at Eleusis in Attica and at Athens. They are



HATHOR AS FLORA, (Goddess of Flowers).

called "the Eleusinian Mysteries." The symbolical representation of both events had the same object. This was to excite and strengthen in the minds of the initiated, by means of the story of Persephone, a faith in the continuation of life, after death, together with a system of future rewards and punishment. (Class. Dic. 210.)

Maia (Hathor) was called by the Latins, Bona Dea, the good goddess. Her festival was on May 1st. She was also called Flora or goddess of flowers, and the May-day festival Floralia. The May-pole was a Phallic emblem.

Florila or May-day was celebrated by the Druids as one of their great annual feasts, called Beltine. The isle of Britain was sometimes called by its early inhabitants, "Isle of Beli." Bel also had a title or epithet, Hu, which is reflected in the Hindoo festival of Huli.

The ancient custom of dressing dolls, as images of Flora, was changed, under Catholic influences, into images of the Virgin Mary; and May-day is now the festival of St. James, the less.

The festival of the summer solstice became that of "St. John, the Baptist," (Egyptian, On; Chaldean, Oannes; Jewish, Joannes or Johannes; German, Johann; English, John, "the Baptist"; Spanish, Juan; French, Jean; Russian, Ivan), supposed to be a river-god who lived in the river Jordan.

On St. John's day (June 24th), also called "mid-summer eve," the sacred fires are lighted, as usual, by rubbing two sticks together. These fires are yet lighted in Servia, Germany, France, Spain, Sweden, Norway, Finland, the Baltic provinces, England, Ireland, Scotland and Wales.

In Brittany the Baal fires blaze on every hill on the eve of "La St. Jean." The peasants dance around them all night, and the girl who dances around nine St. John fires before midnight, is sure to be married within a year. In many parishes the curate himself goes in procession, with banner and cross, to light the sacred fire.

In the first ordo Romanus, Chap. 32, p. 21, it states that on Maundy Thursday (the day before good Friday) at the ninth hour, fire is produced by a flint and steel sufficient to light a candle, which ought to be placed on a reed; a lamp lighted from this is kept unextinguished in the church until Easter Eve to light the paschal taper, which is to be blessed on that day. In Roman churches fire is also kindled on Good Friday.

According to the Byzantius authorities,

the sacred fire comes down from Heaven precisely at 2 o'clock in the afternoon of Holy Saturday, in the tomb of the holy sepulchur at Jerusalem, during what is called "the ceremony of the holy fire." The Latins have not participated in this for three centuries and the Pope now protests against it. The Greeks claim that it has been celebrated ever since the time of the apostles. They hold it to be an annually recurrent miracle. When this sacred fire appears, candles are lighted from it and the holy flame is carried by fleet footed messengers to the Sea of Galilee, Bethlehem, Nazareth, and all parts of the country.

Hallowe'en (Oct. 31) is a survival of pagan rites. On Nov. 1st and 2nd the Druids celebrated their festival of the dead. On Nov. 1st was the Roman feast of Pomona. On Nov. 1st we now have the feast of "all saints," and on Nov. 2nd the feast of "all souls;" these being in honor of the Catholic dead. In China and Japan it is called "the feast of Lanterns."

Christmas is the survival of one of the greatest pagan festivals. The winter solstice was celebrated, from time immemorial, in Egypt, throughout Asia and Europe, and in all countries where there was an educated class sufficiently intelligent to know when the solstice occurred.

At the Gothic and Saxon festivals of the winter solstice, they had a Jul or Yule log (Wheel-log) for the festive fire. The Latin Jubilum was a term of rejoicing. The Gothic ol, oel, ale, referred to the festive drink. The Scandinavians burnt fires in honor of Thor, just as the people of Southern Europe, at the summer solstice, burned fire in honor of St. John, the Bap-



A Greek Chariot.

tist. The use of the holly and the mistletoe comes to us from the Druids. The Christmas carol was a continuation of the Roman Saturnalia; also the custom of kissing under the mistletoe. The Anglo-Saxons, particularly, held high revelry at Merrie Christmas. The Druids killed a boar at the winter solstice and offered its head to Freya (Hathor), as goddess of peace and plenty. An orange, lemon or apple placed in its mouth, was a Norse symbol of plenty. Queen Victoria, for over fifty years, at her Christmas dinner, had the boar's head brought in with all its ancient ceremony.

The original Kemian cart-wheel had four spokes, and the symbol \oplus found painted on ancient pottery, all over the earth, is considered the symbol of the wheel. The American Indians ornamented their pottery with this symbol, and Schliemann found it plentifully distributed among the ruins of Troy. It was used as a symbol of the sun, rolling or wheeling through the heavens; also to indicate the revolving year, and as a symbol of eternity.

Prescott tells us that the Spaniards found the cross, as an object of worship, in the Aztec temples of Mexico; researches in Central America and Peru prove that it was used in the same way in these countries; the Indians regarded

it as a mystic symbol of the four quarters of the earth. The hammer of Thor was in the shape of a cross; the Phoenicians, Persians, Assyrians and Brahmans looked on the cross as a holy symbol; it occurs twice in our alphabet T and X.

According to the Egyptians, "Osiris, by the cross gave light eternal to the spirits of the just."

On May 3rd, 326 A. D., St. Helen (Hathor) discovered "the true cross," the pieces of which are now so plentifully distributed among the churches of Southern Europe.

From this symbol of the wheel \oplus has developed the various forms of the cross, such as the Buddhist \oplus , Greek \oplus , Maltese \oplus , St. Andrew \times , Crux Ansata of Egypt \oplus , Latin \dagger , the Tau \top , etc.

In the Phallic worship the position of the cross-bar had a meaning: When the male and female were equal \oplus was used; when the masculine influence was greater than the feminine \oplus ; when the masculine dominated \top ; purely masculine $|$; the masculine triad $\circ \parallel \perp$; when the feminine exceeded the masculine \oplus ; purely feminine $\bigcirc \diamond \nabla \circ$

The Egyptians ornamented their sacred water-jars with \top and sometimes \oplus ; the Hindoos used it also. The *Crux Ansata* of Egypt is found on the ancient Runic monuments of Denmark and Sweden. This form of the cross is the usual symbol of the planet Venus as well as that of the goddess Venus. In its reverse form \perp it is still the coronation emblem of modern times.

The disc, aureole or gloire, was originally the solar orb. It signified perfection.



POMONA.

The sun-king was perfect, immaculate and immortal. This sign is put around Vishnu's head.

In Egypt the upright triangle Δ or delta was originally a symbol of Osiris (Baal); reversed ∇ that of Hathor. It is used in India as a symbol of Siva (Osiris). It is supposed to indicate fire, air and water.

The swastika $\卐$ was used as an emblem of Osiris and therefore for his foreign prototypes; such as Baal, Zeus, Jupiter, Jah, Indra, the sun, the sky, and the rain-god.

The yule-tide festival (Christmas) was held to mark the birth of a new sun, about to return to fructify the earth again. A yule-tide song addressed to the revolving sun, says:

"Welcome be thou, Heavenly king,
Welcome, born on this morn,
Welcome, for whom we shall sing,
Welcome, yule."

Twelve days after Christmas, on the 6th of January, is Epiphany (appearance). In the Greek church it is regarded as next after Easter in importance, and is called "the holy day of light." Among the oriental barbarians it is usual for the clergy to bless the rivers at this time. At the blessing of the Neva, the Czar of Russia officiates. The Don, Volga, and other streams are blessed by the local clergy.

The 11th month of the Egyptian calendar year, and the 3rd of the "season of waters," was called Epiphi, and was dedicated to Hathor (Apapt) from which came the Hebrew abib (Smith's Bib. Dic. 95). This was the first month of the Jewish Sacred calendar (March-April) and it was dedicated to Hathor (Esther). Epiphany (appearance) was, during the new testament era, placed in January in conformity to the Christmas theory. Antiochus IV called himself Epiphanes (appearance of God). Frau Bertha is the German impersonation of the Epiphany (Web. Unab. Dic. 1598), while the Italian Befano and Russian Babouski mean the same thing.

Forty days after Christmas is Candlemas (Feb. 2nd). The Pagan Februalia is in many respects the same as the Catholic Candlemas. Pope Innocent XII, in a sermon at Candlemas, said:

"Why do we, in this feast, carry candles? Because the Gentiles dedicated the month of February to the infernal Gods, and at the beginning of it, Pluto stole Proserpena, and her mother Ceres sought

her in the night with lighted candles ; so they, at the beginning of this month, walked about the city with lighted candles."

"Because the holy fathers could not extirpate this custom they ordained that Christians should carry about candles in honor of the blessed Virgin ; and thus what was done before, to the honor of Ceres, is now done to the honor of the Virgin." (*Curiosities of Popular Customs*. Walsh, p. 168.)

In the United States, Candlemas, among the Protestants, is known as "Ground-hog's day," and is thought, by many, to be a purely American, or even an Indian custom ; but, in Germany, it is the badger who peeps out of his hole on February 2nd, and if he sees the sun shining, goes back for a six weeks' longer sleep. The American variety of badger is but little known East of the Mississippi River, and the chip-munk, or ground-hog, has been substituted by the German-American emigrants.



PLUTO CARRYING OFF PROSERPENA.

CHAPTER XXXIII.

SAINTS.

HATHOR as the Latin Fortuna, goddess of good luck, was worshiped from early times. She was also called Felicitas, from which comes our word felicity, meaning happiness. Trajan founded a special temple in her honor, as "the all-prevailing power of the world." An annual sacrifice was offered

to her on New Year's day. As Fortuna Publica, Dea Roma, or Populi Romani, she was the tutelary goddess of the state, the deified Rome.

Hathor as the shepherdess Pales was a rustic Fortuna, with an extensive rural following. Her festival, on April 21st, was regarded as the date of the founding of Rome itself. After the second century of our era, her festival was also combined with that of Dea Roma. Hadrian erected a handsome double temple in honor of Roma and of Venus, as ancestress of the Roman people. This was consecrated on April 21st, at the festival of Pales.

The papal authorities afterwards canonized Felicitas as Saint Felicitas, and made several martyrs out of her. They also canonized Fortuna - Roma - Pales (Hathor), giving her the title of St. Agnes, from Agnus, a lamb; and under this new name of St. Lamb, Hathor became one of the four great martyrs of the Catholic Church. Her festival was changed to January 21st.

Hathor, as Fortuna, had a tremendous following, which carried with it a large and lucrative revenue. To destroy these beliefs would be to abolish this revenue; to deflect these sentimental ideas would have the effect of causing this revenue



HATHOR AS THE ROMAN FORTUNA.

to fall into other hands. This was done.

The myth of St. Agnes recites that she made a vow of celibacy at thirteen; on refusal of an offer of marriage she was exposed to Pagan persecution. The angels unsuccessfully defended her by many miracles. Fire would not harm her, but consumed her executioners. She was killed with a sword.

The Latin shepherds invoked the blessings of Pales on their flocks, and the Italian peasants make the same appeal to St. Agnes. On St. Agnes' day, two lambs are yet blessed by the pope, after pontifical high mass, and while the *Agnus dei* (lamb of God) is being sung, they are delivered to the nuns of St. Agnes, who tend them carefully until sheering time; their wool is then spun by the nuns of Torre de Specchia, into the pallium worn by the pope and the primates of the church.

On the vigil of the festival of St. Peter and St. Paul, these newly made pallia are blessed by the pope and laid on the tomb of St. Peter over night. They are then carefully stored away for future use. An arch-bishop cannot assume the title of his office until he receives the pallium. He must beg the pope for it, and he receives it after taking an oath of allegiance to the reigning pope. (Century Dic. 4246.) When he dies this emblem of his good fortune is buried with him.

St. Agnes' eve, as a period of prophetic promise for maidens in search of husbands, is a survival of ancient customs. To have the charm work to best advantage the maiden should go to a strange locality, and there "knit the left leg gar-

ter on the right leg stocking," repeating these lines:

"I knit this knot, this knot I knit,
To know the thing I know not yet.
That I may see
The man that shall my husband be."

At the conclusion of the task, she must lie down on her back, with her hands under her head, and her future spouse will surely appear in a dream, and salute her with a kiss.

In the northern parts of Scotland, the lads and lasses on St. Agne's eve, go at midnight into the fields, and scatter grain while repeating the following rhyme:

"Agnes sweet and Agnes fair,
Hither, hither now repair;
Bonnie Agnes, let me see
The lad who is to marry me."

Kem, as the god of good fortune or "good luck," was the Roman Faunus, "The well wisher." As a prophet he was called Fatunus. He revealed the future to his votaries, in dreams and strange voices. Hathor, as Fauna, was sometimes regarded as his daughter, sometimes as his wife. Faunus is identified with the Greek Pan, and, because of his many services to agriculture and cattle breeding, was regarded as the tutelary deity of the land.

Beginning about the fifth century, the papal authorities considered it "good politics" to canonize several thousand local Kems and kill them off as Christian martyrs.

(Webster's Dic.: "Martyr, one who by his death bears witness to the truth of the gospels.")

Faunus appears as St. Lupercus, St. Lupus, St. Bonus, St. Fortunus, St.

Fortunatus, St. Fortunatis, St. Felix, St. Felicianus, St. Auspicious, St. Florus, St. Andrew, St. Urban, St. Patrick, and many others.

St. Urban was a mythical pope, who reigned seven years, and performed many miracles. He figures in a great many of the middle age myths. He was the patron of wine makers and vine growers.

St. Andrew, as the god of "good luck," became the patron saint of Scotland. He has also a large following in Russia, and considerable in Germany. His feast is on November 30th.

Luther, in his "Table Talk," says that on St. Andrew's eve, the young maids of Germany would strip naked and utter a prayer to St. Andrew for a good, affectionate husband. Another allusion is:

"To Andrew all the fair and the lustie wooers
come,
Believing through him and certain cere-
monies done
(While to him they presents bring, and
conjure all the night)
To have good lucke and to obtaine their
chiefe and sweete delight."

When St. Andrew was put to death, sweets flowed from his tomb, as they had previously done from that of Kem, the domesticator of the bee. In Scotland a banquet is held on St. Andrew's day, in which a singed sheep's head is given a prominent place.

St. Felicitas (Hathor, as Fortuna) was martyred at Rome on November 23rd (Dic. of Christian Biog., Vol. I, p. 478) together with her seven sons; St. Januarius (Osiris), St. Felix (Kem), St. Philip (Khnum), St. Sylvanus (Kem),

St. Alexander (Khnum), St. Vitalis (Horus), and St. Martial (Horus).

The Romans understood that there were "seven immortals," but at no time did they clearly understand who the seven were. The missing names are On, Anubis and Thoth. It is true that Thoth-Anubis appears in the double god Mercury, but there is no prominent Roman god, identical with either Thoth or Anubis. Neptune is approximately On, but more or less confused with Osiris and Khnum.

St. Symphorosa, mother of the seven Maccabees, is considered the Jewish equivalent of the Latin Felicitas.

But Felicitas was also martyred at Carthage on March 7th and at Capua on some other occasion. Her eldest son, Januarius, seems to have suffered death about eleven times, and on five occasions along with his brother Felix (Dic. of Christian Antiquities, Vol. I, p. 873). Vitalis, Silvanus and Martialis were martyred three times each; but Felicitas' second son Felix was killed oftener than any other member of the family.

Modern writers, in an effort to straighten out the many conflicting stories of the saints, have assumed that there were as many persons having a given name, as there are separate feast days and tales, irreconcilable as to time and place. They assume that the saints were real persons and have numbered them in an effort to reconcile these statements.

There were either twenty-four martyrs who bore the name of St. Felix, or St. Felix himself was murdered a great

many times at different places, for instance:

St. Felix, No. 1, was martyred on January 7th, of no particular year, at Heraclaea, together with his brother Januarius. (Dic. of Christian Ant., vol. 1, p. 666.)

St. Felix No. 5 was martyred on April 16th at Caesar Augusta, together with his brothers, Januarius and Martialis; also with St. Lupercus (Faunus), St. Julius (Julius Caesar as Divus Iulius), and St. Urban. (Dic. of Christian Ant., vol. 1, p. 666.)

St. Felix No. 6 was martyred on April 21st with his brothers, Vitalis and Silvanus; also with St. Fortunatus (Faunus).

St. Felix No. 7 was martyred on April 23rd at Valens with St. Fortunatus and St. Achilleus.

St. Felix No. 9 was martyred on May 24th at Istria with his brother, St. Silvanus.

St. Felix No. 12 was martyred on June 11th at Aquileia with St. Fortunatus.

St. Felix No. 14 was martyred July 2nd at Campania with his brother, St. Vitalis; also with St. Urban and his mother's Jewish prototype, St. Symphorosa.

St. Felix No. 15 was martyred on July 10th with his six brothers, Alexander, Januarius, Martialis, Philip, Silvanus and Vitalis, they being sons of Felicitas.

St. Felix No. 20 was martyred August 22nd at Rome with his brother, St. Martialis; also with St. Aprilis, St. Saturn and others.

St. Felix No. 23 was martyred on October 24th at Venusia in Apulia, with

St. Fortunatus and others. (Dic. of Christian Ant., vol. 1, p. 667.)

The wine-god Bacchus became orthodox as St. Bacchus, and his Greek prototype, Dionysus, became St. Dionysus.

St. Dionysus No. 1 was martyred on February 8th in Lower Armenia with St. Sebastian.

St. Dionysus No. 2 was martyred on February 14th with St. Ammonius (Jupiter-Ammon).

St. Dionysus No. 3 was martyred on March 16th at Aquileia with St. Hilarius and St. Felix.

St. Dionysus No. 10 was martyred with St. Rusticus and St. Eleutherius.

St. Dionysus No. 14 (Rip Van Winkle) was one of the seven sleepers of Ephesus, who being walled up in a cave, slept for 200 years, until the cave was opened.

St. Dionysus No. 23 is said to be "an imaginary bishop of Jerusalem." (Dic. of Christian Biog. 855.)

Even the fun-loving Satyr became respectable as St. Satyrus, St. Hilarius, St. Simplicius and St. Rusticus.

Sylvanus became St. Sylvanus, St. Silas, St. Elutherius, St. Cant, St. Cantian, St. Bartholomew and many others.

St. Cant was the brother of St. Cantian; their sister was St. Cantianilla, who was a cousin perhaps to St. Catherine, the spinner. A peculiarity of this entire rustic family consisted in the fact that when their heads were cut off, milk, instead of blood flowed from their wounds.

There are said to be more than thirty thousand catholic saints; nearly all of them seem to have been pagan gods, who had a local following. A few of these



A CLASSICAL SPINNER.

were allowed to die a natural death; of some they made hermits or recluses, in imitation of the Buddhist fakirs, but the great bulk of them are said to have suffered martyrdom. There is, however, a similarity in the stories told of the saints, indicating a great lack of originality. The same story, by mere change of name, is made to fit so many persons.

The Essens, like the Buddhists of India, laid great stress on ascetism and celibacy, or "single blessedness," and these ideas occupy a prominent part in Roman Catholic and Byzantine mythology. On the holy mountain of Mt. Athos, in Macedonia, no female animal is allowed to come, even at the present day.

Next after Kem, Horus seems to have furnished the largest number of victims.

Mars was canonized as St. Mars (1), St. Mark (30 St. Marks), St. Martial (34), St. Marcellus (23), St. Maurice, St. Iago, St. Marcellinus (15), St. James, St. Jacob, St. George, St. Guy, St. Leonard, St. Leo, St. Lawrence, St. Romain, St. Vincent, St. Vitalis, St. Vitus, etc. The symbols of St. Vitus are the Horus symbols, the lion, the wolf, and the cook. He is the patron of Bohemia, Saxony and Sicily, also of dancers and actors.

Thor became St. Adrain, and was considered the greatest war saint next after St. George; his symbol is an anvil. He is the patron of soldiers and is revered in Flanders, Germany and the North of France.

Apollo appears as St. Apollo, St. Apollos, St. Appolonius, St. Appolonarius, and chiefly as St. Benedict. The Christian St. Apollonarius destroyed the image and the temple of the pagan Apollo and baptized the river Bidens; for this act he is honored at the present day by having a particular band of mineral water named after him as "apollonarius water."

St. James the Great, like the Angel of Death, rode into battle on a white horse. When Bonaparte invaded Spain, St. James was heard clashing his armor. The saint's body is preserved at the church of Zibili, near Milan. His head is at Toulouse; two other heads are at Venice; one in the church of St. George; another in the monastery of St. Phillip and St. James. The saint's skull and a vessel of his blood is in the church of the Apostles at Rome; another head of St. James is at Valencia; one at Amalfi, and one at St. Vaas in Artois; still other heads,

bones, arms, etc., are in great numbers at other places. These replica of the great war-saint are all officially authenticated and declared to be genuine.

Odin, Sigmund, Sigurd, Arthur, Rowland, and other war-gods, were equipped with magical, irresistible swords; and St. George, as the greatest of all war-saints, possesses an irresistible, magical sword, called Ascalon, with which he killed the Italian dragon, just as the Teutonic Sigurd killed Fafnir, and the Mohammedan Jurjois kills the Mohammedan dragon, near the bridge over the Beyrout river in Syria.

The Mohammedan Jurjois is identified with the St. George of England. The Arabs also identify him with the Hebrew Elijah. (Cycl. of India, vol. 2, p. 442.)

Jupiter was canonized as St. Peter, and Jupiter Capitolinus remaining at the head of the Roman hierarchy gave no shock to local prejudice.

The practice of dressing up the statue of St. Peter, in magnificent robes, on the feast of St. Peter, agrees with the ancient Roman custom, which required the Censors, when entering upon their office, to paint the statue of Jupiter Capitolinus a bright red; and the claim is freely made that the ancient statue of St. Peter, whose toe has been nearly "kissed off," is, in fact, that of Jupiter Capitolinus.

As before stated, the Latin word, pater, "father," is contained in the word Jupiter, while the word peter (Hebrew cephas) meant a rock. St. Peter is seldom spoken of as a rock, but nearly always as "father," "our father," or "our holy father." In short the title of the

occupant of what is declared to be the throne of St. Peter is that of papa.

The Jupiter and Zeus saints generally, such as St. God (Dios), St. "Son of God" (Dioscorus), St. Theodorus, St. Theodocius, etc., usually have the title of "father" connected with them, as did Jupiter and Zeus. Even Pluto was called Father Pluto (Dis Pater) by the Romans, from which came Dives Pater, that is to say, the deified rich, and our word plutocrat.

Osiris was also the mythical "Peter the Hermit," who is said to have started the first crusade.

There are many reasons to think that the Roman Catholic Church music is the same as that used by their pagan predecessors.

When Isis received the title of "Mother of All," Osiris as her husband was called Hamat, meaning "husband of the mother." Herodotus on his trip to Egypt, about 450 B. C., says that he was astonished to hear the songs of Linos, with which he had been familiar since infancy, sung by the Egyptian priests; and that their most exquisite music was called by Osiris' name.

Hamat in Persia and India is Gomat (Bunsen I, p. 373); in Rome it was Gamut.

Pope Gregory the Great introduced the Gregorian chants from the Chaldeans, and our well-known musical scale is called a gamut.

The Egyptian Phoenix continued to be used as a Christian symbol, such as that in St. Celicia at Rome, and the figure of Hermes became "The Good Shepherd."

"The bird of Jove," the eagle, was

used as the symbol of St. John; Orpheus and his Lyre were used to decorate the Latin churches, as well as the pandean pipes. The Jordan was represented on Cathedral walls as a river god, and the chariot of Apollo takes Elijah up to heaven. On the sarcophogii from the old cemetery of St. Agnes appear figures of the Sirens, Bacchus, slumbering cupids, etc., and the churches are abundantly decorated with Phallic symbols.

Jupiter Pluvius, the rain-maker, was replaced by St. Swithin, St. Basil, St. Medard, etc. Baal or Bel became the British St. Alban and Orion St. Christopher.

The body of St. Christopher it said to be at Valence in Spain, an arm at Compostella, a jaw bone at Astarga, a shoulder at St. Peters in Rome, a tooth and rib at Venice, and many other relics at other places; all of which are enormous in size and probably of mastadon origin. In art he is represented as a giant, usually crossing a river, with a child on his shoulder. (Webster's Unabridged Dic. 1635.)

"To this title was attached the beautiful allegory of the giant ever in search of the strongest master whom he found at last in the little child which he bore on his shoulders over the river. . . . The sight of his image was believed to be a protection from sickness, earthquakes, fire or flood for the rest of the day, and it was therefore carved out and painted in huge proportions outside churches and houses, especially in Italy, Spain, and Germany." Yonge.

Osiris as the fire-god Januarius or Janus retained his fiery nature after becoming orthodox. When thrown into a

red-hot "fiery furnace," St. Januarius remained three days without injury. It is St. Januarius who protects the good people of Naples from the eruptions of Mount Vesuvius.

St. Ignatius and St. Blaize were fire-saints also. St. Ignatius was called Theophori "god born" or of divine birth. In England and Germany fires were kindled on St. Blaize's night and it became known in Germany as "little candlemas."

Osiris as St. Jovitus (Jove) broke in pieces the idol of the sun. Lions, leopards and bears refused to harm him. As St. John (Osiris-On), he rode into battle on a white horse, 394 A. D., and helped Theodosius to overthrow Eugenius, the last of the pagan champions. He was also St. Victor (21 St. Victors) and St. Martin (37 St. Martins).

Osiris, as a storm-god, became St. Elmo, and the growing idea of a trinity seems to have influenced the conception of St. Elmo. Among the Byzantine Greeks, when the electric effect called "St. Elmo's fire" appears at the mast-head as a single flame, it is called St. Elmo (Osiris). A second flame is called St. Nicholas (Osiris-Kem) and the third St. Anne (Isis). In Italy these three flames are called Helen, Castor, and Pollux (Hathor, Khnum and Horus). St. Elmo is also a Chinese institution, but with the perversity of a people who live on the under side of a flat world, their superstitions about the St. Elmo fires are exactly the reverse of the Catholic.

Adonis appears as St. Linus and St. Hyacinthus; Achilles as St. Achilleus and Asclepius (Aesculapius) as St. Asclepius, and St. Pantaleon. Amon (Jupiter-



HERMES LOGIOS.

Ammon) became St. Ammonius, and Zeus-pater, St. Soispater.

The Buddhist missionaries to the Roman dominions, and their followers, split up into many sects; one of these, whose literature has nearly disappeared, considered a type of Thoth called Simon the magician (Acts 8: 9), of Samaria, as their local representative of Gautama, the Buddha. He was called "the Redeemer," the first aeon, or emanation, or manifestation of the primeval deity. He was not only called "the great power," and virtue of God, but he bore all the other appellations; such as "the word of god" (I.o-

gos), "the almighty," etc. (Cent. Dic. Vol. 9, p. 933.)

The name Buddha meant nothing to the Jews, who were longing for a Priest-King or Messiah to free them from the Greek and Roman dominion, and the Hebrew word Messiah was used.

Simon, the Messiah, was worshiped as the first god. He had a companion, Helena (Hathor as the moon-goddess) who was the first conception (the Eunoëa) of the deity, whose spirit had by transmigration passed through other mortal bodies and had at one time occupied that of the famous Helen of Troy. (Milman's History of Christianity 2: 51.)

Helena was also called Selene and Luna and was considered a companion of John the Baptist. (Encyclopedia Biblica 4538.)

Another of these Helenic-Jewish Buddhas was known as Apollonius of Tyana. Apollonius was a Nazarine or ascetic and an Essen or Healer. He was also a prophet and a teacher. He is similar to Jesus in his life, miracles and doctrine. Though he lived at the same time, in the same region of country, among the same people, and did the same things, he is not identical with him or with Simon Magus. Temples, altars and columns were erected to Apollonius in many cities, and coins were struck in his honor. He founds a sect that flourished for several centuries, and in I Cor. 1: 12, he reappears as Apollos.

These and other sects failed to become state religions. Most of them perished before the Mohammedan invasion. Each of these sects repudiated the others and declared they were following "false Christs."



TEMPTATION OF ST. ANTHONY.

Several hundred local Khnum became orthodox as St. Heraclies, St. Alexander, St. Diomedes, St. Gayant (Giant), St. Julian, St. Joseph, St. Jason, St. Philip, St. Stephen, St. Sebastian, etc.

At the age of 18 years St. Julian's parents wished him to marry, but he made a vow of perpetual celibacy and lived with Basilissa in perfect chastity. His symbol was a lily. He was a sportsman, however, and was considered the guardian of hunters, boatmen, ferrymen, travelers and wanderers. St. Julian was also martyred about a dozen times at different places.

Although there was a St. Hermes and St. Valens (a 2nd Mercury) the principal

figures of Hermes and his Latin prototype Mercury, seems to have disappeared under the name of St. Paul. (Acts 14: 12.)

The inventions of Anubis certainly benefited agriculture; next after mechanics, and Hermes (Thoth-Anubis) was considered something of a rural deity or shepherd, as well as "the god of invention," and was so represented in Greek and Latin Art. Sometimes it is claimed that he was the first rustic, or shepherd, being more ancient than Pan (Kem).

The figure of Hermes is admitted to have been used for that of "the good shepherd."

While St. Anthony (Kem) was the great recluse, yet the myth of St. Anthony recites that St. Paul was the first Hermit and St. Anthony the second.

St. Paul's day (Jan. 25th) is mentioned in the old almanacs as dies Aegyptiacus and regarded as one of the days of danger. On the eve of St. Paul's, in Cornwall, earthen pitchers were broken, by throwing stones at them, which was said to be an ancient rite intended to celebrate the day when tin was first used as a metal to replace crockery. There were, as usual, a great many St. Pauls.

St. Paul No. 1 was the first Hermit in the Thebais. (Dic. Christian Biog. Vol. 4, p. 231.)

St. Paul No. 7 was martyred with St. Petrus, St. Andreas, and St. Dionysia, on May 15 at Lamasacum.

St. Paul No. 8 was martyred with St. Heraclies.

St. Paul No. 11 was martyred with St. Paula and others.

St. Paul No. 12 was martyred with his brother St. Joannes (John).

St. Paul No. 17 was martyred with St. Paulina.

The Roman time god, Saturnus, "the sower," whom we call Saturn, was canonized as St. Saturnus.

St. Saturnus was one of 7 bandit chiefs who were converted by St. Jason and St. Sosipater.

The Tritons appear in St. Nerijs and the infant prodigy, St. Rumbold, who, like Hermes, was born talking, began preaching the first day, was a renowned evangelist the second, and died on the third day. Nov. 3rd was set apart as his festival, and he was regarded as the protector of fishermen.

Vulcan (Horus-Anubis) was canonized as St. Eloy, St. Clement, St. Dunstan, St. Giles, and probably St. Boniface.

St. Eloy, who was the patron saint of metal workers, when asked to shoe a horse, that was "possessed of the devil," first cut off the horse's leg, put on the shoe, made "the sign of the cross," and then replaced the leg. It is also said of St. Eloy that he seized the devil by the nose, with a pair of red hot pinchers. St. Dunstan did the same thing.

The head of St. Eloy is preserved in the church of St. Andre at Chelles, an arm in the cathedral at Paris, and other portions of his body in the Cathedral at Bruges, the church of St. Martin at Tournay and that of St. Pierre at Douai. In art he is represented as a farrier with a horse's leg in his hand.

Castor and Pollux reappear in St. Philip and St. James; also in St. Stephen and St. Lawrence. When the bones of St.

Stephen were deposited in the sarcophagus with those of his companion, St. Lawrence politely moved to the left, and yielded the place of honor to St. Stephen, for which act he received the title of "the courteous."

Gimini, "the twins," was also called St. Gimini.

The brothers St. Andrew and St. Peter (Kem and Osiris) appear in medieval romance as the twins, Orson and Valentine; and under these names became so very popular in Northern Europe that Orson grew to be Oberon, King of the Fairies, (A Mid-summer Night's Dream) and Titania, (Diana) his wife, Queen of the Fairies. Valentine became a saint, and the 14th of February is still sacred to him. On that day the little birds begin to mate.

"In the spring, a fuller crimson comes upon
the robin's breast,

In the spring the wanton lapwing gets him-
self another crest,

In the spring a livelier iris changes on the
burnished dove,

In the spring a young man's fancy lightly
turns to thoughts of love.'

—Tennyson.



River-god.—Tiberis, the River Tiber, in the Louvre Museum.

The Roman church became Catholic in all revenue producing beliefs. Along with the wholesale canonization of pagan gods, there was also a canonization of the Jew-

ish prophets and other noted characters in their literature.

Lazarus became a saint and his first death is commemorated on March 15th; his resurrection on March 16th, and his second death on May 22nd.

Joshua, Gideon, Samson, and Samuel became saints, and St. Samuel No. 2 was martyred on February 2nd, with St. Elias, St. Jeremiah, St. Isaiah, and St. Daniel. (Dic. of Christian Ant. 1840.)

Sakyi Muni or Gautama, the Buddha, was canonized as St. Josaphat. (Cyclopaedia of India, Vol. 1, p. 492.)

The Shoemaker's last was canonized as St. Crispin, and in France the shoemaker's last is still called St. Crispin. (Webster's Unab. Dic. 1603.)

The Distaff became St. Distaff and the begging bowl of Gautama, the Buddha, became Sangreal or St. Grail. (Cycl. of India, Vol. 2, p. 423.) It was also called the holy grail and there were many romantic but unsuccessful attempts made "to find the holy grail." There were also "Knights of the holy grail" who guarded the sacred treasure.

Several thousand Hathors, local, national and international, were also canonized and suffered martyrdom.

The muse Polyhymnia became St. Celicia, and is regarded as one of the four great virgins. She was baptised by St. Urban and made a vow of perpetual virginity. A hot bath didn't hurt her and she was killed with a sword.

Various local Dianas were canonized as St. Apollonia, St. Dionysia, St. Martina, St. Benedicta, St. Keyne, St. Natalia, wife of St. Andrian, and St. Scholastica, sister of St. Benedict.

St. Ethelreda remained a virgin through two marriages. She was a princess of East Anglica. Four hundred years after her death, a wicked man, who had vowed to devote the remainder of his life to the services of St. Ethelreda, and was on his way to fulfill his vow, was arrested and jailed for his crimes; but he invoked the aid of St. Ethelreda and she appeared in the night with St. Benedict and released him from prison.

Hathor, as the Latin, Maia, also called Bona Dea or "the good goddess" by the rustics, was canonized as St. Good (St. Agatha) at Palermo and Catania. A year after her death, when the lava from Mt. Etna was about to destroy the town of Catana, the veil of St. Agatha stopped its further progress. St. Agatha is considered one of the four great martyrs.

Minerva became St. Barbara. Santa Barbara, the beautiful war-goddess, was born at Heliopolis and was the daughter of Dioscorus. She was beheaded by her own father for being a Christian. For this unfatherly act a tempest with lightning consumed Dioscorus. St. Barbara was also born in Tuscany and in Nicomedia.

Pales appears as St. Agnes and the holy shepherdess, St. Euphrasyne, also as St. Euphemia, St. Genevieve, etc.

Helen of Troy was Hathor the beautiful. After she was canonized as St. Helen or St. Helena, she was regarded as the daughter of "old King Cole," (Webster's Unab. Dic. 1617), and mother of Constantine the great. On the shoulders of St. Helen is laid the responsibility of finding a great deal of the sacred rubbish that adorns the Cathedral, churches and monasteries of Southern Europe.



HATHOR AS POMONA (the Goddess of Fruits and Flowers).

Among the sacred relics preserved in the cathedrals and churches, are feathers from the wings of Gabriel and Michael, the thorn in the flesh that troubled St. Peter, a beam of the star that conducted the three magicians from the East, and even the sigh which St. Joseph heaved

when he was splitting wood. (Walsh's "Curiosities of Popular Customs," p. 832.)

Hathor the beautiful, as Aphrodite or Aprilis, became respectable as St. Aprilis; as goddess of flowers (Flora) she is St. Flora and St. Florentia.



FORTUNA.

Pomona is "the angel who presides over fruits and seeds," and Vesta has become St. Bridget.

Near the body of St. Bridget in the church of Kildare, the nuns kept a perpetual fire burning until 1220 A. D. The church was called "the house of fire."

The three Catholic graces are Faith, Hope and Charity. The girdle of Hathor was appropriated to the Virgin Mary, and she is said to have dropped it from Heaven to St. Thomas. It is yet preserved in the cathedral of Prato.

Isis became St. Anne and St. Maria.

St. Anne was the mother of the Virgin Mary. According to one legend, "St. Paul dug St. Anne out of the grave, in the valley of Jehosophat, and bringing her to Rome, gave her to St. Clement (Vulcan)

who presented her to St. Auspicious (Faunus) Bishop of Apte." There are other legends and other bodies at Chartres, Bologna, Duren in Germany; Castlebona in Sicily, and at Mt. Athos in Macedonia. She is the patron saint of Canada, and of sailors.

As the bringer of light, the Pagan Juno was called Lucinia (Dic. Class. Ant. 337), and under that name she was also canonized as St. Lucinia or Lucy (from lux, light), and became one of the four great martyrs.

As late as 1802 she was recanonized as Philomenia, "a daughter of light." (Webster's Dic. 1635.) Her name also appears as St. Lucilla and St. Lucia, who suffers martyrdom seven times at different places.

St. Lucia No. 1 was a virgin martyr. Nos. 2, 3, and 4, differ from No. 1 only in the time and place of their death. No. 5 was a noble Roman matron, who was martyred at Rome, with St. Geminianus (Gimini, the twins) and St. Euphemia. St. Lucia No. 6 is identified with St. Lucy of the Anglican Calendar, who was a virgin martyr at Syracuse. She is mentioned in connection with St. Agatha and St. Agnes. No. 7 was a virgin martyr at Antioch.

In Egypt, first Hathor and then Isis was considered the divine mother, and in order to avoid the theory of "original sin," at the same time she was the celestial virgin. Juno, in imitation of this idea, bore the titles of Matrona and Virginalis. As Iuno Regina, she was also the queen of Heaven.

Juno became orthodox under the virgin name of Miss Jove (St. Jovita).



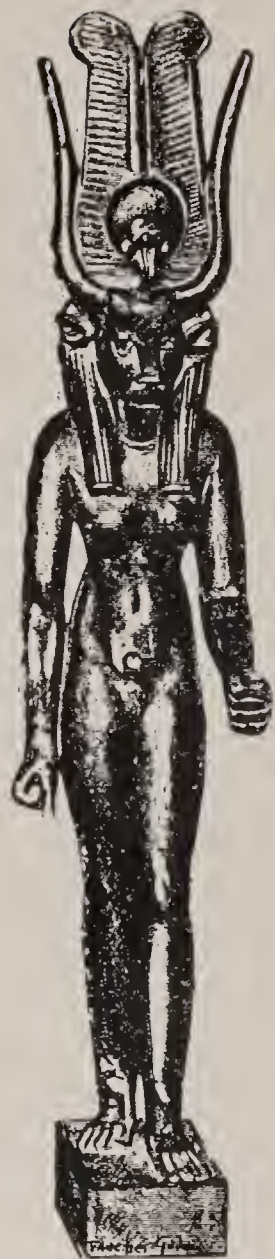
PRAYER TO ISIS.

Juno Matronalis became St. Margaret, who was the fifth as Ursula, was the sixth member of "the great four." In the Greek Church Euphemia is considered one of the great martyrs.

As St. Theodora, Juno was regarded as the sister of St. Hermes, as Junia, that of St. Paul.

Hathor-Isis became St. Mary Magdeline or "the three Marys" who sailed from Judaea to Marseilles, with their brother, St. Lazarus, and performed many miracles in that vicinity.

As the other gods were combined with or merged into Osiris there was a tendency for his partner, Isis, to absorb sev-



HATHOR-ISIS.

eral of the manifestations of Hathor, and to appropriate some of her symbols.

The temple of Sais, in Lower Egypt, for about 2,000 years, was dedicated to Hathor as the war-goddess Neith or Nit. Later it was dedicated to Hathor-Isis, and finally to Isis as "the Queene of Heaven" and "the universal mother."

The feminine of the Grecian sky-god Zeus was Dione (Hathor) afterwards Hera (Isis) was substituted as his wife. The Roman Juno was the feminine of Jupiter and originally stood for Hathor, but when Jupiter was identified with Zeus, it was taken for granted that Juno was the same as Hera, and Isis began to supplant Hathor at Rome.

Stormy Petrel (*Procellaria pelagica*).

Isis, as inventress of the sail, was regarded by the Roman sailors as the benefactor, helper and especially as the protector of mariners.

The Jewish Miriam, a conception of Hathor (Egyptian Maa, Roman Maia, Buddhist Maya), became the Roman Catholic Mary, who was first honored during the fifth century and made the feminine personage in the divine trinity.

As "Queene of Heaven" and "the universal mother," she became identified with Isis and therefore received the Isisian titles of Madonna (my lady) and Notre Dame (our mother); also Theotocus (mother of god), who was at the same time Semper Virgo (always a virgin); these being the same titles as Maya the divine mother of Buddha had received, and the bird of Isis, the peacock, became a favorite church ornament.

The Italian sailors affectionately call her "Mata Cara" (mother dear). The English sailors corrupt this into "mother Carey" and call the stormy petrels "mother Carey's chickens." When it snows, they say "mother Carey is plucking her goose," just as the older Teutonic sailors said that Holda "was shaking her feather pillow."



TEMPLE OF ISIS (Philae).

Hathor-Isis was also St. Catherine and St. Ursula. The Teutonic Venus, Holda, was the Swabian goddess Hersel and Ursel, Thuringian Horsel. Her symbol was the moon; also a boat. She was held in such esteem that the Catholic Church caused her to be canonized as St. Ursula, and launched a myth to account for this act.

Ursula, the Christian daughter of a British king, receives an offer of marriage from a Pagan prince, Holofernes

(Judith, 2: 4). She asks three years time to prepare herself. With ten companions, each accompanied by a thousand maids, these eleven thousand virgins make a miraculous voyage to the mouth of the Rhine and up the river to the head of navigation at Basil. Here they leave their boats and make a pilgrimage to Rome on foot. On their return they are slaughtered by an army of Huns at Cologne. (Webster's Unabridged Dic. 1606.)

CHAPTER XXXIV.

DIVINE TITLES.

OSIRIS, as the Greek Zeus, was considered the supreme god of Heaven. He was the heavenly father, ruler of men and distributor of good and evil. His will was destiny, he manifested himself by signs and wonders, by prophetic voices, in dreams and visions; primarily all revelations came from him. He guarded the sanctity of oaths, and punished those who swore falsely. He was the god of covenants, director of popular assemblies, shield of the state, and liberator of slaves. He was also god of battles, victor and source of kingly power, for tyrannical uses; whose symbol, the scepter is traced back to him. He was the god of wrath; to appease him ceremonies of purification and expiation were offered, in solemn assembly, and with mystic rites. He was Zeus, the savior (Soter), the ruler of the world, the one and only god, maker of universal law, hurler of the thunderbolt, and essence of divine power, who was always anxious to collect revenue. The other gods gradually became his assistants, agents, and messengers (angels).

The Stoics taught "the fatherhood of god," that is, Zeus; Pythagoras and others taught "the divine oneness," and "the unity of god" (Zeus). The Eleatics taught the doctrine of "the one god," the



OSIRIS AS THE GREEK ZEUS.

eternal unity, permeating the universe and governing it with unchanging existence; that multitude and change are only appearances without reality; that Zeus was creator of the world and maker of men.

Among the Romans Jupiter was called "god" (Deus). As Lucetius, he was the bringer of day; as a rain god he had a festival called *acquaelicium*. He was a god of battles, whose title was victor. He was *optimus maximus*, the best and greatest.

Under the Empire, Osiris, as the Capitoline Jupiter, was recognized as the loftiest representative of the Roman state,

whose vicegerent on earth was the Emperor; who was "the defender of the faith," just as the Pope is now regarded by the Catholic Church. The Pontiff claims to be the savior's substitute and assumes the title of "vicar of Christ."

(Webster's Dic. vicar. 1. "In a general sense, a substitute in office. The Pope claims to be vicar of Jesus Christ on earth. He has under him a grand vicar, who is a Cardinal, and whose jurisdiction extends over all priests.")

2. "In the Canon law, the priest of a parish, the predial tithes of which are appropriated, that is, belong to a chapter or religious house, or to a layman, who receives them, and only allows the vicar the smaller tithes or a salary.")

As the Roman armies came in contact with the half-dead monarchies of Asia and Africa her power rapidly extended from country to country. Jupiter was identified with the local Osirises of conquered lands, and he came to be regarded as the chief representative of the Roman world, who required the never failing payment of tribute.

From the root *deva*, "a shining one," comes the Latin *dis* (a title of Pluto) *dies* (day as distinguished from night), *deus* (god), *daemon* (demon), *Diana*, *Janus*, *Juno* and *Jove*; also our words *deity*, *divine*, *demon*, *devil*, *die*, *deuce*, and probably many other words such as *death*, *dictator*, *diadem*, *diocese*, etc. These words are also stems for other words that branch off from them. From *dies* (day) comes *dial*, *diary*, *diurnal*, *journal* and *journey*.

(Web. Dic. p. 357. "Divine from *divus*, a god." "Divination, discovering

things secret or obscure, by the aid of superior beings, or by other than human means. The ancient heathen philosophers divided divination into two kinds, *natural* and *artificial*. Natural divination was supposed to be effected by a kind of inspiration or divine afflatus; artificial divination by certain rites, sacrifices, etc." p. 25. "Afflatus. 1. A breath or blast of wind. 2. Inspiration; communication of divine knowledge, or the power of prophecy.")

Diomedes meant god-counseled or inspired by Zeus. Castor and Pollux were called *Dioscuri*, "sons of god," that is, Jupiter or Zeus (*Osiris*); and that they might not appear as Christians, the word is usually translated in our dictionaries as "Jove's boys," "sons of Zeus," etc.

Thebes in Egypt was called by the Greeks *Diospolis*, "city of god," that is *Amen* (*Osiris*). The original name of *Laodicea* was that of *Diospolis*, "city of god," that is, Zeus. Rome was called "the eternal city" before the Christian era and was *civitas dei* (city of god), that is, Jupiter, long before St. Augustine; just as Mecca was a sacred city and an object of pilgrimage before Mohammed.

While the word "god," in any language, might be used with the name of any of the deities, when it stood alone as god, it usually referred to *Osiris*, and does so now.

Osiris, as the Greek Zeus, was called "god" (*Theos*). Theophrastus meant "god-like speaker" or divine speaker; Theosophy, wisdom of god. Theology meant "word of god"; that is, word of Zeus or Jupiter, and a Theologian called

himself "a divine"; that is, "of the nature of god," god-like or supernatural, like Jupiter or Zeus.

The name Theophilus, "god lover" or "friend of god," that is, Zeus or Jupiter, was, during the new testament era, considered appropriate for "loved of Jah," or friend of Jah.

The gospel of Luke is in the form of a letter addressed to Theophilus (Luke 1: 3), also the Acts of the Apostles (Acts, 1: 1), who is supposed by some to be Philo of Alexandria a rich banker, a Hellenic Jew, who was a prominent member of the Therapeutic sect, and whose Jewish name was Jedidiah (Jah's darling), which is considered the Jewish equivalent of Theophilus.

Theocracy meant "god-mixing," that is to say, the person so affected could see no difference between himself and the other gods. Theocracy meant god-power. Theocratic governments are highly recommended both in ancient and modern times. They are comparatively simple and have many advantages. The god appears to his chosen priest, in a dream, and prompts him to make a covenant with the tax-payer's remote ancestor, by which his descendant's earnings are pledged in perpetuity, and they are forever bound to pay all expenses. The deity, acting through the priest, agrees to supply sunshine and rain; to keep off sickness and bad weather, and to see to it that they multiply and increase in numbers; also to assist in defending them from their enemies. The priest announces the law, fixes the tax-rate, collects the revenue, expends it in a lordly manner, sits on a throne, considers himself a

king, and by force of circumstances gets mixed up with the other gods; he becomes theocratic; he can't help it.

Theophany meant appearance of god (Zeus), Theodicy, gods justice and Theogony, god-born, that is to say, descent of god from father to son, or in the plural, "the generations of the gods."

Theoxenia meant "entertainment given to the gods," from which comes our word theater, the occupants of whose upper circle are yet called "gallery gods."

These words are older than the Christian religion, some of them are older than the Jewish people. They are Gentile, Heathen or Pagan words, referring to Osiris as a Gentile, Heathen or Pagan god, and the same words are now used with reference to Osiris as a Christian god.

(Gentile: uncircumcised; Heathen: from the Anglo-Saxon Heath, open country, pastoral, one not a Jew, Christian or Mohammedan; Pagan; from the Latin Pagus, a village. Web. Dic.)

The exact words used to designate the personality of, and substantially all the attributes which the Christian world formerly ascribed to El, Adoni, Elohe, Jah, Zebaoth, Shaddai, Elyon, El-Jah, El-Shaddai, El-Elyon, and Elohim; and since the sixteenth century to Jehovah or to god, or to the Pope or to any king, were by the Romans attributed to Jupiter and by the Greeks to Zeus.

They were represented as absolute monarchs, having supreme executive, legislative and judicial powers. (Deut., 26: 17.)

As supreme executives, their symbols

were the scepter, the sword, or ax and the lightning.

As supreme legislators, the crown, the seal and the eagle.

As supreme judges, the throne and the sun.

All of them required: adoration, contribution and submission.

Odin (Osiris) was considered by the Teutonic people as the supreme ruler of the Universe, he was called Gud, Gudh and Guth; the Germans of a late date called him Gott, the Anglo-Saxon God. The Goths were god's people, that is Odin's people. Gothland was god's land or the holy land.

The Teutonic name for the time god Ra was Alfadur, and Odin as his son was sometimes called by his sire's name,

Alfadur, and god is now called "the father of all."

So that of the two ordinary names for our supreme deity, god and Jehovah, one is a Gentile-Pagan-Heathen name for Osiris as a Gentile-Pagan-Heathen god, and the other is a Gentile-Christian name for Osiris as a Gentile-Christian god; but the Gentile-Christian name Jehovah is used only four times in our modern bibles and the word itself is less than four hundred years old.

In all languages the same phraseology is used in speaking of or addressing kings and gods. In the United States, even, where people have been wont to pride themselves on living in "a free country," god is considered as a king, a prince, a lord, a legislator, a monarch, a sovereign, a ruler and a master.

CHAPTER XXXV.

MODERN CIVILIZATION.

THIS subject deserves a volume instead of a chapter, and it will be briefly noticed here.

When the Roman empire was divided, the Western church extended its authority over Southern and Western Europe, and crossed the Rhine into Germany.

The Eastern or Greek Church extended its power northward through Russia, and then westward until it met the Roman. In the limited time it took to do this, there developed a difference in creed, and at the point of junction there was an imperfect weld. Out of this crevice sprang Protestantism.

The Protestant churches less fiercely intolerant than the Catholic, while repudiating "Free Thought," yet permitted people to think a little, and the germ of modern civilization, like a beautiful but fragile and tender flower, struggled into uncertain life.

Another fact must be taken into account, to understand the situation.

At the death of Augustus, 14 A. D. it is calculated that gold and silver coins of the value of about 1800 million dollars were in circulation in Europe. (Ency. Britt. Vol. 16, p. 728.)

Rome having exhausted the industrial energies of the white race, further production of these metals ceased, and the volume of money began to decline.

When the Huns and Gauls stripped Rome of her precious metals, another portion of this gold and silver was converted into barbaric ornaments, carried off, lost or destroyed in savage wastefulness.

By the ninth century A. D. there were but 160 millions of gold and silver coins in circulation in Europe.

As money became scarce, it increased in value, while everything measured in money decreased, or went down in value.

This scarcity of coin caused a great fall in prices of everything measured in money. Coin of the value of one cent would buy a bushel of wheat in England; coin of the value of five dollars would pay the wages of a laboring man for one year.

This financial stringency plunged the useful classes into mental darkness and abject poverty. It was impossible, on such wages, to properly clothe or feed, much less educate a family.

This condition increased the power of the parasitic classes, and there is no darker page in human history than the record of this period of time.

Relief came from an unexpected quarter. The Mohammedan Arabs invaded Egypt 640 A. D. They destroyed what Julius Caesar and Bishop Theophilus had left of the vast Alexandrian library and most of the monuments.

But, in passing through Egypt, these savages absorbed enough information to put them in the front rank of that degenerate day.

They carried a small quantity of facts to Spain, and reopened the abandoned Spanish mines. In the south half of Spain they are said to have raised more grain than all the rest of Europe combined.

From them the Spaniards learned of the wealth of the Indies and that Pharaoh Necho had sent a fleet of boats around the continent of Africa.

Vasca De Gama secured a drop of this information, sailed around the Cape of Good Hope, and opened up a trade with India, which built up the Hanseatic towns, or Dutch "Free cities," and developed the commerce of Western Europe.

Columbus (1492), striving for the same goal, India, discovered America.

His successors brought from Mexico and Peru (1525 A. D.) vast quantities of gold and silver, some of which being coined and thrown into the channels of trade had the effect of making money more plentiful.

As money increased in volume, it declined in value, and there was a great rise in prices, accompanied by a corresponding rise in wages; so that by 1640 A. D. wages in Western Europe increased from \$5 a year to \$50.

The heavy yoke on the neck of labor was lightened; the crushed energies of industrious man began to revive; another portion of the white race began to think, to investigate, to invent, and to improve; and though mired down in taxation and

half blinded by fables, they are now feebly and painfully struggling and struggling, in an effort to build up a modern civilization, which the useless classes are again endeavoring to destroy.

Such taxation as is absolutely necessary to support the national organization should be borne by the useful and useless classes alike. But the excess of taxation should be laid on the useless classes.

Over-taxation has had a withering effect on industry. Why not try it on vice?

If Osiris, Anubis, Horus and Thoth, Hathor and Isis, are entitled to honor and praise for benefiting mankind, the builders of those pyramid tombs are certainly entitled to execrations for injury inflicted.

Herodotus (450 B. C.) assures us that the Egyptian people of that day "would not even pronounce the names" of the kings who constructed the great pyramids, because they had aroused such a feeling of hate, by reason of their excessive exactions on the labor of the country, and because the remembrance of them was so grievous.

As the object of the pyramid was to preserve the dead king's name until his mummy "breathed anew," in an effort to prevent this, they refrain from even speaking the name.

Yet these pyramid building kings, who slowly strangled the productive energy of Egypt, were guilty of no greater abuses of their official position, according to their opportunities, than some of the presidents of the United States.

These ancient tyrants deceived and injured their fellow men, and our modern politicians do the same.

In the United States, taxes for the

support of the general government, take about 8 per cent of the public income; in England nearly twelve per cent; in France, eleven; in Italy, fifteen per cent.

The Frenchman, therefore, works over five weeks for the direct benefit of his office holders; the Englishman, six; the Italian, eight. This is exclusive of the work he performs for the other privileged classes.

"The American Citizen," says Prof. Howerth, "works one month in the year for the sake of being governed."

He also works five months to support the parasitic classes, who are preying on him "by operation of law." He is powerless to escape from these as they control his officials.

Six months in the year he is privileged to work for himself and family. Six months in the year, he must serve his masters. Yet they are continually telling him he is a "free man;" and by comparison with European nations this is, at least "half true."

The English statistician, Mulhall (1887), says: "The revenues of the civilized nations have trebled since 1850; increased five and a half times since 1810, and fifty-five times since 1680."

This means that three times as much was taken for taxes in 1887 as there was thirty-seven years before, five and a half times as much as seventy-seven years before, and fifty-five times as much as 200 years ago.

Have these nations increased in wealth or population at a corresponding rate? The answer is they have not.

While taxes increased fifty-five times in 200 years, the wealth of what has been

the most prosperous European nation, Great Britain, increased forty times, and the population only six (Mulhall).

Taxation is increasing faster than wealth or population. There can be but one result.

It is admitted that European governments are more effective now than 200 years ago, and in some respect better than they were seventy-seven years ago, but where is the compensation for this enormous increase in taxation? This extortion simply represents the inroads of disease, as the quickening pulse indicates the increase of fever.

Modern inventions have enabled the white man to do more effective work and therefore produce more, but his officials are following up these useful inventions with a "sand bag," and are robbing him of the benefit of his work, just as fast as they dare do without provoking rebellion.

Every labor-saving device, every invention which enables one man to do the work of two tends to lift the mass to a higher plane; every special privilege, every act of official spoliation tends to push them down.

As long as men are making improvements in machinery and other labor-saving devices, which seem to offer them an escape from poverty, they are encouraged to work and struggle; but, when the inventive power flags, as it will in time, the useful classes will find themselves just as poor as they were in times gone by; the reaction of despair will then set in and population will begin to decline.

From the remotest antiquity, the law books of nations show a never ceasing attempt to *tax* a people *rich*. That attempt

is being made today, in every state, city, town and village. Excessive taxation never did have that effect, and it never will. The imbecility or dishonesty of officials shows more quickly on this question than any other.

The venality and incompetency of Chinese officials is proverbial with us, consequently we find the laws and customs of China are such that an able-bodied man is permitted to earn only ten cents per day. Yet the soil and climate of China are just as favorable as that of the United States.

In Afghanistan, he can earn ten cents per day. In Turkey and Russia he is permitted to earn twenty cents per day; in Germany, about sixty cents; in England, one dollar, and in the United States a dollar and a half.

Bad as are the laws of the United States, those of the above countries are correspondingly worse. The Chinaman who is permitted to earn ten cents per day in China does ten cents worth of work; the same man is allowed to earn \$1.50 in the United States and produces about fifteen times as much as he did at home.

Subject the American producer to the laws and customs of China, Corea or of Afghanistan, and in three generations his descendants would be earning ten cents per day, and no more. Send him back to Germany and two-thirds of his producing power would disappear. If the Russian laborer receives 20 cents per day to the American's \$1.50, and it takes seven Russians to raise as much grain as one American, where is the difference in the price of labor?

Mullhall, page 613, says: "Nine millions of American farmers raise half as much grain as sixty-six millions European peasants."

Give the European food producer the same degree of relief from official aggression that the American has enjoyed, and eighteen millions of peasants would raise as much grain as sixty-six millions produce now. Forty-eight millions of industrious persons would then be available for other useful occupations.

They would build cities, construct roads and bridges, tunnel mountains, and create wealth at a tremendous rate, whereas their stupid officials are compelling them to "mark time" and expend their energies as uselessly as if they were put to work trying to sweep back the waters of the Atlantic Ocean.

The greater freedom of the American producer has had this effect:

"One farm hand in the United States raises as much grain as two in the United Kingdom, three in Germany, five in Austria or seven in Russia." (Mullhall's Dictionary of Statistics, page 613.) Or, on an average, "it takes four and a half Europeans to raise as much food as one American." (Idem.)

The Supreme Court of the United States has decided:

First: That a tax is a necessary burden, which it is the duty of the officials to make as light as possible.

Second: That the power to tax carries with it the power to destroy. (McCulloch vs. The State of Maryland, 4 Wheaton, 431.)

Third: That "when the strong hand of the general government is laid on the

pockets of one class of citizens to tax them for the benefit of another, it is only a method of legalizing robbery, under whatever name you may call it." (Loan Ass'n. vs. Topeka, 87 U. S. 664.)

While the foreign foe will sometimes attack and destroy a nation, the domestic foe is always present and at work sapping its strength or undermining its vitality.

Following the Egyptian fashion, the officials of all countries adopt the idea that they have "an inherent right" to collect taxes and also to fix the tax rate.

If through accident, improvidence, incompetency or venality even, the public revenues are wasted, squandered or stolen outright, and the tax rate is put at a figure distressing, or even destructive to the national industry, according to them, this is the misfortune of the nation and not their fault.

The parasitic classes endeavor to put the tax-rate just as high as the producing classes will stand without rebellion. In order to do this they are compelled to corrupt the office holder.

However humiliating it may be to the national pride, when the tax-payer comes to investigate, as he will in time, the methods used to produce laws which give special privileges to a few, he will find that such laws are never passed as a result of oversight or mistake of judgment, but always as the direct result of bribery.

His confidence in the honesty of human nature will then receive a shock, and he will probably be willing to discard "historical fiction" and demand that history be rewritten from the standpoint of fact.

Observation along these lines have caused the socialists to declare that "wherever there is a vested right, you will find a vested wrong."

What is known as Fashion is used as a parasitic idea, exceedingly injurious to the attempted advancement of modern civilization.

If persons of wealth need exercise as a matter of health, even, they are reluctant to engage in any useful work—often ashamed to do so, for fear that others will think that they are not parasites, and they might thereby lose caste.

During the days of negro slavery, if a Southern white man wished to describe the fact that he had been busy, he said, "I worked like a nigger."

The people who "set the fashions" are parasites by occupation or hope to become such. They are not governed by artistic principles, though constantly misusing the word artistic.

The fashionable idea of clothing is to dress so as to appear rich, not beautiful. Say what they will, they are merely engaged in a vulgar display of wealth. None of these people are capable of understanding or appreciating a high degree of refinement or beauty; they have not the mental capacity for doing so.

From the artistic standpoint a fashion-plate is a monstrosity, and the fashionably dressed person a guy.

When the manufacturer of artificial diamonds produces them as readily as we make glass, the diamond will lose, not its beauty but its value. Why? Because the value put upon it is parasitic; it must be costly.

As the greatly swollen parasites of

Rome, backed by the military system, taxed the world to death they were unable to think of frivolous ways to squander human exertion. They would require a dish of mockingbird tongues or peacock brains for no other reason than to squander someone else's labor.

When someone will set the fashions from the standpoint of the useful and show us how to make the useful beautiful, this custom may be used to help, not hurt, mankind.

The uniform attitude of hostility which the official classes in all countries assume towards the property rights of the useful classes is not because these men are "naturally bad," or want to do wrong, or possess a lower standard of honesty than the average citizen, but because they don't know any better. They follow a fashion. When a man is confident that he is "in fashion," he is also satisfied that "he is all right." It saves thinking.

The monkey recognized the carnivora as his enemies, but failed to grasp clearly the fact that certain parasitic fleas and lice were enemies also. Nor did he learn that parasitic microbes were "eating him up" from the inside. His Simian brain was as profoundly oblivious to this as is the "gray matter" of the modern official to the fact that the deadliest foes of "National Life" are the parasitic laws which build up a privileged class; for, just in proportion to the degradation of labor is the enfeeblement of the national organization.

Admitting for the sake of argument that the monkey has been a man for 8,000 years, how little has he learned in that great space of time!

Six thousand years ago the Kemian invented soap, or its equivalent and began to destroy such parasitic insects as infested his person; he also began to concoct drugs to poison the internal microbes, although he did not know just what the trouble was "on his insides," nor did the idea ever occur to him, that it is safer and easier to avoid or prevent disease than it is to cure it.

Six thousand years after the invention of soap the great bulk of the human race of today are unacquainted with its use—are still scratching. A large portion of those who call themselves "civilized" scratch now.

After 8,000 years, we are just beginning to learn that our bodies are composed of smaller living bodies (corpuscles) and, recognizing this fact, we will hereafter be able to act in harmony with our corpuscle organizations, instead of "going it blind."

It is difficult to conceive of the tremendous improvement that can be made by virtue of this understanding. Greater vigor, perfect health, strength prolonged to incredible age, perfection in form, feature and complexion, undreamed of before, are opening up to us.

If the industrious man can find the means to prevent the parasitic man from depriving him of the fruits of his own industry, in another century it will be considered disgraceful for a woman, in an educated community, to give birth to an ugly child.

The human race can be made beautiful in a single generation.

For nearly 6,000 years men have been

trying, unsuccessfully, to organize into a nation.

No nation has ever yet been formed on a permanent basis; because none have ever allowed the tax-payers to fix the tax-rate. No nation has been free from a parasitic class; no nation has ever been healthy; none have ever had fair and just statute laws; no nation has ever had laws which gave equal rights to all, special privileges to none.

Such laws would make merit the sole condition of success. Laws which give special privileges to a few, discourage merit, and encourage fraud and crime.

If we would save our modern civilization from political decay and national death, we must protect the real owner in the enjoyment of his property. We must repeal those statute laws which give a license to the man who does no useful work to take by force of law from him who does.

The first branch of the law to develop in a civil community is "the common law"; which is practically the same as "common sense." The first statute laws assume respectability by declaring the principles of the common law; but, as population increases, the statute laws begin quietly to diverge from "common sense, by giving special privileges to a favored class, and civil disintegration begins. With lapse of time and growth of opportunity, the statute laws more and more override the common law. As wealth accumulates in the hands of those "able to buy" laws, or pay for "special privileges," these statute laws gradually break down the common law, and ultimately destroy the community itself.

The desire for property is the main-spring of human industrial effort, but its importance or nature, even, is not fully understood. Where is there one banker in twenty that can repeat the accepted definition of the word "money"? Our courts treat the word "tax" as if it had an elastic meaning which they are unable or unwilling to define. While our legal text books continue to repeat an antiquated definition of the word "law" that is false in principle and false in fact.

Considerable portions of the law books of nations are filled with efforts to make life and property secure; yet life and property are not secure. How can we have security for life until we first have security for property? For so long as property is insecure men will risk and lose their lives in an effort to get or keep it.

So many of our laws give one man or class of men a license to plunder other classes that they cause property to pile up in the hands of a few persons who are not "the real owners." Nor can special license, or vested rights, or "limitation laws," quiet their title, so long as the real owners and their descendants can identify the stolen property.

Besides, these parasitic men raise families, increase in numbers, and their aggressions on the property rights of the useful classes are never ending, but always increasing. Such unjust laws are made the basis for other unfair laws, and these necessarily make property insecure.

The privileged classes also attempt to make their possessions secure by periodic massacres of their discontented victims; but when they have partially

stamped out the useful-domestic population and broken their confidence and pride, the foreign foe, acting on the parasitic code of morals, steps in and destroys them.

If the real owner is not protected in the enjoyment of his property, how can the never ceasing pilferer become secure in his acquired possessions? Will not some other foreign or domestic robber take from him until we, in turn, revert to the old condition of

Let them take who have the power
And let him keep who can.

The most profitable scheme ever yet devised by man is that of taxation; the most lucrative investment, the purchase of men. The money invested by the parasitic classes in bribing public officials brings a larger return in profits than any other known form of investment.

In those communities where there is a dearth of parasitic ideas, and but one race, life and property are remarkably secure; crimes are seldom committed. But in those communities, however rich or "civilized," where these ideas flourish, life and property are insecure, and crimes of frequent occurrence.

Again, production and consumption must be allowed to go hand in hand.

Production represents the creation of wealth; consumption its enjoyment.

The pleasure of consumption is the motive that causes production.

Which is the more important to a nation, the producer or the accumulator? The man who creates the wealth, or the one who gets it from him, "by hook or by crook."

At present we value thrift more than

we do industry. Our legal code is shaped by the accumulator and for the accumulator.

The useful classes consist of:

1. The agricultural population.
2. The mechanical population (those engaged in building, mining, manufacturing, repairing, etc.).

These two classes constitute the *producing* classes. They create all the wealth; supply us with food and drink, light and heat, shelter and clothing. Other useful classes are:

3. Those engaged in trade and transportation, they collect and distribute.
4. Those engaged in useful professions and occupations of all kinds, including necessary and useful officials.

3 and 4 are useful in so far as they assist 1 and 2.

The useless classes consist of:

5. Those engaged in vices of all kinds, or occupations injurious to the useful classes, whether recognized as vices or not.
6. Surplus officials of all kinds, and particularly privileged persons of all kinds whether they be recognized as officials or not. These sap the vital energies of a nation, cause political decay and ultimate extinction.

According to the United States census report for 1900:

The agricultural population amounted to 35.7 per cent of the whole. The mechanical, 24.4. per cent; total, 60.1 per cent. Those engaged in trade and transportation, 16.4 per cent. The professional population, 4.3 per cent; total 20.7. Grand total 80.8 per cent. The agricultural population produced yearly \$3,742.-

129,357; the mechanical, \$4,635,812,258. Total, \$8,377,941,615.

Of this over five billions was consumed, leaving about three billions as the net annual result of their labors.

Under present conditions about half of this lodges with 1, 2, 3, and 4; the other half goes to 5 and 6; so that the useful classes are compelled to carry a burden of about 18 per cent gross, or 50 per cent net. If this were reduced to 2 per cent gross, or 5 per cent net all scandals among our officials would disappear.

Production in the United States being at the rate of about ten millions per day, if a man have a yearly income of ten millions, he is absorbing the entire productive energies of the population for one day. If his income is sixty millions, the entire population is compelled to work for him one week in the year. When these incomes are derived from stolen property it becomes a serious question of what we are going to do about it, for one successful spoliation breeds another.

If the American producer loses annually one-half the net result of his labors, the Englishman loses two-thirds, the German three-fourths, the Russian and the Turk about seven-eighths, and the unfortunate inhabitants of China nearly all.

The Corean peasant carefully estimates the smallest amount necessary for the existence of himself and family and plants his crop in an effort to raise this exact quantity. He is afraid that "over production" might attract official notice, and he would thereby lose his surplus and more.

Out of 37,500,000 people in the United Kingdom of Great Britain and Ireland,

1,000,000 are in daily receipt of "poor law" relief, and 8,000,000 have only one week's wages between themselves and starvation. Six hundred hereditary office-holders (peers) by industriously making laws for their own benefit have absorbed one-fifth of all the lands in the kingdom. (Mulhall's Dic. of Statistics.) They and their dependents spend every year \$1,850,000,000. The great bulk of this is forced out of the useful classes by operation of statute laws which these peers have fastened on the nation.

The accumulated wealth of the world (1900 A. D.) amounts to about 500 billion dollars, as follows:

Europe	270,000,000,000
North America	115,000,000,000
South America	10,000,000,000
Asia	85,000,000,000
Africa	15,000,000,000
Oceanica	5,000,000,000
	<hr/>
	\$500,000,000,000

Of this about 400 billions belong to the whites and 100 billions to the other races.

From the Latin villa, meaning a farm, comes our word villain, which, during the feudal ages, meant a farm-laborer or food producer. As serfs they had no legal rights, except that their lord could not kill or maim them or ravish their females. They could acquire or hold no property against his will. They were obliged to perform all menial services he demanded, and were considered in law as fixtures, running with the land; to be inherited by the parasitic classes, or sold and conveyed with the premises. The privileged classes speak of them as base,

mean, low-born knaves and scoundrels whose lives were spent in toiling for their lords.

"The villain was not a slave, but a free-man minus the very important rights of his lord." (Norman Conquest, V. 320. E. A. Freeman.)

Four hundred years ago the laws of England required as much as fifteen hours a day from the laborer. He must

"Betwixt the midst of March and September be at his work at or before five of the clock in the morning, and continue at work and not depart until betwixt seven and eight of the clock at night." From September to March, he was required to work from daylight to dark. (Ency. Brit. Vol. 14, p. 169.)

With the increase of modern intelligence, this was reduced to twelve hours, to ten hours, and lately is being further reduced to eight. If the American people could get rid of their parasitic classes, it would be further reduced to four hours or even less. "The busy bee" works only three hours per day.

It is impossible to work briskly for fourteen hours per day, and the person required to put in that much time is largely engaged in "killing time." At ten hours he works faster than at twelve hours and actually produces more. The man working eight hours per day shows a greater output than the same man working ten hours.

A client of the writer, working as a carpenter, says that he was accustomed to lay 1800 shingles when working twelve hours a day, for which he received \$2.50; when his day's labor was reduced to ten hours, he was required to lay 2300 shin-

gles and received \$3.10 per day. After joining the Carpenters' Union, his hours were reduced to eight, and he now lays 2600 shingles per day, receiving \$3.50 in wages. With higher wages and shorter hours came greater care in planning the work, and better methods in superintending.

When human labor is cheap, it is expended carelessly, because it is cheap. When it becomes dear, it is economized.

Our trades' union leaders are organizing and leading their men along lines as selfish and in many respects as stupid as their political leaders.

They try to reduce individual production, so as to require more men, and teach their men to strike, instead of teaching them how to vote.

When the employers organize against their employes, the latter will be beaten, because the employers control the law-making power, and the machinery of government will be turned against the striker.

The modern civil development which begun in Germany, slowly spread into England and other countries. During the eighteenth century England took the lead, followed closely by France and later by Germany. As late as the middle of the nineteenth century, in 1848, out of 85 million acres of German land, the state condemned 60 million acres from the nobles, leaving 25 million acres still in their possession. The nobles were allowed \$875 for each serf family redeemed. These partially liberated serfs were then taxed sufficiently to pay off this debt (Mulhall's Dic. of Statistics, 540), and they were raised from serfs to peasants.

They have never become free men, or equal before the law to the parasitic classes.

In Austria, 7 million serfs served their nation's nobility to the value of 250 million dollars yearly, as follows: In labor, two days in the week, \$170,000,000; tithes of crops, etc., \$60,000,000; male tribute, mostly in timber, \$7,000,000; female tribute, mostly in spun wool, \$9,000,000; fowls, eggs, butter, etc., \$4,000,000. Total, \$250,000,000.

These were liberated in a similar manner. Some Bohemian nobles had as many as 10,000 serfs who served them.

Previous to 1861, A. D., 23,100 Russian nobles owned 18,575,000 of their fellow countrymen, 22,851,000 others, "belonged to the crown," that is to say, were the slaves of "the royal family." When the idea of a partial reform reached Russia, as many as 47,932,000 serfs were permitted to redeem themselves in a similar manner and were thereby raised one degree in the human scale.

The black slaves who were held in a closer bondage than the white serfs were also freed during the nineteenth century.

The Danes were the first to abolish negro slavery in their small West India possessions. (Mulhall, 540.) In 1834, the British emancipated 780,000 slaves in the West Indies, Cape Colony and other places. In 1848, the French freed their East India slaves. In 1863 the United States freed 3,979,700 negro slaves, and in the same year the Dutch liberated their slaves. Slavery was abolished in Cuba in 1880 and in Brazil in 1889.

These reforms are not permanent, however. The British parasitic classes are

beginning, cautiously, to re-introduce slavery in the South African mines, and the officials in the United States are establishing "convict camps" and "Prison Factories," where, under official license, forced labor can be worked in competition with free labor.

FUEL.

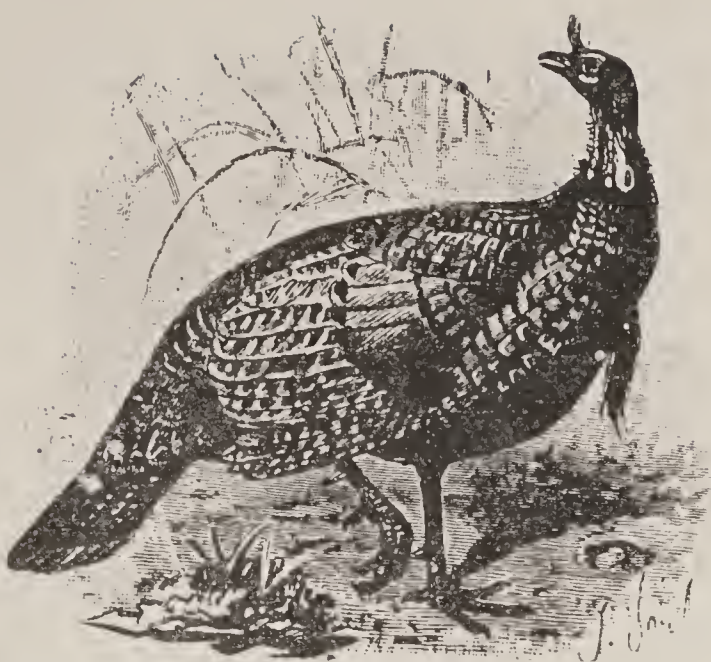
Where the Kemians had only wood and woody fibers for fuel, reinforced by some vegetable and animal oils, we have added mineral (coal, both bituminous and anthracite), also coal-gas, both natural and artificial, water-gas, acetylene, etc., also mineral-oil (coal oil), and have enlarged the use of both animal and vegetable oils, and use all these substances for light and heat.

POWER.

It is in the use of power, however, that we have far outstripped the Kemians. We have developed water-power and wind-power, steam-power and now electric-power. We have harnessed the running stream, the water fall, the ebbing and flowing tide, and are turning them to a beneficial use. Our greatest development of power has been in the use of steam. Steamboats are now using the equivalent of about 15 million horsepower, stationary engines about the same and locomotives about 45 million.

Since the modern white emigration to America, we have domesticated the Turkey; added the Potato and the Yam or sweet-potato to our root crops and the Tomato as a garden vegetable.

Instead of discouraging and degrading labor, if our laws and leaders were intelligent enough to encourage useful indus-



WILD TURKEY.

try "everybody" would be ambitious to perform some useful work, as a matter of healthy bodily exercise.

If our laws were amended so as to shield the producer from the constant attacks of the mere accumulator, and thus give the producer an equal chance with the accumulator, it would have this effect:

1. The burden of taxation would become insignificant.

2. A greater number of the more intelligent population would become pro-

ducers and the percentage of production to population would rapidly increase. Where we now raise an average of 12 bushels of wheat to the acre, we would then raise 75 bushels.

3. There would be a more equal diffusion of wealth, and less of the mad, crime-breeding desire to "outshine" others.

4. Life and property would become secure; vice would disappear, so would poverty and crime.

5. The educated man would become a laborer, or the laboring man would become educated, which amounts to the same thing.

6. The average of health and human happiness would be vastly increased.

7. The length of human life would be greatly prolonged.

8. The white race would become beautiful, industrious, highly intelligent, and exhibit a greatly improved moral and domestic character. We would become honest and truthful, a condition impossible under our present system.

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